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THE PARADISE OF THE CHRISTIAN SOUL

The Paradise of the Christian Soul

By JAMES MERLO HORSTIUS

Parish Priest of the Church of the Blessed Virgin Mary in Pasculo at Cologne

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FOREWORD

JACQUES MEILO, OR MERLO, called, from the place of his nativity, Horstius, was born of poor parents at Horst, a village in Germany, in July, 1597. Mabillon is said to have profited much from his edition of the works of St. Bernard. That he was the author of other devotional works besides the *Paradisus Animæ* appears from allusions made to them in his work. He was a parish priest at Cologne, in which city he died in the year of our Lord, 1644. May he rest in peace!

The *Paradisus Animæ*, which has gone through many editions in the original Latin, has always been a favourite Prayer-book among Catholics. The Life of Alban Butler, author of the "Lives of the Saints," tells us that he greatly preferred it to other devotional manuals; and Cardinal Manning does not hesitate to describe it as "beautiful almost beyond compare."

Several English translations have appeared, one as early as A.D. 1670. The version in this volume (though, like those which preceded it, published anonymously) is known to be the joint work of that distinguished writer, Canon Frederick Oakeley, of Mr. Howel William Lloyd, and of other convert clergymen. The first edition, issued by Messrs. Burns and Lambert in 1850, was followed by one other in 1877. The truly Catholic sentiment which has inspired those who have laboured in England on the "Paradise" cannot be better expressed than in the words with which they conclude: "The author and translators will be well repaid by one ejaculation offered for them to God from the heart."

NOTE.—In conformity with the Decrees of the Holy See, the Litanies contained in this volume (other than those of the Holy Name, of the Sacred Heart, of Loretto, and of St. Joseph) are printed for use as private devotions only.

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TO THE CHRISTIAN READER

ON THE

SCOPE, PLAN, AND ORDER OF THE "PARADISE"

THE present age, fertile as it is in writers, has produced a variety of books serviceable to Christian piety. Some furnish lessons and instructions on the spiritual life; some suggest devout meditations and subjects for holy affections; others, again, contain prayers, offices, litanies, and forms of devotional exercises. So little need have we to complain of scantiness in the sources of devotion, that we are all but overwhelmed by their variety and number.

It seemed to me, therefore, no unprofitable labour to survey the gardens and pleasure-grounds of every author—to cull thence the most notable plants, flowers, and shrubs, and to plant with them a new kind of Paradise of pleasure, or rather of piety; and thus to comprise in one small volume, suitable for daily use, the juice and sap of all those whose object is the cultivation of goodness. This is my purpose and design, which thou wilt learn more fully from the plan of the book, which I now subjoin.

I. Since prayer is the desire of some good, and to act for the sake of an end is proper to man, it is a question what is the end proposed to one who prays? It is God, who is man's Supreme End and Sovereign Good. As is right, therefore, at the outset, and in the First Part, the most Holy Trinity, the Triune God, is proposed as the object of worship, in the clear vision and fruition of whom consists the end of man. For God himself is the reward of his own service.

II. This end might appear arduous and unattainable to us, were it not that we behold it attained already by others. In order, therefore, not to be too tardy in our endeavours, we ought to be stirred by their example. For why should we despair of our ability to do what we know that others have effected? The Blessed have effected it, who now reign in heaven with God; and they aid us by their patronage, that we may be able to effect it likewise. Their Worship and Veneration, therefore, will be treated of in the Second Part.

III. Further, we cannot imitate the Saints, nor have them for our patrons, unless we recover ourselves from our sins, and do penance like them, putting off the old man, and putting on the new. Hence, therefore, the right practice of Penance and of Confession of Sins will be treated in the Third Part.

IV. But it is not enough to decline from evil, unless we also do good, and are equally attentive to the duties of Christian justice.

The Fourth Part, therefore, will treat of the Spiritual and Religious Life, and of the virtues and means that belong to it.

V. This life, however, needs aliment, that it may not become weak and faint, but increase more and more in strength and stature. But aliment of what kind? The Bread which strengthens man's heart, that, namely, which came down from heaven, and gives life to the world. For the Flesh of Christ is meat indeed, and his Blood is drink indeed. This it is that refreshes and strengthens the powers of the soul, that we may not faint in the way. Therefore Holy Communion and the Sacrifice of the Mass will be treated of in the Fifth Part.

VI. Again, because the life of man is ever exposed to many temptations and miseries, nothing can excite us so powerfully to endure with fortitude the toils and hardships of the present life, or even comfort us in adversity, as the Life, or example, and the Death and Passion of our Saviour. For, Christ having suffered in the flesh, let us also be warned with the same thought; relying on the hope that, if we suffer, we shall also reign with him. Hence the Sixth Part will treat of the Contemplation and Imitation of the Life and Passion of Christ.

VII. While, therefore, we live continually devoted to these exercises and holy studies, we are hastening at the same time to the goal of life. But this we shall the more certainly accomplish if we live in the constant recollection of death, and are always, even until death, assiduous in the worship of the Virgin Mother of God, the Mother of life, and the Mistress of death. To this end the Worship of the Virgin Mother and the Care of Death are set forth in the Seventh Part. That, as God rested on the seventh day from all his work which he had done, so also, by her in whose tabernacle the Lord has rested, man may at length rest happily from his labours in the eternal enjoyment of God, who is himself his labourers' reward.

In this method and plan it appears to me that I have comprised all that is to be desired for the exercise and practice of Christian devotion. For it has been my special purpose to comprise within the compass of one small and convenient volume what is, in theory as well as in practice, the sum and pith of all piety. And it is my wish that the Meditations or Exercises with which each Part commences should be read and weighed with attention, since in them are expressed, in words and sentences taken principally from Holy Scripture, the most important lessons of the spiritual life. And this I have done in the form of a colloquy between Christ and Man, because I hold it certain, that the greater the authority of the teacher and the counsellor, the more powerfully and pungently is the human mind stimulated to exertion. Words penetrate the depths of the heart in proportion as they are believed to proceed, not from man, but from God.

For the Word of God is living and effectual, and more piercing than any two-edged sword.

PART THE FIRST

THE WORSHIP OF THE MOST HOLY TRINITY

TO

GOD, THREE IN ONE,

OF ALL THINGS ETERNAL MAKER, RULER, AND JUDGE,

ALL-POWERFUL, ALL-WISE, AND ALL-GOOD,

THE SOURCE OF JUSTICE, THE DEEP SEA OF PROVIDENCE, THE FATHER OF MERCIES.

TO GOD, THE THRICE GREAT AND THRICE GOOD, WHO FILLETH THE HEAVENS WITH HIS GLORY, THE SEAS WITH HIS POWER, THE EARTH WITH HIS WISDOM, AND ALL THINGS WITH HIS GOODNESS: NAY, WHO FILLETH ALL THAT IS WITH HIS VERY SELF.

TO THE MOST HIGH OVER ALL THE EARTH, WHOSE EYES, BRIGHTER THAN THE SUN, BEHOLD ROUND ABOUT ALL THE WAYS OF MEN.

TO THE GREAT KING ABOVE ALL GODS, WHO ALONE HATH IMMORTALITY AND INHABITETH LIGHT INACCESSIBLE: WHO HATH ORDERED ALL THINGS IN MEASURE, NUMBER, AND WEIGHT: IN WHOM WE LIVE, MOVE, AND HAVE OUR BEING: WHO OPENETH HIS HAND AND FILLETH EVERY LIVING CREATURE WITH BLESSING.

TO HIM WHO IS THE BEGINNING AND THE END, AND THE UTTERMOST GOOD OF ANGELS AND OF MEN.

I AM THINE: ALL THINGS ARE THINE: OF WHOM, BY WHOM, AND IN WHOM ARE ALL THAT IS. FOR WHAT HAVE I IN HEAVEN: AND BESIDE THEE, WHAT DO I DESIRE UPON EARTH? O MY GOD AND MY ALL!

THE PARADISE OF THE CHRISTIAN SOUL

PART I.—THE WORSHIP OF THE MOST HOLY TRINITY

(*For Sunday*)

Litanies, Prayers, Thanksgivings, various Meditations on, and Expositions of, the Lord's Prayer, with other Pious Exercises addressed to the most Holy Trinity, beginning with a Colloquy between Christ and Man, in which we are taught to pray with earnestness, devotion, and advantage, and the mind is awakened to pious affections towards God.

CHAPTER I

Colloquy between Christ and Man on the right use of Prayer

1. The Necessity and Profit of Prayer

Christ.

MAN that is born of woman lives but for a short time, and is filled with many miseries. But he is more miserable still, if, amidst those very miseries, he knows not that he is wretched, and poor, and naked, and weak; so that he neither searches for the remedies that would cure him, nor places his help in God. If thou art thus ignorant, my son, withdraw with me a little space from the crowd of men. I will lead thee into a lonely place, and there speak to thee in thy heart. Thou wilt then, perchance, acknowledge thy misery and thy nakedness.

Remember then, O man, that it is I who made thee, and not thou thyself; and that I created thee to my own image when thou wert not. When thou wert lost, I redeemed thee myself, not with the gold or the silver, or the precious stones, that perish, but with my own blood, which I shed for thee. And why? That thou mightest praise my name, and serve me in this life, and reign with me hereafter for ever.

See, then, to what dangers and ills thou art exposed in the way wherein thou walkest before thou reachest to the goal. Art thou not sitting in darkness and in the shadow of death? Art thou not walking in the midst of snares? Turn thee whithersoever thou wilt, whether to the right hand or to the left, everywhere are enemies and snares; fightings without, fears within. The devil, as a roaring lion, goeth about seeking whom he may devour. The whole world, seated in wickedness, allures but to deceive; the flesh, thy household foe, more dangerous than all, flatters but to corrupt. The creatures, which ought to be thy steps of ascent to the Creator, are made a snare for the feet of the unwise. Thy very senses are doors and windows by which death enters into thy soul.

Man.

TOO often, O Lord, have I found what thou sayest to be true: what wonder, then, if I too exclaim: Unhappy man that I am, who will deliver me from the body of this death? Whither shall I turn in the midst of so many dangers? What shall I do, that my feet may be guided into the way of peace and safety, that I may not be lost, but come securely to the goal, to thee, my God, who art my sovereign good? I am perplexed on every side, and I know now what I ought to do; I have no resource left but to lift up my eyes to thee in heaven, from whence cometh my help.

Christ.

THIS is what I would have thee convinced of above all things, that thou mayest understand how necessary for thee is serious and frequent PRAYER. Call on me, therefore, in the

day of trouble; I will deliver thee, and thou shalt glorify me. In vain is the net spread before the eyes of the winged ones, of those who build their nest in the heavens, and in spirit fly thither from the earth. For they who dwell under the defence of the Most High abide securely under the protection of the God of heaven. Dost thou think thyself safe while thou trustest to thy own skill, and makest flesh thy arm? The thoughts of men are fearful, and their counsels uncertain. Without me you can do nothing; for it is I who give the will, the power, and the deed.

They who, without prayer, have ventured on great things, or attempted to affect the thoughts and purposes of their hearts, have been brought to nothing, and been confounded. They have woven spiders' webs; they have been like a garden without water, and like the ashes of tow. But look at the man that is given to prayer. He shall be like a tree planted by the waterside; all his works shall prosper. Search the Scriptures, for they testify of things wonderful and above the strength of nature, which have been done by the power of prayer, by calling on the name of the Lord, who alone doth wonderful things.

Man.

HAVE mercy on me, O Lord, for I am poor and needy, and like a little child who knows not his going out and his coming in; who has, indeed, hands and feet, but can go nowhere but by the help of his mother or his nurse. In vain I strive and labour in the sweat of my face to attempt anything great or small without thee, in whom we all live, move, and are; and are not able to think anything of ourselves as of ourselves, but all our sufficiency is from God.

Christ.

THEREFORE, my son, if thou hast need of wisdom or of knowledge, ask of me, and it shall be given thee. In me are hid all the treasures of wisdom and of knowledge. Thou deceivest thyself if thou neglectest prayer, and thinkest that

these may be acquired only by attention and by human skill. Hast thou not heard many of my servants frankly acknowledge that they have advanced more by prayer than by much reading and study? Dost thou desire riches and honours? The whole world is mine, and the fulness thereof. Mine is counsel, and prudence, and might. By me kings reign; mine are riches and honour, wealth and justice. It is I, the Lord, who raise the poor out of the dust. It is easy for me in a moment to make the poor honourable, and to place the lowly among the princes of his people. Dost thou desire strength, health, or length of days? Know that nothing is done on earth without cause, and that pain springs not from the ground. It is I who command the sea, the wind, and the elements; and forthwith all obey me. I kill, and I make alive; I strike, and I heal. In my hand are all the ends of the earth, and in my power are all things, good and evil, life and death, and all that men can desire. In vain wilt thou seek these things elsewhere, if first thou seek not me.

2. Preparation for Prayer by the Affections of Humility, and Penitence, or Contrition

Man.

TRULY every good and every perfect gift is from above, from thee, Father most good, who givest bountifully to all; and art so ready to give, that thou desirest, nay, commandest, us to ask.

My heart is ready, O God, my heart is ready to speak to thee often, and to pour forth my prayer before thee.

But what is man that thou magnifiest him, and so lovingly invitest him to pray to, or rather converse with, thee? Shall I appear before thee, and speak to my Lord, who am dust and ashes; nay, worse, an unworthy and thankless sinner, who have so often insulted and offended thy majesty? Alas, if the just begins his speech by accusing himself, and dares not approach to thee, where shall I, the

wicked and the sinner, appear? Is it, then, strange, that my spirit is troubled, and my heart vexed within me, if I am straitened on every side, while I reflect on the necessity of prayer, and how unworthy I am to pray? But whither shall I go from thy spirit, or whither shall I fly from thy presence? I am thy servant: give me understanding, and teach me to do thy will.

Christ.

IT is I who exhort and invite thee to pray and to speak with me. Come, then, and do not fear. But beware thou come not unprepared. Consider Moses, who, before he came to converse with me, was commanded to put off the shoes from his feet. Follow, then, his example. First put off the actions and desires that are stained with the dust of the earth. For many rush irreverently and rashly to speak with me, as if they thought of nothing less than my presence, or that none are less worthy of honour and respect. Is it thus that the culprit conducts himself before his judge, the dependent before his lord, the servant before his master, the beggar before the rich man? Nay, does a man speak thus to another who is his equal? If, then, thou wilt please me, or escape the fierceness of my wrath, be more diligent to prepare thyself to pray. For cursed is he who doeth the work of God negligently.

Before prayer, therefore, prepare thy soul, and be not as a man that tempteth God. He does this who asks of me by means that are unusual, or not rightly ordained; who dares to expect fruit from that prayer which is begun without care and attention, and performed in a dry spirit, without pleasure and affection. These are they who honour me with their lips, but their heart is far from me. But see what this preparation requires of thee to do.

First of all, be sorry from the bottom of thy heart that thou hast so often offended me by sin, for praise is not comely in the mouth of a sinner. For how wilt thou tell of my justice, and take my testament in thy mouth, thou, who hatest my discipline, and hast thrown my words behind thee? Whom should I more readily and graciously look upon than

him who is of an humble spirit, a contrite heart, and who trembles at my words? I will do the will of them that fear me, and will hear their prayer. Oh, how often have I called thee, and thou hast refused, and despised all my counsel? What wonder, then, if at last I too am slow to hear, or altogether refuse to listen? Oh, how often hast thou closed thy ears against the cry of the poor! And dost thou wonder if, when thou criest, thou art not heard?

Man.

TRULY, O Lord, I know it to be so; and that man is not justified before God. If I would contend with thee, I cannot answer thee one for a thousand. If I would justify myself, my own mouth will condemn me. I have sinned against heaven, and before thee, and am no more worthy to lift up my eyes unto thee. Would that my heart did not upbraid me, for great then would be my confidence towards God! If I have looked at iniquity in my heart, the Lord will not hear me. But who can say, "My heart is clean?" Truly, I am a man of unclean heart and lips; it is I indeed who have sinned, and done evil before thee. Who can make him clean that is conceived of unclean seed? Who but thou, O Lord, who hast washed us in thy own blood? Cleanse, then, my heart and my lips; wash me yet more from my iniquity, and cleanse me from my sin. I am sorry from the bottom of my heart, for the love of thee, that I have offended thee, my God, my Saviour, and my sovereign good. I have sworn and purposed henceforth, by thy grace, to keep the judgments of thy justice; especially in . . . and . . . Despise not, O God, a contrite and humbled heart; and be not angry with the prayer of thy servant.

3. Preparation for Prayer by Directing the Intention to its End

Christ.

BECAUSE thou acknowledgest thy sins, I willingly forgive them. For what the blind man said, "God hears not sinners," is, in a

sound sense, true, namely, of the impenitent; for abominable is the prayer of him who turns away his ear from hearing the law. Let thy sins, then, make thee, not faint-hearted, but humble; for the sacrifice most pleasing to me is an afflicted spirit, that is, a contrite and humbled heart.

Consider, therefore, well why thou prayest; for no one approaches his prince with a petition without a fixed object. Even so bear strongly in mind thy weakness and thy want, and attend seriously to the reason why thou wouldst speak with me, and what thou wouldst ask of me, what that is wherein thou needest most my grace and assistance, what special foe thou shouldst attack and strike down with the arms of prayer; that is, what is the virtue or the vice, to obtain or expel which thou most needest heavenly aid. Have a definite aim, and upon this let your mind and your wishes be entirely fixed. True, indeed, it is that I, who know all the secrets of the heart, know what thou needest. But this I would have thee know thyself also, that the knowledge and thy own necessity of poverty may be a goad and a spur to urge thee to more fervent and more earnest prayer. Otherwise, thou wilt be while thou prayest like one beating the air, casting thy arrows aimless into empty space. It will be right for thee to remember this in thy other prayers also, whether of thanksgiving or of praise.

Man.

HOW sweet, O Lord, to my lips, sweeter than honey to my mouth, are thy words, with which thou so gently and lovingly teachest me to pray. But alas! I will confess my foolishness before the Lord, and will utter my trouble before Him. For why, wretched man that I am, should I hide my misery from thee, who seest into the heart within, and from whom my faults are not concealed? But what I bewail is this, that the heart of thy servant too seldom pours out its prayer before thee with earnestness and sincerity, so greatly is it carried away by the cares and anxieties of the world. Alas, how often I come to prayer without spirit or understanding, and pray for I know not what! The tongue prays, but the mind is unfruitful. I

pray from a mere barren custom, scarcely ever remembering the object of my prayer, which should be thy glory, or my own salvation. I am too heedless how I may duly and reverently pray for victory over my sins, and the attainment of the necessary virtues. Spare me, O Lord, our true High Priest, who only knowest how to bear with our infirmities, for thou knowest our frame.

Thou seest that now, alas, as of old, the thoughts and affections of man incline to evil from his youth. For the corruptible body weighs down the soul, and the earthly dwelling presses down the spirit, which would think, seek, and taste only the things of heaven. And what is more wonderful, or rather more piteous: so wretched am I, that I experience this misery most at the time of prayer; the very time that I ought most to seek of thee a cure for my ills and my sorrows: for then a thousand anxieties assault me, my thoughts are scattered, and they wring my heart. Oh, how I inwardly suffer while thinking on heavenly things, when a crowd of carnal things break in upon me as I pray. I desire to be intent on heavenly things, but those of earth and unmortified affections weigh me down.

Thus am I tossed on this great sea, a burden to myself; while my spirit would move upwards, and my flesh delights to be below. My God, be not thou far from me, nor turn away in anger from thy servant. Command the winds and the sea, that there may be a great calm in my heart. Lord, all my desire is before thee, and my groaning is not hidden from thee.

4. Attention and Reverence in Time of Prayer, Remedy against Distractions

Christ.

WHAT a man suffers against his will shall never be imputed to him for sin. Only do thy best to drive away those troublesome flies which defile the sacrifice of prayer. Endure them patiently if thou canst not overcome them. The prayer will lose none, nay, it will rather gain in merit, if thou behave manfully. For the struggle and conflict

of prayer is my delight, and I am often most near at the moment when I seem to be farthest away. Only be careful always to have a firm purpose of praying with attention and devotion, and especially at the commencement, which is a point of the greatest importance. So that if it happen through human infirmity, that the mind is distracted in prayer, still the efficacy of this resolution, made at the beginning, is diffused through all the prayer, and preserves its value, as long as it is not broken by a contrary purpose and will. For what, my son, do I desire, but thy heart? If that is good, all is good.

That thou mayest, however, the more effectually strengthen thy heart in prayer, always remember this one thing when thou prayest, namely, who it is with whom thou hast to do. For who among you is not astonished, awed, and full of reverence and fear, when he seriously considers that he stands in my presence, who am his judge, his Lord and creator, and sovereign king? Who would not be afraid to turn his back upon me, or his mind to idle and empty thoughts, still more his eyes to vanity, and his lips to trifling conversation? Behold the disposition, the fear and dread of my beloved ones, Abraham, Moses, David, John the Precursor, Peter the Publican, and many others, when they stood before me. Am not I the supreme monarch of heaven and earth, before whom the cherubim and seraphim, and all the angelic powers, tremble? He who comes to God must believe that He is, said my Apostle. But so it is, your unbelief and blindness, or else your weak sense of my presence, makes you irreverent in my presence, before whom the pillars of the world tremble.

Man.

I AM ashamed, O Lord, when I think who thou art, and who I am. Shall the vile worm, or the slimy frog from its pool, creep up to the glorious throne of the most high God, and enter the heavenly court where the King of kings sits on his starry seat, surrounded with the innumerable spirits of the blessed? Shall I sing to thee in the

sight of the angels, worship towards thy holy temple, and confess thy name? This is what holy men, beloved of thee, pondered seriously with a living faith, and hence they prayed with reverence and devotion. But, alas! my zeal is far removed from theirs, and hence it is that I am so absent from thee, that I am nowhere less than where I seem to be when I pray. Thus while I wish to plead my cause in prayer, I make it worse; and while I desire to propitiate thee, I only offend thee the more.

5. Frequency and Constancy in Prayer

Christ.

WHAT wonder is it, my son, if where thy treasure is, there is thy heart also? Hardly can the understanding be withdrawn from where the affections are fixed. Thou art of the earth, and art not careful enough to have thy conversation in heaven, but art too much busied with the love of earthly things. Hence spring up those thorns which so deeply wound thy heart, and choke the good seed, so that it cannot bring forth fruit. Think how much it must displease me to see the sons of men so wholly and earnestly occupied with the concerns of the flesh and of the world, and this life's goods, and so regardless of prayer, on which depends their eternal salvation, and the glory of my name. Look at the children of this world: they eat, drink, play, pass their days in pleasure, and no one feels the length of time thus spent a burden; they are engaged with their farms and their cattle, wrapt up in cares and business, and occupied in an infinity of questions. Though never idle, they are always ill employed because they are never at leisure to see that I am God. Or if at any time they are pleased to pray, it is either deferred to the last hour, or to the most improper time, or else it is thoughtlessly and carelessly done. Would any earthly prince endure to be admitted to speak to thyself, only when all the lowest of the people have been received before him?

Not so David, my chosen servant, the man according to my own heart. He was a king, and entangled

n the cares of a very great kingdom, yet his eyes prevented the morning, that he might meditate on my words, and he gave praise to me seven times a day; nay, rose at midnight to praise me.

Not so very many others, my friends, who study to please me rather than men, to whom the life is more than food, or drink, or raiment; who esteem all things to be but loss, and count them but as dung, that they may gain me. Willingly they withdraw themselves from their occupations when they are able, or take care so to arrange such occupations, that, amid all their exterior business, time may not be wanting for the one which outweighs all the rest, the business of the soul. Accordingly, at stated hours they enter into their chamber, and having shut the door, pray to me in secret, pouring out their hearts before me; and in the early morning they keep watch to me, that the best part of the day, when the mind is freest and purest, may be devoted to the noblest work, the work of prayer. And these are they who receive from me a fuller light of understanding, by which they may be directed in their ways; these are they who taste more abundantly how sweet is the Lord, and that there is no weariness in his society.

So thou too, my son, consider what it will profit thee, if thou shouldst gain the whole world and neglect the one thing necessary, the care of thy soul. Set bounds, therefore, to thy worldly prudence, and be not engaged on many things at once; for he shall find wisdom whose engagements are few. Seek first the kingdom of God and his justice, in the confidence that all other things shall be added to thee. Why art thou careful and troubled about many things? Why waste thy strength with profitless toil? Have pity on thy own soul in pleasing God. To whom wilt thou be good, if thou art evil to thyself?

To what purpose dost thou, to the loss of prayer, pursue with such anxiety of thought the projects in which thou art engaged? Be sure of this, that no human reason will avail like earnest prayer to bring thy plans to a happy accomplishment. Cast all thy solicitude upon me, for I have care of thee, all the greater in proportion to the assurance with

which thou reliest upon me, and committest thy designs to my providence. True it is, that unless I build the house, they all labour in vain that build it. Dost thou believe this? Blessed is he who understands it. For many receive not this word; that is to say, those who trust in their own strength, and torture themselves with different cares and toils, but are as unfortunate in the plans which they contrive, as the spiders which exhaust the substance of their bodies to weave their fruitless webs; because they repair not with Moses to the tabernacle to ask counsel of the Lord. It is in vain for you to rise before the dawn, O sons of men! Never, till the Sun of Justice, invoked in prayer, has shone upon you, will you rise in good time to labour.

Man.

OH, that thou wouldst impress effectually on my heart, O Lord, the wholesome words which thou soundest so patiently in my ears! I understand thy advice and thy commands, teach me also to do thy will, that nothing may hinder me from praying always; so will I bless the Lord at all times, his praise shall be always in my mouth. Oh, that my will were in thy law, that it might be my delight to meditate in it day and night. There is not a moment but we enjoy thy benefits; it is, therefore, but just, that not a moment should escape thy praise. Accordingly, thy Apostle counsels us to pray without ceasing, and thou thyself, the eternal truth, hast said, that we ought always to pray, and not to faint.

6. Confidence and Resignation in Prayer

Christ.

THOU knowest these things, my son; happy art thou if thou do them. Be not like a servant who knows his lord's will, but does it not. Call to mind all the motives and incitements, the admonitions, the examples, and parables I have set forth, in order to persuade man to constancy, frequency, confidence, and perseverance in prayer.

Surely he must be very ready to give who urges thee so much to ask. Think of the woman of Canaan, who prayed with such constancy, and who was at length heard after many repulses. Think too of him who knocked at his friend's door by night, and did not leave off till he had obtained what he wanted. Think too of the judge who feared neither God nor man, and who, nevertheless, undertook the cause of the widow who entreated him with so much importunity.

O sons of men, if, in this your time, my gifts and blessings are but seldom bestowed upon you, lay it to your own door. The hand of the Lord is not shortened to show forth his mercy upon you: it is that you render yourselves unable and unworthy to partake thereof, by putting up no prayers but such as are unseemly. For though you at times draw near to me, yet you ask of me hesitatingly as though you cared not to receive; neither do you pray with becoming faith. In fine, if I do not straightway grant all that you ask, you utterly lose heart, you give up prayer, you murmur against me, nay, you dare to suspect me. And soon perverse thoughts rise up in your hearts even as if I who move above the poles of heaven considered not your needs.

CHAPTER II

Various Exercises upon the Lord's Prayer

THE form and model and sum of all prayers is the Lord's Prayer, *which is to be the more highly esteemed, in proportion to the many excellences in which it surpasses all others.*

First of all, in authority and in dignity ; for it was composed by Christ himself, and came forth from his sacred mouth.

Secondly, it recommends itself by being short and easy, yet abounding in meanings and mysteries, so wonderfully and perfectly disposed, as to comprehend whatever can be lawfully asked of God.

Besides, it is peculiarly efficacious in easily exciting the mercy of God, and disposing him favourably towards the suppliant. For how can our heavenly Father refuse to listen to those whom he sees coming to supplicate him, prepared with the precepts and words of his beloved Son, our Mediator and Advocate?

Lastly, it briefly, but clearly, expresses all the parts, terms, and conditions of a good prayer; so that when earnestly and attentively said, it forcibly arouses and keeps in exercise the spirit of devotion.

As, then, this prayer, which was delivered to the Apostles from the mouth of our Saviour Christ, ought to be highly regarded by Christians, and is so frequently and familiarly used by ecclesiastics in the Divine office, I have subjoined a few points out of St. Thomas and others for its exposition, from occasional reflection upon which may possibly arise a greater relish and profit from the frequent repetition of the same prayer.

For, in fact, the reason why we but too seldom relish the taste of this, as well as of other spiritual things, is because we are commonly occupied with the outer shell, but seldom or never penetrate to the kernel within.

Our Father, Who art in Heaven

This is the preface of the Lord's Prayer, which aims at captivating God's good-will, and at disposing the suppliant to love and fear, the most suitable affections for prayer.

For if he is a Father, is he not worthy of love? But what kind of love? for our love to him should be measured by the extent of his goodness.

But what is the extent of our Eternal Father's goodness? God is in himself supremely happy, he is the creator of heaven and earth, our Lord and King, and yet he desires to be and to be esteemed our Father; and he delights for us in turn, vile worms of the earth and miserable sinners as we are, unworthy to be called his servants, to be, and to be called, his sons. Oh, what love hath the Father bestowed upon us, that we should be called, and be, the sons of God! Oh, immeasurable goodness of the Father! But where is the equal love of the sons?

Consider, too, what fear is due to this Father, who is seated on the throne of his majesty in heaven, yet is everywhere present, beholding severally each secret thing, and governing at once all things in heaven and earth! Great in very truth is the Lord, and greatly to be praised, and of his power and greatness there is no end. The cherubim and seraphim stand trembling before him.

See, then, with what love and confidence, and yet with what humility and reverence, you ought to compose your mind when you come to pray.

Next come seven petitions, in which we partly pray for blessings, and partly entreat to be delivered from evils. For, as by prayer we make known our desires, so in the Lord's Prayer we ask for those things which we may lawfully desire. Now that which is the first object of desire is the chief good, the last END. *We ask next for the means which are proper for obtaining this end. And lastly, for the removal of those obstacles which stand in the way of our obtaining it.*

Lastly, the chief good, and our final end, is God, whose GLORY *we desire for its own sake, and from the sole motive of pure love, in saying :—*

Hallowed be Thy Name

That is to say: May thy name, which is most holy and glorious in itself, be also thus esteemed by all. May it be acknowledged by true faith, praised by steadfast hope, and worshipped by pure love. Not that our aid is needed for thy name to be holy; but because it is holy and glorious, and therefore the source and form of all holiness, let the holiness of our conduct declare it so. Let all our actions and behaviour be so framed, that they who seek our conversation and the works that we do, may glorify thee, our Father in heaven.

Let this be fixed in our hearts, frequent in our mouth, and acceptable in our work: HALLOWED BE THY NAME.

Here is a most easy exercise of purity of intention, to be practised frequently during the day.

After this primary desire, the next is that of the glory of God relatively to ourselves, that we may enjoy it as our highest good. And this affection takes its birth from the love of God, since by it we love ourselves in God; thence we pray —

Thy Kingdom Come

We ask this, O Lord, because we are here strangers and exiles from our country, shut out from the most sweet presence of our dear Father, and overloaded with the heavy yoke of the prince of this world. Make us to pant after thee in heaven with our whole heart. Permit us not to love the world or the things that are in the world, but to have a taste for and to seek the things that are above. But when the end of our pilgrimage here is come, make us to despise with a calm and joyful mind this kingdom of the world and all its pomps and seek the kingdom that is above with an ardent desire, that so we may find with joy that inheritance which has been prepared for us from the beginning of the world, where thou wilt grant us to enjoy thee, and with thee eternal glory for ever.

Now to obtain the Supreme Good, we have need of some other goods besides, as means and props. Of these, obedience to the commands of God is the chief. For he who does not his will is not fit for the kingdom of God; and he who keeps not the commandments merits not to enter into life. But without his aid who commands us, how shall we be able to keep them? Hence we rightly pray —

Thy Will be Done on Earth as it is in Heaven

For thou, O Lord, knowest that, because the flesh is weak, prone to evil, and wars against the spirit, our spirit, though ready, finds not how to do thy will. For the body, which is corrupted, weighs down the mind, so that from his youth man's senses are almost always more violently inclined to evil than to good. And hence it is that we often know not what to pray for, or how to pray, or what is best for us.

But thou knowest this most perfectly, because thou knowest all things. Make us, therefore, to know what thou wouldst have us to do, and so direct our wills by thy efficacious grace according to the good pleasure of thy will, that we may both will what thou willest, and perform cheerfully what thou commandest. GIVE US GRACE TO DO WHAT THOU COMMANDEST, AND COMMAND WHAT THOU PLEASEST.

But that a man may more promptly perform the commands of God, it is also necessary that he should not be altogether destitute of the goods and provisions of this present life. For we are subject to various ills and necessities as long as we bear this mortal body. Therefore we make the petition :

GIVE US THIS DAY OUR DAILY BREAD

Wilt thou, that is, who openest thy hand, and fillest with blessing every living creature, who feedest the young ravens, and neglectest not the birds of the air, but tenderly watchest over and feedest them wilt thou abandon to want man, whom thou hast created to thine own image, and by thy most precious blood hast made an heir of heaven? We ask not what may serve to luxury and pleasure, but for food and the supply of our necessities, that we may not be drawn away from thy service by the cares and anxieties of the world. And that we may have strength to serve thee, both in mind and body, feed our souls also with the food of thy word. And above all, strengthen us in the wilderness of this life with the heavenly BREAD OF ANGELS, that we faint not in the way we are travelling to thee, until we feast with thee in thy kingdom.

Here, then, we have the order, the end, and the Author of the temporal blessings we are to seek.

In the following petitions we pray for the removal of the evils, or hindrances, which impede the attainment of the END. *They are chiefly three.*

First, the commission of sin ; for since in many things we all offend, we ought humbly and frequently

to implore the forgiveness of our sins. But it is in vain for him to ask mercy of the Lord, who will not, when he might, show mercy to his neighbour. Bearing this is mind, we rightly use this form of prayer :—

Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

In many things, alas, we all daily offend. Lord, we perish, unless, according to thy great mercy, thou preserve us. But we know, too, that if a man treasures up anger against his neighbour, in vain he seeks succour from thee. I pardon, therefore, from my heart all my enemies, and, out of my love for thee, I am ready to do good to them that hate me, or that have ever injured me. I am sorry, from the bottom of my heart, that I have offended thee. O Lord, be merciful to my sins.

This is a most easy and excellent method of making frequently an act of contrition.

Another hindrance is temptation, which urges us to sin, and hinders us from following the Divine Will. Hence one who is free from past sins both dreads and seeks to avoid those which are future. But who can fly from them without the help of God? Therefore, from the knowledge we have of our own weakness, and of the power of so many enemies, to which our life is always exposed, we pray :—

And Lead Us not into Temptation

We acknowledge, O Lord, that without thee we can do nothing, and that all our sufficiency is of thee; let not, then, thy grace desert us, nor permit us to be driven back and beaten down by any temptation of the world, the flesh, or the devil. Thou seest our frailty, and the great power and craft of those who tempt thy creatures, so dearly redeemed. We doubt not that all things are brought about by the loving counsel of thy providence; and that not to suffer, but to be conquered by temptation, is evil. Suffer us not, then, O Lord, to be tempted beyond what we are able, lest perchance we fail

under the temptation; but help us to overcome it. Let but thy grace prosper us, and the victory will be easy.

Another hindrance is the punishment we often meet with when freed from guilt. The many adversities of this life, as famine, wars, diseases, loss of property, reputation, life, sometimes affect severely even pious minds. So that we have cause finally to pray :—

But Deliver Us from Evil

That which our feelings incline us to think evil, is not so in reality, and in itself, unless it be made so through our fault. For from thee, O Lord, proceed all things, whether life or death, honour or poverty; how, then, can they be evil, when they proceed from the Highest Good? They all, however, become evil, not unfrequently, through our fault, that is to say, through our impatience, cowardice, and mistrust. Strengthen us, then, with thy grace and comfort, and make all things work together for good to them that love thee. Here cut and burn me, as a physician the patient who draws his last hope of life from these remedies, however severe. Here correct and chastise me as a father the son for whom the inheritance is reserved. Nay more, prove, and try, and purify me, as a refiner the gold which is proved in the fire. Refine and harden me, as a potter the vessel destined, not to destruction, but to honour, that so I may be a vessel of glory unto eternal life.

With these, and similar meditations, the Lord's Prayer must be seasoned from time to time; otherwise, what wonder if by many it is often uttered with the lips, but seldom relished in the heart?

A MEDITATION ON THE LORD'S PRAYER

Collected from the Epistles of St. Paul.

Our Father, Who art in Heaven

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all com-

fort; who hast predestinated us to the adoption of children through Jesus Christ; who alone hast immortality, and inhabitest light inaccessible; with joy we give thanks to thee, who hast made us worthy to be partakers of the lot of the saints in light; for we have not received the spirit of bondage again in fear: but we have received the spirit of the adoption of sons, whereby we cry, Abba, Father. For the Spirit himself gives testimony to our Spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint-heirs with Christ.

1. Hallowed be Thy Name

Grant that we may be followers of thee as most dear children; that we may walk as children of the light in all goodness, and justice, and truth, proving what is well-pleasing to thee, and have no fellowship with the unfruitful works of darkness; that thy name may not, through us, be blasphemed among the Gentiles. Let our conversation be worthy of the Gospel of Christ, that we may be blameless, and thy sincere children, without reproof; and in the midst of a crooked and perverse generation, like lights in the world, holding forth the word of life to thy glory in the day of Christ; that we may walk worthy of God, in all things pleasing him; being fruitful in every good work, and increasing in the knowledge of God. Grant that, whether we eat, or drink, or whatever else we do, we may do all to thy glory.

2. Thy Kingdom Come

Since flesh and blood cannot possess the kingdom of God, for this cause we bow our knees to thee, the Father of our Lord Jesus Christ, that thou wouldst grant us, according to the riches of thy glory, to be strengthened by thy spirit with might unto the inward man; that Christ may dwell by faith in our hearts, and that sin may not reign in our mortal body. For thou hast delivered us from the power of darkness, and hast translated us into the kingdom of the Son of thy love. For we know, if our earthly house of this habitation be dissolved, that we have a

building of God, a house not made with hands, eternal in heaven. For while we are in the body, we are absent from the Lord; therefore, we have a desire to be dissolved, and to be with Christ.

For which cause we faint not, but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, works for us above measure exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal.

3. Thy Will be Done on Earth as it is in Heaven

For it is thou, O Lord, who workest in us both to will and to accomplish, according to thy good will. Make us, therefore, to be filled with the knowledge of thy will in all wisdom, and spiritual understanding, that we may walk worthy of thee, in all things pleasing thee. For this is thy will, our sanctification.

Let us not be conformed to this world, but reformed in the newness of our mind, that we may prove what is the good, and the acceptable, and the perfect will of God, for our will to good is too weak of itself. For we are not sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God. Give us thy grace, that we may accomplish the same from our heart, as do thy ministering spirits, sent to minister for them who shall receive the inheritance of salvation.

4. Give Us this Day our daily Bread

Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. Having, then, food and clothing, with these let us be content.

Let our manners, then, be without covetousness, being contented with such things as we have. For thou hast said, I will not leave thee, neither will I forsake thee; so that we may confidently say,

The Lord is my helper. Thou art near, O Lord. Let us be nothing solicitous, but, everywhere and in all things instructed, let us know how to be full and to be hungry, to abound and to suffer need. But, above all, let us exercise ourselves unto godliness, which is profitable for all things, having promise of the life that now is and of that which is to come.

Grant us not to trust in the uncertainty of riches, but in thee, the living God, who givest us abundantly all things to enjoy; to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life.

Thou art able, O God, to make all grace abound in us, that, having all sufficiency in all things, we may abound in every good work. Thou who ministerest seed to the sower, shalt also give bread to eat.

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Since in our flesh dwells not that which is good, so that the good which we will we do not, but the evil which we will not that we do, therefore, by sin reigning in our mortal body, we have obeyed the lusts thereof. Alas, how often have we yielded our members as instruments of iniquity unto sin, and have despised the riches of thy goodness and patience and long-suffering, not regarding that thy benignity leads us to penance; but, according to our hardness and impenitent heart, we have treasured up to ourselves wrath against the day of wrath and revelation of thy just judgment, who wilt render to every man according to his works.

But let thy mercy, O most gracious Father, come upon us; and, showing us the riches of thy glory, make us vessels of thy mercy, prepared unto thy glory; and where sin abounded, let grace more abound.

Behold, we forbear threatenings to others, that we may have thee our Lord propitious to us in heaven. Put thou also on us, as thine elect, the

bowels of mercy, benignity, humility, modesty, patience, that we may be kind to one another, compassionate, and forgiving one another, even as thou in Christ hast forgiven us; to no man rendering evil for evil, but, if it be possible, as much as is in us, having peace with all men; not revenging ourselves, but giving place unto wrath, leaving vengeance to thee; and that we may not be overcome by evil, but may overcome evil by good. Make us to follow after the things that are of peace, and keep the things that are of edification one towards another.

6. And Lead Us not into Temptation

Mindful of our weakness, we pray thee, most tender Father, that no temptation may take hold on us, but such as is human, lest, as the serpent seduced Eve by his subtilty, so our minds should be corrupted, and fall from the simplicity that is in Christ Jesus. Thou, O God, art faithful, and wilt not suffer us to be tempted above that which we are able; but wilt make also, with temptation, issue, that we may be able to bear it.

7. But Deliver Us from Evil

Finally, strengthen us, and keep us from evil; crush Satan under our feet speedily, that we may not be overreached by him, for we are not ignorant of his devices. Grant that we may put on thy armour, that we may be able to stand against the deceits of the devil, and to resist in the evil day, and to stand in all things perfect. Put on us the breastplate of faith and charity, and for a helmet, the hope of salvation. Let us not trust in ourselves, but in thee, O God. And therefore we are confident of this very thing, that thou who hast begun a good work in us, wilt perfect it unto the day of Jesus Christ. We believe thee to be faithful who hast promised. For all thy promises are in Him: IT IS. Therefore also by Him unto our glory to God, Amen (2 Cor. i 20).

THE LORD'S PRAYER, ARRANGED IN CONNECTION WITH A COURSE OF PIOUS THOUGHTS PROPER FOR MEDITATION

From Ludovicus de Ponte, Lessius, and others.

Our Father, Who art in Heaven

By a multiplicity of rights and of titles, Father.

1. By title of *creation*, whereby he made us to his own image.

2. Of *adoption*, through the grace whereby he made us his heirs and joint-heirs of his only-begotten Son. Oh, how justly we call him Father, who is so many times ready to receive us, when we sin, into the same favour as before, that he may at length admit us also to the glory which is the inheritance of the sons of God! Dearly bought, indeed, was this relationship of Father by the Son of God, who only secured it for us by the death of the cross, and with the price of his blood.

3. He is Father by his *providence*, in sustaining the body with so many creatures given us for food and medicine; and in so lovingly providing for the soul by so many aids of grace and salvation; so that, on this single account, he alone truly deserves to be called Father. Therefore he says: Call none your Father upon earth, for One is your Father, who is in heaven. And rightly, for my father and my mother have forsaken me (since without God, what assistance can they afford to my soul, or even to my body?), but the Lord hath taken me up; he never forsakes us except when we forsake him.

4. By *discipline* and correction. For a father reproves and chastises the son whom he loves.

5. He is Father by his *indulgence* and love. As a father has compassion on his children, so has the Lord compassion on them that fear him. So, then, if he is a father, I am indeed a son. Oh, how great a dignity is this! It is but just, then, that I should render him the duty of a true son by love, obedience, and respect. How base would it be if I, who have been thus promoted from the bondage of so vile a slavery, should become degenerate, and offend so good a Father!

He would have us, moreover, begin our prayer to him with this address, to assure us of obtaining what we ask, in approaching God as a Father; and, because he glories in this name of Father, he delights in being so addressed. Let us, then, approach him with the affection of sons, endeavour to please him in all things, and ask those things which it becomes such a Father to give.

We say *our*, not *my*, Father. *First :* Because, though he has one Son only by nature, he would have as many sons as possible by adoption, both angels and men; and this in such a way that each may rejoice as much in the gift of sonship as if he had no fellow. For the gifts of God are not lessened by being communicated to many.

Secondly : Although he is not only generally the Father of all, but also of each particularly, he would, nevertheless, be called *our* Father, to remind us of brotherly charity, without distinction of rank, dignity, or age; to love one another as brothers, and to pray for all in common, despising none. So speaks Malachias. Have we not all one Father? Has not one God created us? Why, then, does every one of us despise his brother? Yet nothing forbids me at times, as my affection may lead me, as *my* Father to address God in private, because I am with as full right his adopted son, as if I were the only one.

Although God is in every place, we name heaven in particular.

First : To excite in ourselves a reverence for his majesty, which resides in heaven as its throne.

Secondly : To raise our minds to heaven, where is the home and the inheritance of the sons of God.

Thirdly : That we may understand that here we are exiles and pilgrims, and that we ought to live in such a way that our conversation may be in heaven.

Fourthly : To remind myself thither to raise my eyes and my heart, from whence only help shall come to me.

Again, heaven, and the peculiar seat of God, are those holy souls that are raised above the earth, in which God dwells by grace, and specially illuminates them with the light of his knowledge.

So far the introduction ; now follow the petitions.

I. Hallowed be Thy Name

1. Be thou esteemed, as thou art, holy, pure, just, true, and good. God holds nothing so high as to be esteemed and proclaimed holy. Hence he so often says, Be holy, because I am holy. Hence he was angry with Moses and Aaron because they had not sanctified him at the waters of contradiction before the children of Israel. Again, the only song of the blessed is, HOLY, HOLY, HOLY.

2. He says not, *thy power, or thy majesty*, but *thy name*, to comprehend in one all that is named by us which belongs to God, as being all holy, and to be celebrated accordingly. For he is named almighty, wise, creator, and so forth.

3. He says, *thy* name; for it is *thy* name only which is holy in itself, whence falls the drop of holiness of which the just partake. Therefore not *our*, but *thy*. To the king, eternal, immortal, and invisible, the only God, be honour and glory for ever and ever; but to us confusion of face. Why, then, do we so anxiously seek our own glory, and a great name, who ought rather to desire to be unknown and despised?

4. He says, *hallowed be*, simply, with no restriction to particular persons, because we should wish this done by every creature of those that are in heaven, on earth, and under the earth; nor to a particular time, because it is right that the name of the Lord should be praised throughout the time.

5. Again, the name of God is hallowed when men believe what he reveals, hope for what he promises, do what he commands, worship him as he has taught, love him with their whole heart, and attest their love by their works; that they who see our good deeds may glorify their Father who is in heaven. It is a prayer worthy of a true and virtuous son to desire nothing before or beyond the glory of his father, and to prefer his honour to all things. Not to us, O Lord, not to us, but to thy name give glory. Blessed be the name of the Lord, from henceforth now, and for ever.

II. Thy Kingdom Come

Yet he reigns in heaven and in earth, in the sea, and everywhere; all things, whether they will or not, serve him, and under his dominion are all things. We pray, therefore,

1. For that kingdom, by which he now reigns in the just by grace, who are in all things subject to him.

2. For that by which he reigns in the blessed by glory. This last will come to us if we continue to the end in the former.

3. And therefore he says, *thy kingdom come*, as if of its own accord. And indeed all long for this last kingdom; but not for the first, because that is connected with hardship. For justice is acquired and preserved by mortification of the flesh, and by restraint of the concupiscence which reigns in our members.

4. That *kingdom*, which shall be consummated and made perfect, when God shall be all in all, in the resurrection of the dead, which the souls of the blessed expect.

5. *Thy* kingdom, not the kingdom of the world, which the children of this world seek after, and which consists in nothing but perishable goods, endless cares, and numberless dangers; much less the kingdom of sin, the utter overthrow of which I long for. It is for sons to sigh continually for their country, and, in preference to all other things, to seek their paternal inheritance. Woe is me that my sojourning is prolonged! I desire to be dissolved, and to be with Christ. As the hart panteth after the fountains of water, so my soul panteth after thee, O God.

III. Thy Will be Done on Earth as it is in Heaven

1. Thy will alone is ever good, and just, and perfect, in all things. To the knowledge of this he gently leads us by counsel, by precept, and by inspiration, as well as by the commands of those who art set over us in God's name. To do this will it is enough for us that God wills and enjoins what we are to perform, so that if I obey him, and keep

his commandments, I shall merit life, but if otherwise, death.

2. Not *my* will, which is perverse, but *thine*. Nor yet the will of the *flesh*, which is contrary to the spirit; nor the will of the *world*, which is vain; nor the will of the *devil*, which is malignant; but *thy* will only, which is the rule of uprightness. For what is thy will but our sanctification? Since thou requirest nothing of us but what is for our benefit; not for thine, since thou needest not our goods.

3. As the will of God is done by the angels in heaven, where there is no rebellion of a perverse will, so also may it be done on earth, perfectly, promptly, speedily, courageously, lovingly, and readily; where to resist thy will is to be unwilling to be led on sweetly with the cords of love, that is, of a man; but to prefer to be driven like a beast of burden by the force of thy power, or to be dragged by the chains of thy justice. Teach me, O Lord, to do thy will; for thou art my God. Behold, O Lord, I am thy servant. Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth.

IV. Give Us this Day our daily Bread

1. *The bread of grace and of the word of God.* For man does not live by bread alone, but his soul also has need of sustenance. For, as the life of man is twofold, so is the food or bread twofold, whereby he is sustained.

2. Chiefly and principally, *the living bread*, which came down from heaven, the super-substantial bread of the Eucharist, which strengthens the heart of man and confirms his spirit.

3. Corporal bread, which is necessary for sustaining life; for which, however, he would not have us solicitous or over-anxious, since he bids us look for it from the divine blessing.

4. *Our*, not *my*, because it is common, and to be shared among our brethren, who all acknowledge the same God and Father of all, who would have his gifts supply the necessity, not of one or of a few, but of all.

5. *Daily:* if meant of spiritual food, not that which is the portion of the few singularly beloved,

of which I count myself unworthy, but that common and, as it were, necessary portion without which we cannot live. If of bodily food, not that which abounds for the supply of luxury and merriment, nor to be laid up for many years, but for our daily use and necessity.

6. *Give us ;* for we must pray for all as our brethren, even although they hate us. Pray for them that persecute and calumniate you. And if thou see thine enemy hungry, feed him.

7. *This day*, because he would have us ask every day, and be always dependent on his providence. He also calls us off from an unnecessary anxiety for to-morrow, after the example of the manna which, of old, was given day by day. The eyes of all hope in thee, O Lord. Give thou them food in due season. Open thy hand and fill with blessing every living creature.

V. Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

1. Many are the debts we owe to God: in many things we offend all, both by evil done and by good left undone, which we ought to have done. Unless God of his mercy forgive, who can endure ? If he will deal with us in the rigour of justice, who will answer one of a thousand ? So that our only refuge is his mercy.

2. But this will fail us, if we do not forgive our neighbours their offences, which are small, however, compared with our debt of ten thousand talents, which we owe to God. Yet such is the goodness of God that he is ready to forgive ten thousand if we remit the thousand.

3. But see and beware. He will forgive as thou forgivest, and this conditional clause thou addest to thy prayer. If thou forgivest grudgingly, slowly, insincerely, and imperfectly, expect and fear to receive the same measure from God. He merely pronounces sentence against himself who asks for his debts to be forgiven him while he does not forgive his own debtors, and that from his heart. If thou wilt mark iniquities, O Lord, Lord, who shall endure it ?

VI. And Lead Us not into Temptation

We do not pray not to be tempted, because it is often good for us to be so, and God therefore wisely permits it. But we pray not to yield to temptation, and also that he may not suffer us to be tempted, when he sees that we shall give way. Temptation is often the occasion and ground for the exercise of virtue; but it belongs to God so to moderate temptation, and to help our weakness, that we may not be tempted above that we are able, but may come off unhurt. Prove me, O Lord, and try me; burn my reins and my heart, and see if there is in me the way of iniquity, and lead me in the eternal way.

VII. But Deliver Us from Evil

From evils of every kind. As the Church prays in the Mass: *Deliver us, O Lord, we beseech thee, from all evils past, present, and to come*—that is, temporal and eternal, both of soul and body.

Deliver us from the evil one—that is, the malignant spirit, that he may have no power of exercising his envy and malice upon us.

Not only those things which influence the soul are here reckoned as evils, but those also which so affect the body, the fortune, and the character, that evil and injury may be feared from them also to the soul. Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Enlighten mine eyes, that I may never sleep in death, lest at any time my enemy say, I have prevailed against him.

VIII. Amen. So be it, so be it

This should be pronounced with fervent desire. For the Lord hath heard the desire of the poor. Likewise with great confidence, as asking those th ings which he has enjoined us to pray for. As St. John says: This is our confidence which we have towards God, that, whatsoever we shall ask according to his will, he heareth us, and we know that we have the petitions which we request of him.

CHAPTER III

Containing several Litanies of the Most Holy Trinity, and to each of the Divine Persons

* *Observe, devout reader, that this and the following Litanies, which are chiefly gathered from Holy Scripture, embrace the names, titles, attributes, and divine praises, applied to the divine nature, as well as to each separate person. More of the same kind might have been collected, but that the limits of this little book did not allow it. This, too, is to be said, that if anyone more captious than pious thinks that these epithets should appear in the vocative rather than in the nominative case, he may supply or understand at such places the words,* " Thou who art." *Let him, however, remember that the Church also prays thus; as, for instance,* Agnus Dei, etc., miserere nobis: " Lamb of God, etc., have mercy upon us." *And again,* Sanctus Deus, sanctus fortis, sanctus immortalis, miserere nobis: " Holy God, holy mighty, holy immortal, have mercy on us."

A LITANY TO THE MOST HOLY TRINITY

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
God, of whom, by whom, and in whom, are all things, Rom. xi.
Who alone art God, Ps. lxxxv.
Who didst discover thy name to Moses, I AM WHO AM, Exod. iii.

Have mercy on us.

* This quaint paragraph has reference to the grammatical form of this and other Litanies in the author's original Latin.

God, the Lord of all Gods, Ps. xlix.
God, in whom we live, and move, and are, Acts xvii.
God the Lord, mighty, jealous, visiting the iniquity of the fathers upon the children, Exod. xx.
To whom alone all honour and glory is due, 1 Tim. i.
With whose majesty the whole earth is filled, Ps. lxxi.
Who alone doest great wonders, Ps. cxxxv.
Who art the most high Lord over all the earth, Ps. xcvi.
Who alone art good, Luke xviii.
God, whose wrath no man can resist, Job ix.
Who art, and who wast, and who art to come, Apoc. i.
God of Abraham, God of Isaac, and God of Jacob, Exod. iii.
King of kings, and Lord of lords, 1 Tim. vi.
Who loosest the belt of kings, and girdest their loins, Job xii.
Who alone hast immortality, and inhabitest light inaccessible, 1 Tim. vi.
Lord of hosts, God of Israel, Isa. xxxvii.
Most mighty God of the spirits of all flesh, Num. xvi.
Who hast made heaven and earth, the sea, and all things that are in them, Ps. cxlv.
Who executest judgment for them that suffer wrong, and givest food to the hungry, Ps. cxlv.
God, who art compassionate, patient, full of mercy, and true, Num. xiv. Ps. lxxxv.
God, the just judge, strong and patient, Ps. vii.
In whose hand is the soul of every living thing, and the spirit of all flesh, Job xii.
Our God, who art a consuming fire, Heb. xii.

Have mercy on us.

God, who art faithful, and without any iniquity, just and upright, Deut. xxxii.
God, whose wrath no man can resist, Job ix.
God, who searchest the heart and provest the reins, Jer. xvii.
Who openest thine hand, and fillest with blessing every living creature, Ps. cxliv.
Who art great in counsel, and incomprehensible in thought, Jer. xxxii.
Who doest great things, and unsearchable, and wonderful, of which there is no number, Job v and ix.
Father of orphans, and the judge of widows, Ps. lxvii.
Who loosest the fettered, and enlightenest the blind, Ps. cxlv.
Our mighty Lord, of whose wisdom there is no number, Ps. cxlvi.
The Lord, who liftest up the meek and bringest the wicked down to the ground, *Ibid.*
Whose eyes are open upon all the ways of the children of Adam, Jer. xxxii.
Who art the one lawgiver and judge, that is able to destroy and to deliver, Jas. vi.
Who healest the broken of heart, and bindest up all their bruises, Ps. cxlvi.
The Lord, who killest and makest alive, who bringest down to hell, and bringest back again, 1 Kings ii.
God, who willest not iniquity, Ps. v.
Who hath power to cast body and soul into hell, Luke xii.
The Lord, who formest the light, and createst darkness; who makest peace, and createst evil, Isa. xlv.
Who multipliest nations, and destroyest them, and restorest them again after they are overthrown, Job xii.

Have mercy on us.

Whose eyes are far brighter than the sun, beholding round about all the ways of men, Ecclus. xxiii.

Who discoverest deep things out of darkness, and bringest up to light the shadow of death, Job xii.

God, with whom there is no respect of persons, Rom. ii.

Who catchest the wise in their craftiness, and disappointest the counsel of the wicked, Job v.

Who quickenest the dead, and callest those things that are not as those that are, Rom. iv.

God of all flesh, to whom no word is hard, Jer. xxxii.

Who hast made the earth by thy power, and prepared the world by thy wisdom, Jer. li.

Who givest rain upon the face of the earth, and bedewest all things with waters, Job v.

Who givest food to all flesh, Ps. cxxxv.

Who hast made all things for thyself, Prov. xvi.

Who livest for ever and ever, Apoc. x.

Who hast ordered all things in measure, and number, and weight, Wisd. xi.

Whom heaven and the heaven of heavens cannot contain, 3 Kings viii.

Who art terrible in thy counsels over the sons of men, Ps. lxv.

Before whom the whole world is as the least grain of the balance, Wisd. xi.

Who workest all things according to the counsel of thy will, Eph. i.

Who hast measured the waters in the hollow of thy hand, and hast weighed the heavens with thy palm, Isa. xl.

Who rulest the power of the sea, and appeasest the motion of its waves, Ps. lxxxviii.

Have mercy on us.

Who hast poised with three fingers the bulk of the earth, and weighed the mountains in scales, Isa. xl.

The Lord, a great God, and a great King above all gods, Ps. xciv.

King of ages, immortal, invisible, the only wise, 1 Tim. i.

Holy, holy, holy, Isa. vi.

God, our protector and our exceeding great reward, Have mercy on us, Gen. xv.

One God, and Father of all, who art above all, and through all, and in us all, Have mercy on us, Eph. iv.

Have mercy on us.

Be favourable to us, Spare us, O holy Trinity.

Be favourable to us, Graciously hear us, O holy Trinity,

From all evil, Deliver us, O holy Trinity.

From all pride, and haughtiness of mind,

From gluttony, surfeiting, and all greediness,

From anger, envy, and all ill-will,

From all luxury and impurity,

From all sloth and unregulated sorrow,

By the immensity of thy power,

By the infinitude of thy wisdom,

By the abundance of thy goodness,

By the eternity of thy glory and majesty,

By the depth of thy knowledge and providence,

By the unspeakable greatness of thy love and mercy,

By the unfathomableness of thy justice and judgments,

In the day of judgment,

Deliver us, O holy Trinity.

We sinners beseech thee, hear us.

That we may serve thee in holiness and justice all our days,

That we may adore thee, our Lord God, and serve thee alone,

That we may never take thy holy name in vain,

That we may sanctify the feasts and holy days of the Church by pious and charitable works,

We beseech thee, hear us.

That we may render due honour, reverence, and obedience to our parents, prelates, and superiors, and to those who are to us in the place of parents,
That we may never, through anger, hatred, or envy, injure the life, character, or honour of another,
That we may hurt no one by damage, theft, or wrong of any kind, by force or fraud,
That we may keep our heart from impure affections and unlawful desires of the flesh,
That we may never bear false witness, or speak a lie against our neighbour,
That we may not covet our neighbour's goods,
That we may love thee, our God, with our whole heart, and with our whole soul, and with our whole strength,
That we may love thee above all things, and our neighbour, for thy sake, as ourselves,
That we may not do to another what we would not have done to us,
That thou wouldst make all grace abound in us,
That we may not despise the riches of thy goodness, patience, and long-suffering,
That we may present our bodies, a living sacrifice, holy, pleasing to God,
That thou wouldst vouchsafe to bring us to the kingdom which thou hast prepared for us from the foundation of the world,
Lamb of God, who takest away the sins of the world,
Appease the Father for us.
Lamb of God, who takest away the sins of the world,
Be favourable to us sinners.
Lamb of God, who takest away the sins of the world,
Give us the Holy Ghost.
O Blessed Trinity, Hear us.
O adorable Trinity, Graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father. Hail Mary.

V. Blessed art thou, O Lord God of our fathers.

We beseech thee, hear us.

R. And worthy to be praised, and glorious for ever.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and highly exalted for ever.

V. Let all thy Angels and Saints bless thee.

R. And praise thee, and glorify thee for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and exalt him above all for ever.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

Almighty and everlasting God, who hast given to thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the Unity; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities.

O God, who showest thy almighty power most chiefly in showing mercy and pity; multiply upon us thy mercy, that in running to thy promises, thou mayest make us partakers of heavenly blessings.

Almighty and everlasting God, who in the abundance of thy goodness surpassest both the merits and desires of thy suppliants, pour out thy mercy upon us, to forgive us all that our conscience fears, and to give us all that we presume not to ask. Through Jesus Christ our Lord. Amen.

A LITANY TO GOD THE FATHER

Gathered out of Holy Scriptures.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Holy Father, Hear us.
Just Father, Graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Our Father, who art in heaven, Matt. vi.
Blessed God, the Father of our Lord Jesus Christ, 1 Pet. i.
The Father of mercies, and the God of all consolation, 2 Cor. i.
Who comfortest us in all our tribulation, *Ibid.*
God the Father, blessed for ever, Rom. ix.
The Father, who seekest adorers in spirit and in truth, John iv.
The Father, of whom are all things, 1 Cor. viii.
The Father of glory, and Lord of heaven and earth, Eph. i.
Who hast sent thine only-begotten Son into the world, that we may live by him, 1 John iv.
Father of Christ, who workest until now, John v.
Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, Eph. iii.
Who hast chosen us in thy Son before the foundation of the world, Eph. i.
Who hast predestinated us to the adoption of children through Jesus Christ, *Ibid.*
Who hidest mysteries from the wise, and revealest them to little ones, Matt. xi.
Who hast blessed us with spiritual blessings in heavenly places, Eph. i.
Who forgivest us our sins, Matt. vi.
Who hast chosen us that we should be holy and unspotted in thy sight, Eph. i.
Who givest the good Spirit to them that ask thee, Luke xi.
Father of lights, from whom cometh down every best gift, and every perfect gift, Jas. i.
Father, who raisest up the dead, and givest life, John v.

Have mercy on us.

Father, who seest in secret, Matt. vi.
Father, who hast life in thyself, John v.
Husbandman, who workest until now, *Ibid.*
Who makest thy sun to rise upon the good and the bad, Matt. v.
Who rainest upon the just and the unjust, *Ibid.*
Who hast numbered all the hairs of our head, Matt. x.
Who hast not spared even thine own Son, but hast delivered him up for us all, Rom. viii.
Who hast called us to the fellowship of thy Son, 1 Cor. i.
Who hast graced us with grace in thy beloved Son, Eph. i.
Whose Son took the form of a servant, that he might redeem servants, Phil. ii.
Who hast translated us into the kingdom of the Son of thy love. Col. i.
Who hast made us worthy to be partakers in the lot of the Saints, *Ibid.*
Who hast called us to the marriage of thy Son, Matt. xxii.
Who hast loved us, and hast given us everlasting consolation, 2 Thess. ii.
Who hast so loved the world, as to give thine only-begotten Son, John ii.
Who by a voice coming down from heaven, from the excellent glory, didst glorify thy Son, 2 Pet. i.
Who art well pleased in thy Son, Luke iii.
Who hast been pleased to give us a kingdom, Luke xii.
Whose face the Angels in heaven always see, Matt. xviii.
Who hast bestowed upon us such charity that we should be called, and be thy sons, 1 John iii.

Have mercy on us.

Who hast willed us to be made conformable to the image of thy Son, Rom. viii.
Who hast prepared a kingdom for thine elect from the foundation of the world, Matt. xxv.
Who, without respect of persons, judgest according to every-one's work, 1 Pet. i.
In whose house are many mansions, John xiv.
Father, to whom all things are possible, Mark xiv.
Father, who lovest the Son, and hast given all things into his hand, John iii.
Without whom no one cometh to the Son, except thou, Father, draw him, John vi.

Have mercy on us.

Be favourable, O Lord, and spare us.
Be favourable, O Lord, and hear us.
Be favourable, O Lord, and deliver us.
From all evil, Deliver us, O Lord.
From the power of Satan,
From anger, hatred, and all ill-will,
From the dangers that threaten sinners,
From everlasting death,
By thy knowledge, most deep, by which thou seest into the depths,
By thy immense power, by which thou hast created all things out of nothing,
By thy tender providence, by which thou governest all things,
By thy eternal love, with which thou hast loved the world,
By thy infinite goodness, with which thou fillest all things,
In the day of judgment,
We sinners beseech thee, hear us.
That thy name may always and everywhere be sanctified,
That thou wouldst permit thy kingdom to come to us,
That thy will may ever be done by us on earth, as it is heaven,

Deliver us, O Lord.

That thou wouldst vouchsafe to give us our daily bread,
That thou wouldst vouchsafe mercifully to forgive us our trespasses,
That thou wouldst vouchsafe to protect us under the shadow of thy wings, and to free us from all temptation,
That thou wouldst vouchsafe to deliver us from all evil,
That thou wouldst vouchsafe to give the good Spirit to them that ask thee,
That what we ask faithfully, we may obtain effectually,
That thou wouldst grant us, according to the riches of thy glory, to be strengthened by thy Spirit with might unto the inward man. Eph. iii.

We beseech thee, hear us.

Father, in the name of thy Son,
Lamb of God, who takest away the sins of the world, Spare us, O Lord.
Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, Have mercy on us.
Our Father. Hail Mary.

V. Look upon us, O God, our protector.
R. And behold the face of thy Christ.
V. Remember us, O Lord, in thy good will.
R. Visit us with thy salvation.
V. Show us, O Lord, thy mercy.
R. And grant us thy salvation.
V. Convert us, O Lord God of Hosts.
R. Show us thy face, and we shall be saved.
V. Lord, hear my prayer.
R. And let my cry come to thee.

Let us pray.

Almighty and everlasting God, direct our actions by thy good will, that, in the name of thy beloved Son, we may merit to abound in good works.

O God, the height of the lowly, and the strength of the upright, who by thine only-begotten Son hast vouchsafed so to teach the world, that every action of his should be made our instruction; stir up in us the fervour of thy Spirit, that we may be able

effectually to imitate, what by word and example he savingly taught.

O God, from whom all good things proceed, grant to thy suppliants, by thy inspiration, to think right thoughts, and by thy guidance to accomplish them. Through our Lord Jesus Christ. Amen.

A LITANY

From the Scriptures of both Testaments.

Containing the principal names, titles, praises, and offices of the incarnate Word, our Saviour Jesus Christ.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost,
Holy Trinity, one God,

Word made flesh,	John i.
Word full of grace and truth,	*Ibid.*
Word of the Lord,	Ps. xxxii.
God by whom all things were made,	John i.
Blessed Lord God of Israel,	Luke i.
Only-begotten Son of God,	John iii.
Beloved Son of God,	Luke iii.
Our Saviour, Christ the Lord,	Luke ii.
Great, and the Son of the Most High,	Luke i.
Son of the living God,	Matt. xvi.
Emmanuel, that is, God with us,	Matt. i.
Only-begotten Son, who art in the bosom of the Father,	John i.
Beloved Son of God, in whom the Father is well pleased,	Matt. iii.
Almighty Word of the Lord,	Wisd. xviii.
Wisdom set up from eternity,	Prov. viii.
Blessed King, who comest in the Name of the Lord,	Luke xix.
Arm of the Lord,	Isa. liii.
Salvation of our God,	Isa. lii.
Image of the invisible God,	Col. i.

Have mercy on us.

To whom has been given a Name, which is above all names, Phil. ii.
Who upholdest all things by the word of thy power, Heb. i.
Beginning of the creation of God, Apoc. iii.
First-born of every creature, Col. i.
First-born among many brethren, Rom. viii.
Heir of all things, Heb. i.
Flower of the field, and lily of the valleys, Cant. ii.
Bud of the Lord, Isa. iv.
Expectation of nations, Gen. xlix.
Wonderful, Counsellor, God the Mighty, Isa. ix.
Angel of the Lord, Ps. xxxiii.
Angel of the Testament, Mal. iii.
Our God seen upon earth, and conversing with men, Baruch iii.
Seed of Abraham, Gal. iii.
Star that rose out of Jacob, Num. xxiv.
Lion of the tribe of Judah, Apoc. v.
Root of Jesse, Isa. xi.
Son of David, Matt. i.
Son of Man, Matt. viii, etc.
Jesus of Nazareth, John xix.
Man compassed by a woman, Jer. xxxi.
Holy, born of the Blessed Virgin, Luke i.
First-born Son of Mary, Matt. i.
Fruit of Mary's womb, Luke i.
Jesus, the Son of Joseph of Nazareth, John i.
Truth sprung out of the earth, Ps. lxxxiv.
In whose Name every knee is bowed, of those that are in heaven, on earth, and under the earth, Phil. ii.
In whom are hid all the treasures of wisdom and knowledge, Col. ii.
By whom all things were made, and without whom nothing was made, John i.
In whom dwells all the fulness of the Godhead bodily, Col. ii.
Priest for ever, according to the order of Melchisedech, Ps. cix.

Have mercy on us.

High Priest of the good things to come, — Heb. ix.
High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, — Heb. vii.
Great High Priest, who hast passed into the heavens, — Heb. iv.
Meek and humble of heart, — Matt. xi.
Spouse beloved, white and ruddy, chosen out of thousands, — Cant. v.
Head of the body, the Church, — Col. i.
Head of all principality and power, — Col. ii.
Good Shepherd, who givest thy life for thy sheep, — John x.
Shepherd and Bishop of our souls, — 1 Pet. ii.
Saint of saints, — Dan. ix.
Prince of pastors, — 1 Pet. v.
Faithful and true Witness, — Apoc. iii.
Great Prophet, — Luke vii.
Prophet, mighty in work and word before God and all the people, — Luke xxiv.
Of a truth, the Prophet that was to come into the world, — John vi.
The Messias, desired of all nations, — John iv. / Agg. ii.
Who wast sent to preach the Gospel to the poor, to heal the contrite of heart, and to preach deliverance to the captives, — Isa. lxi. / Luke iv.
Whom God anointed with the Holy Ghost, and with power, — Acts x.
Whom God anointed with the oil of gladness above thy fellows, — Ps. xliv.
Beautiful above the sons of men, — *Ibid.*
Great King over all the earth, — Ps. xlvi.
King of the Jews, — Matt. ii, etc.
King of Israel, — John i.
High above the kings of the earth, — Ps. lxxxviii.
The Lord our Lawgiver, — Isa. xxxiii.
Living Stone, chosen, and made honourable by God, — 1 Pet. ii.

Have mercy on us.

Stone rejected by the builders, and become the head of the corner,	Ps. cxvii.
Stone cut out of the mountain without hands,	Dan. ii.
Stone laid in Sion, a chief corner-stone, elect, precious,	1 Pet. ii.
Set for the fall and the resurrection of many in Israel,	Luke ii.
Light of the world,	John viii.
True light which enlightenest every man that cometh into this world,	John i.
The bright and morning star,	Apoc. xxii.
Sun of justice,	Mal. iv.
The way, the truth, and the life,	John xiv.
The true vine, of which we are the branches,	John xv.
Key of David,	Apoc. iii.
Door of the sheep,	John x.
Ark of God's testament,	Apoc. xi.
Hidden manna,	Apoc. ii.
Living and true bread that comest down from heaven,	John vi.
Bread of life and understanding,	Ecclus. xv.
Bread of God, that givest life to the world,	John vi.
Our supersubstantial bread,	Matt. vi.
Bread which strengthenest man's heart,	Ps. ciii.
Bread that art fat, yielding dainties to kings,	Gen. xlix.
Rabbi, who art come a teacher from God,	John iii.
Prince of the kings of the earth,	Apoc. i.
God and Prince of peace,	1 Thess. v.
Christ our peace, who hast made both one,	Eph. ii.
Master and Lord,	John xiii.
Lord of lords, and King of kings,	Apoc. xvii.
Man of sorrows and acquainted with infirmity,	Isa. liii.
Who hast truly borne our infirmities,	*Ibid.*
By whose bruises we are healed,	*Ibid.*

Have mercy on us.

Who hast loved us, and washed us from our sins in thy own blood, Apoc. i.
On whom God has laid the iniquity of us all, Isa. liii.
Who wast led as a sheep to the slaughter, Acts viii.
Who wast dumb as a lamb before his shearer, Isa. liii.
Lamb without blemish, Exod. xii.
Lamb slain from the beginning of the world, Apoc. xiii.
Who wast wounded for our iniquities and bruised for our sins, Isa. liii.
Who hast saved thy people from their sins, Matt. i.
Our Prince and Saviour, Acts v.
Salvation of God sent to the Gentiles, Acts xxviii.
The Propitiation for our sins, 1 John ii.
Who of God art made unto us wisdom, and justice, and sanctification, and redemption, 1 Cor. i.
The Apostle and High Priest of our confession, Heb. ii.
Who art not come to call the just, but sinners, Matt. ix.
Who art come to seek and to save that which was lost, Luke xix.
Who didst empty thyself, taking the form of a servant, Phil. ii.
Who hast laid down thy life for us, 1 John iii.
Who hast purchased the Church with thy own blood, Acts xx.
Who hast not come to be ministered unto, but to minister, Matt. xx.
Who hast become obedient to God the Father, even to the death of the cross, Phil. ii.
The one Mediator of God and men, the man Christ Jesus, 1 Tim. ii.
Mediator of the New Testament, Heb. viii.

Have mercy on us.

Author and finisher of faith, Heb. xii.
Who hast delivered us from the wrath to come, 1 Thess. i.
My Lord and my God, John xx.
Lord, strong and mighty in battle, Ps. xxiii.
Lord of hosts, Zach. ii.
First-begotten of the dead, Apoc. i.
The resurrection and the life, John xi.
Who wast dead, and art alive, Apoc. i.
Who wast delivered up for our sins, and hast risen again for our justification, Rom. iv.
Who hast made us a kingdom, and priests to God and thy Father, Apoc. i.
Who wast offered, because it was thy own will, Isa. liii.
Our Pasch, 1 Cor. v.
Who hast the keys of death and of hell, Apoc. i.
To whom all power is given in heaven and in earth, Matt. xxviii.
Who hast ascended above all the heavens, Eph. iv.
Who sittest at the right hand of the Majesty on high, Heb. i.
Our advocate with the Father, 1 John ii.
By whom we have access to the Father, Eph. ii.
Who art, and who wast, and who art to come, Apoc. i.
Who holdest in all things the primacy, Col. i.
Who art living for ever and ever, Apoc. i.
The Father of the world to come, Isa. ix.
The temple, and the lamp of the holy city, Apoc. xxi.
Our hope, 1 Tim. i.
King of glory, Ps. xxiii.
Brightness of eternal light, Wisd. vii.
Brightness of the glory, and figure of the substance of God, Heb. i.
Unspotted mirror of God's Majesty, Wisd. vi.

Have mercy on us.

Tree of life; Apoc. ii.
Light of life, John viii.
Fountain of life, Ps. xxxv.
Author of life, Acts iii.
Alpha and Omega, Apoc. i.
The beginning and the end, *Ibid.*
The first and the last, *Ibid.*
Who wast appointed by God to be judge of the living and of the dead, Acts x. 2 Tim. iv.
Who art over all things, God, blessed for ever, Rom. ix.

Have mercy on us.

Be favourable, O Lord, and spare us,
Be favourable, O Lord, and deliver us.

Deliver us, O Lord.

By thy eternal generation from thy Father,
By thy temporal nativity from thy mother,
By thy most holy life and conversation,
By thy most bitter passion and death,
By thy glorious resurrection and ascension,
By thy coming to judgment,
By thy co-eternal glory with the Father,

We beseech thee, hear us.

That we may seek before all things the kingdom of God, and his justice, Matt. vi.
That we may learn of thee, because thou art meek and humble of heart, Matt. xi.
That we may love our enemies, and do good to them that hate us, Matt. v.
That we may deny ourselves, and take up our cross, and follow thee, Matt. xvi.
That we may be wise as serpents and simple as doves, Matt. x.
That our works may so shine before men, that they may glorify our Father, who is in heaven, Matt. v.
That we may lose our lives in this world, and keep them unto life eternal, John xii.
That we may not fear them that kill the body, but him that

can destroy both soul and body in hell, Matt. x.

That we may not lay up to ourselves treasures on earth, but in heaven, Matt. vi.

That we may never rashly judge our neighbour, Matt. vii.

That we may ask the Father in thy name, and merit to be heard according to thy promise, John xvi.

That all things whatsoever we would that men should do to us, we may do also to them, Matt. vii.

That we may take heed, lest our hearts be overcharged with surfeiting, drunkenness, and the cares of this life, Luke xxi.

That we may leave the broad way that leads to destruction, and strive to enter in at the narrow gate that leads to life, Matt. vii.

That we may willingly and eagerly take up thy sweet yoke and light burden, Matt. xi.

That we may carefully place out to interest the talents we have received of thee, Matt. xxv.

That receiving thy word in a good and very good heart, we may bring forth much fruit in patience, Luke viii.

That we may endeavour always to be watchful and prepared for the hour, hidden from us, of our death, and of thy coming, Matt. xxv, etc.

That we may seriously prepare ourselves to give an account of our stewardship, Luke xvi.

That by thy grace we may persevere to the end, and be saved, Matt. x.

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, Give us peace.
Our Father. Hail Mary.

Let us pray.

O God, who, by thy co-eternal Wisdom, didst make man when he was not, and mercifully restore him when lost; grant us, we beseech thee, by the inspiration of the same Wisdom, to love thee with our whole soul, and to fly to thee with our whole heart. Through the same Jesus Christ our Lord. Amen.

A LITANY TO THE HOLY GHOST

From Holy Scripture.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Spirit, who proceedest from the Father and the Son, — John xv.
Spirit, who givest testimony of Christ, — *Ibid.*
Spirit of truth, who bringest all things to our mind, — John xiv.
Spirit, who teachest us all truth, — John xvi.
Spirit, who overshadowed St Mary, — Luke ii.
Spirit, by whose wonderful power the incarnation of the Lord was accomplished in the Virgin's womb, — Luke ii.
Spirit of the Lord, who fillest the whole world, — Wisd. i.
Spirit of God, who dwellest in us, — 2 Tim. i.
Spirit of wisdom and of understanding, — Isa. xi.
Spirit of counsel and of fortitude, — *Ibid.*

Have mercy on us.

Spirit of knowledge and of godliness, Isa. xi.
Spirit of the fear of the Lord, *Ibid.*
Spirit of grace and mercy, Heb. x.
Spirit of sanctification, Rom. i.
Spirit of power, of love, and of sobriety, 2 Tim. i.
Spirit of grace and of prayers, Zach. xii.
Spirit of faith, peace, and love, Gal. v.
Spirit of humility and chastity, *Ibid.*
Spirit of charity, kindness, and meekness, *Ibid.*
Spirit of patience, modesty, and continence, *Ibid.*
Spirit of compunction, Rom. xi.
Spirit of manifold grace, 1 Pet. iv.
Spirit of God, who, in the beginning of the creation, didst rest on the waters, and cherish and make them fruitful, Gen. i.
Spirit, by whose inspiration spoke the holy men of God, 2 Pet. i.
Spirit, whose unction teaches us of all things, 1 John ii.
Spirit, who searchest all things, yea, the deep things of God, 1 Cor. ii.
Spirit, who askest for us with unspeakable groanings, Rom. viii.
Spirit, who didst descend in the shape of a dove on Christ at his baptism, Luke iii.
Spirit, by whom we are born again, John iii.
Spirit, by whom the love of God is poured forth in our hearts, Rom. v.
Spirit of the Lord, resting upon Christ, Isa. xi.
Spirit of adoption of the sons of God, Rom. viii.
Spirit, who helpest our infirmity, *Ibid.*
Spirit, who art gentle, kind, and sweet above honey, Ecclus. xxiv.
Perfect Spirit, who strengthenest us, Ps. l.

Have mercy on us.

Spirit, who on the day of Pentecost didst appear in fiery tongues upon the disciples of the Lord, Acts ii.
Spirit, filled with whom, the Apostles boldly confessed Christ, Acts iv.
Spirit, who convincest the world of sin, of justice, and of judgment, John xvi.
Spirit, who purifiest our hearts by faith, Acts xv.
Spirit, who quickenest us, John vi.
Spirit, who distributest differently thy graces and gifts, 1 Cor. xii.
Spirit, who dividest to everyone as thou wilt, *Ibid.*
Spirit, who art discerner of the thoughts and intents of the heart, Heb. iv.
Spirit, the Paraclete who abidest with us for ever, John xiv.
Spirit of discipline, who fleest from the deceitful, and dwellest not in a body subject to sins, Wisd. i.

Have mercy on us.

Be favourable, O Holy Ghost, and spare us.
Be favourable, O Holy Ghost, and hear us.
From all evil, Deliver us, O Holy Ghost.
From all sin,
From the temptations and snares of the devil,
From all presumption and desperation,
From impugning the known truth,
From sinning against brotherly love,
From all obstinacy and impenitence,
From all uncleanness of mind and body,
From the spirit of anger, strife, and dissension,
From the spirit of fornication,
From every evil spirit,
By thy eternal procession from the Father and the Son,
By the miraculous conception of the Son of God through thy co-operation,
By thy descent on Christ at his baptism,
By thy appearing at the transfiguration of our Lord,

Deliver us, O Holy Ghost.

By thy coming upon the disciples of Christ,
In the day of judgment,
We sinners beseech thee, hear us.
That thou spare us,
That as we live in the Spirit, so we may also walk in the Spirit, Gal. v.
That by the Spirit we may mortify the deeds of the flesh, Rom. viii.
That we may not grieve the Holy Spirit of God, Eph. iv.
That we may not affront the Spirit of grace, Heb. x.
That we may be careful to keep the unity of the Spirit in the bond of peace, Eph. iv.
That we may walk in the Spirit, and not fulfil the desires of the flesh, Gal. v.
That we may not believe every spirit, but try the spirits, if they be of God, 1 John iv.
That, remembering we are the temple of the Holy Ghost, we may beware of violating it, 1 Cor. vi.
That we may instruct the erring in the spirit of gentleness and meekness, Gal. vi.
That we may sow in the spirit, and of the spirit reap life everlasting, *Ibid.*
That thou wouldst vouchsafe to awaken and cherish in us poverty of spirit, Matt. v.
That thou wouldst vouchsafe to make us mild and meek, *Ibid.*
That thou wouldst vouchsafe to give us the grace of pious sorrow and of holy tears, *Ibid.*
That thou wouldst vouchsafe to enkindle in us hunger and thirst after true justice, *Ibid.*
That thou wouldst vouchsafe to pour into us sincere affections of love and mercy, *Ibid.*

We beseech thee, hear us.

That thou wouldst vouchsafe to renew within us a right spirit, and to create in us a clean heart, Ps. l.

That we may be peacemakers, and worthy to be called the children of God, Matt. v.

That we may suffer persecutions for justice' sake with courage and constancy, *Ibid.*

That thou wouldst keep us from blasphemy against the Holy Ghost, to which forgiveness is denied, both in this world and in the world to come, Matt. xii.

That we may not grieve the Holy Spirit of God, whereby we are sealed, Eph. iv.

That thou wouldst grant us to persevere to the end in faith, hope, and charity,

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world, Pour out upon us the Holy Spirit.

Lamb of God, who takest away the sins of the world, Send forth upon us the promised Spirit of the Father.

Lamb of God, who takest away the sins of the world, Give to us the Spirit of peace.

Our Father. Hail Mary.

V. Create in me a clean heart, O God.
R. And renew a right spirit within me.
V. Cast me not away from thy face.
R. And take not thy Holy Spirit from me.
V. Restore to me the joy of thy salvation.
R. And strengthen me with a perfect spirit.
V. Let the grace of the Holy Spirit
R. Enlighten our senses and our hearts.
V. Lord, hear my prayer.
R. And let my cry come to thee.

Let us pray.

O God, to whom every heart is open, every wish speaketh, and from whom no secret is hid, purify the thoughts of our hearts by the infusion of the

Holy Spirit, that we may merit to love thee perfectly, and to praise thee worthily.

Let the power of the Holy Ghost be with us, O Lord, we beseech thee, both graciously to purify our hearts and to defend us from all adversities.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed, hear the supplications that we make for every degree and order therein, that, by the gift of thy grace, they may all faithfully serve thee. Through Jesus Christ our Lord. Amen.

CHAPTER IV

Rosary, Oblations, and Exercises to the Holy Trinity

THE ROSARY OF THE MOST HOLY TRINITY

Used and recommended by eminent Divines.

The method of reciting it is as follows. After the Apostles' Creed, Our Father, Hail Mary, and Glory, say,

GOD, the Father of heaven, Have mercy on us. God the Son, Redeemer of the world, Have mercy on us.

God the Holy Ghost, Have mercy on us. Holy Trinity, one God, Have mercy on us.

Afterwards recite the Rosary by three decades, thus: At the beginning of each decade, or at the three greater beads, say the Lord's Prayer, with the Angelic Hymn, taken out of the seventh chapter of the Apocalypse:

Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength, to our God for ever and ever.

And at each of the smaller beads, say the words of the seraphic Thrice Holy, in the sixth chapter of Isaias, adding the Doxology of the Church.

Holy, holy, holy, Lord God of Hosts. The whole earth is full of his glory. Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Cornelius à Lapide, on the sixth chapter of Isaias, testifies that this exercise, which he calls a short Doxology, was much and very profitably practised by many learned and pious men.

1. *It is a profession of faith in the Most Holy Trinity against heretics and infidels.*

2. *It is a religious exercise of faith, hope, charity, gratitude, and other virtues.*

3. *It is an incitement to devotion, and to spiritual joy, to enable us to bear temptations and adversities with fortitude, generously to overcome all difficulties and hardships, and, as it were, after the example of the royal prophet, to say,* Bless the Lord at all times.

4. *We emulate, in our measure, the life and office of angels, while we thus continually renew our endeavours to praise God; since this is what the angels do incessantly in heaven, and what we shall do there with them hereafter. For the life and office of an angel is, in reality, to praise God. Thus, in fact, we begin here to be blessed, and to have our conversation in heaven; for we rise above earthly things, and are occupied with God and his praises. So far Cornelius.*

Further, we are thus reminded to accustom ourselves to the practice and exercise of a right intention, that we may refer all things to the greater glory of God.

Thus, too, we put off, and cut away by little and little that corrupt and hurtful affection of zeal for our own glory, which seems rooted in our very nature; and, on the other hand, we profess that all glory is due to God alone, as the supreme source of all good, and to us nothing but confusion.

In order to excite and nourish in us these and similar pious affections, many eminently learned and holy men have taken great pains to illustrate, with a number of pious thoughts and meditations, the Doxology, Glory be to the Father.*

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* Card. Tolet., Serm. 14 and 15, on Ps. xxxi. The thirty discourses of Julius Mazarin. C. à Lapide, on Rom., ch. xi. Mauburn, Roset. Exercit., p. 1, dist. 1, tit. 6, ch. vi.

Short Exercise

Glory be to the Father, who, when I did not exist, by his power created me to his own image: and *to the Son*, who, when I was lost, by his wisdom restored me by his own Blood: and *to the Holy Ghost*, who, by his grace and goodness, justified me, a child of wrath, both in baptism and many times afterwards, when I had fallen.

For each and all of these benefits, be the *glory* such and so great, *as it was in the beginning*, before every creature; the same, and still greater be *now* in the course of this present life; and ever be, even to the consummation of the world, and *world without end, Amen*, to all eternity, without any limit, offered up by all the blessed in their home, where shall be no satiety, rest, or cessation from praising God. Such, and so great, I say, is the praise and glory which *now*, at this very moment, while I recite this Doxology, I wish and endeavour to offer up to God, and to set forth at the same time in deed.

See how pregnant with pious meaning is this little form of devotion!

Accordingly Cornelius, in the passage above cited, expresses his opinion that there is no prayer or action more holy than this; none more worthy of God or more pleasing to him, nor any more profitable to man. He there testifies that this Rosary was composed by the B. Nicolaus Serarius, a divine of the Society of Jesus, of whom the following account is given in the life prefixed to his works:

"The devotion exceeds belief with which he used that short expression of divine praise with which the Church concludes all the Psalms. To him the Doxology was the beginning and ending of all the actions both public and private. This he never uttered without a special fervour, which would shine forth even in his countenance. He would seem to exult with joy and triumph if he heard it sung with peculiar grace by the choristers. How rich and heavenly were the sentiments he derived from that most divine song! and how, by constant reflection upon it, his breast was inflamed daily more and more with zeal for the glory

of God he was eager to declare, not only in frequent discourses, as opportunity offered, but also by public proofs!"

In order to recite this little chaplet with greater fruit and devotion, observe what Thomas of Sailles *says in his* Treasury of Prayers:

"1. *This Doxology enables us to effect three special objects: Firstly, to praise, secondly, to thank, thirdly, to petition, the most holy Trinity. Reflect, then, before you begin the Rosary, which of these is the object of your intention; whether all of them together or one for each decade, or one throughout the three.*

"2. *Propose to yourself a reason, which may be either general or particular, for which you thus desire to praise God. For example, I wish to return thanks, and to praise God for the most holy Nativity, Passion, etc., of our Lord Jesus Christ; for my vocation, for such and such a private or public benefit. In like manner, weigh well what you desire to ask, whether for some virtue or grace, or deliverance from some temptation, or for help and assistance in this or that matter. For, ask what you will (so you but ask rightly), and you may be sure that you have in it no end in view but the greater glory of God."*

A Daily Exercise to the Most Holy Trinity

By Blasius Palma, Canon Regular of St. Paul.

Most gracious Lord, my God, Father, Son, and Holy Ghost, who hast created me for thyself, many and grave are the causes for which I owe thee the tribute of my whole self. I now, therefore, direct and offer to thy divine majesty, with all the ability I possess, all the thoughts, words, and actions of my whole life, and particularly of this day, uniting them with the merits and works of Jesus Christ my dearest Redeemer, and of the most Blessed Virgin my sweetest mother and patroness, and of all the blessed angels, saints, and spirits of the just, who ever were, are, or shall be.

Oh, that by thy infinite power, to which nothing is impossible, I could possess, besides this narrow heart of mine, other hearts of boundless extent

whose whole wish, occupation, and continual endeavour should be constantly to look up to, acknowledge, reflect upon, love, and praise thee my God and my Lord.

Accordingly, I now protest before thee and the whole court of heaven, that it is my intention, my wish, and my desire, in all my thoughts, words, and actions; nay, that in every sigh, motion, and breath I wish and intend this above all things, to unite with them, and to pile, as it were, on the same heap, all the force and multitude of those acts and hearts that please thy divine majesty, that neither I nor they may ever intermit that exercise to which we are bound by the law of our creation and preservation, which is, always to seek to know thee, to worship, and to love thee.

This duty I now render, and wish to render as perfectly and fully as possible, without regard either to reward or punishment; but only to thee, my chief good, to whom I owe it, for many reasons, and principally these four:

1. That I should acknowledge thy supreme majesty, glory, and excellence, and to this end most closely unite to thee my heart.

2. That I should give thee thanks for thy innumerable benefits to me, both general and particular.

3. That I should to some extent satisfy thee for my sins, and obtain thy favour, both now and at the hour of my death.

4. That I should obtain of thee the help of thy grace, and of everything which thou knowest to be necessary to enable me to persevere to the end, and to enjoy thee for ever.

I humbly beseech thee, therefore, my dearest Lord, to vouchsafe of thy most tender mercy, to receive all these oblations, to preserve me from all sin, and to give me the grace never to bestow any portion of my heart in exchange for any perishable creature of thine; but that I may entirely, all that I am, cleave constantly to thee alone, my Creator, my God, my Lord, and my highest good.

A very Beautiful Oblation of One's Self

Taken from the *Tree of Life* of Francis Bourgoine, Priest of t Congregation of the Oratory.

In which man, from the consideration of God's clai upon him, merely as he is the Author of natur offers himself to him, entirely, with a general referen to his natural condition, by enumerating all his par and faculties, as follows :

I offer to thee, O supreme, eternal, and adorab Trinity, one God, my soul, which thou hast create out of nothing: my body, which thou hast forme of clay; my understanding, my memory, my hear and my will, with all the strength and capacity those faculties, all the actions and affection thoughts and desires, which ever shall or can pr ceed from them, to thee I offer and dedicate them a

Accept, O Lord God, all my senses, with the powers, functions, and uses; my eyes, with a their looks; my hearing, smell, taste, and touch all my appetites, with all their operations; lastl all my arteries, veins, limbs, and bones of my bod with all their motions, actions, and faculties.

All these I offer, consecrate, devote, and dedica to thee for ever. Vouchsafe to accept this sacrifi of my service for an odour of sweetness.

Another Oblation to God

From the same Bourgoine.

In which man, considering the titles of God whi have reference to the state and condition of grac offers and dedicates himself entirely to him as f as regards his spiritual state of life through grace.

O most high, powerful, and merciful God, adorab and incomprehensible Trinity ! I offer, dedicat and consecrate to thee my soul, with all its powe and faculties, all the capacity of my will to lo thee, and of my intellect to know thee, to my ow abasement and thy greater glory.

I offer and give to thee my mind's whole facult of obedience, to co-operate with thy divine grac for the fulfilment of all thy will. Lord, all my desi is before thee, and my groaning is not hid from the

Accept all that my will can possibly desire for thy praise, pleasure, and service.

Finally, I offer and give to thee all my affections, thoughts, words, and works, both done and to be done, my life, my time, my eternity, all my existence in nature and in grace; and lastly, myself, as the most worthless and unworthy slave of thy almighty power and goodness, who am entirely dependent on thy mercy; and in virtue of this gift, by thy grace never to be revoked, I intend and desire all that is mine to be for ever thine.

A Daily Exercise

By far the most useful of all.

In which a great accession of grace and piety may be gained by the oblation of one's self and all one's actions to God, in union with the actions and merits of our Lord Jesus Christ.

It is wonderful how much the maintenance and practice of a right intention, by which we refer all that belongs to us to the glory of God alone, conduces to advancement in grace and true piety.

But this exercise will be still more useful if we unite our actions to those of Christ, and so offer them to the eternal Father. To this St. Paul exhorts us in the words: Whether you eat or drink, or whatsoever else you do, do all to the glory of God. And again, All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ.

In this way our little actions, otherwise most valueless, as well as our afflictions, pains, and miseries—nay, even our every step, breath, and sigh, united to the actions and merits of Christ, will be clothed with an honour of the highest value and dignity, and cannot be otherwise than most pleasing to God.

Just as if lead, by being cast into melted gold, were to acquire the beauty and value of gold; or as if a vessel of water, by being poured into a cask of most excellent wine, were to be entirely changed into wine; even so it is to be warmed with the fleece of the Lamb that taketh away the sins of the world. For how can we, poor wretches that we are, who have no confidence in our own merits and justice, please the Father, except through the Son, in whom he is well pleased?

For he is our head, by whose united action the members live and grow, and of his fulness we all have received. And how can our loving Father despise us if he looks on the face of his Christ?

An Oblation to God the Father

Most tender Father of mercies, and God of all consolation! I, thy unworthy creature, and vile slave that I am, humbly place myself before thee, my most gracious Lord and Creator, not trusting in my own merits, but in those of thy most beloved Son our Lord Jesus Christ. I come to thee earnestly entreating to be made a partaker of thy grace and goodness, by the help of which I may be able in every thought, word, and deed of mine, so to direct myself according to the rule of thy will and pleasure, that I may render to thee, my Lord, the pleasing and acceptable service which I owe to thee.

To thee, then, O most loving Father, who art the giver and preserver of all things, I offer myself and all that is mine to thy most ready worship and service, in union with the oblation of thy most beloved Son our Lord Jesus Christ, with which he offered and commended himself to thee, when yet an infant, in the temple; afterwards, when praying in the garden; and lastly, when dying on the altar of the cross.

O most merciful God, be favourable to me, a wretched sinner, and despise not the work of thine own hands; but look upon the face of thy Christ, whom thou hast given to us to be our Advocate and Mediator.

Let his worthiness atone for my baseness, that I may obtain through his merits what I cannot by my own.

Vouchsafe, then, of thine infinite goodness and mercy, favourably to accept my service, however unworthy, for the greater glory of thy name and the salvation of my soul.

An Oblation

Of our sleep and watching.

O most gracious God, I offer to thee my sleep and watching, in union with all the sleep and watching, and also with the resurrection of thy Son my Saviour,

who, after three days, awoke from death, as it were from sleep, and by his own power took his life again.

Grant, I beseech thee, that I may so use the necessary rest of my body, and so employ my waking hours, that all may tend to thy greater glory and the salvation of my soul.

An Oblation

Of our thoughts, words, and actions.

O most loving God, I offer to thee all my thoughts, words, and actions; all my labours and all my business which I this day, and ever, undertake, together with all the labours, actions, and troubles which thy only-begotten Son our Saviour ever undertook to redeem us miserable sinners.

All these I offer to thee in acknowledgment of that debt by which I am bound to thee as my supreme Lord, and in thanksgiving for thy immense benefits, which thou hast bestowed on me from the beginning of my life to this hour.

Look favourably upon me, I beseech thee, and so direct me in all things according to thy divine will, that by thy gift I may desire what is pleasing to thee, and may perform it with all my strength, to thy greater glory and the salvation of my soul.

An Oblation

Of the care and refreshment of the body.

O most good God, I offer to thee the necessary care and refreshment of my body, in union with that supper and refreshment which thy most sweet Son my Saviour instituted with his beloved disciples, when the hour of his passion was approaching.

Grant me thy grace to aid me so to moderate the care and recreation of my body that I may sustain and preserve it, so as to be the better fitted for thy honour and service, without loss or injury to my soul.

An Oblation

Of prayer and pious exercises.

O most merciful God, I offer to thee my prayers and devotions of this day, with all my good works

and pious exercises, to be accepted by thee through the assistance of thy grace and favour.

May it please thee, O eternal God, to receive them in union with all the merits and prayers of Jesus Christ thy Son, which he poured forth for us on Mount Olivet and elsewhere.

Grant to me ever, I beseech thee, for the love of thy most dear Son, to obtain a salutary effect to my prayers and petitions, so far as shall seem best to thee, to promote thy greater honour and my salvation.

An Oblation

Of crosses and afflictions.

O most tender God, I offer to thee my tribulations, difficulties, pains, and all my afflictions, which I have ever endured hitherto, or which thou wishest me to endure hereafter, in union with the most bitter passion of thy only-begotten Son my Saviour, and in union with all the pains, torments, and afflictions which he refused not to endure to redeem me, a lost sinner.

Grant to me, O most gracious God, thy grace and assistance, that I too may not refuse to receive afflictions from thee, nor to endure them for thy sake, but that, bearing them with a cheerful and contented spirit, I may praise and glorify thy name, and in these may seek and find the salvation of my soul. Amen.

An Oblation to God the Son

O most good and loving Lord Jesus Christ, Saviour of the world, I, an unworthy sinner, yet redeemed with thy precious blood, fly to thee, my God and Saviour, with a humble mind, and with the deepest affection of my heart.

And because thou hast offered thy whole self to God the Father on the altar of the cross, as the price of my redemption, to redeem me, a wretched sinner, I too, O most loving Jesus, offer to thee my whole self, whatever I am, and whatever I shall be, with all that I have, or ever shall have.

Take, O Lord, I beseech thee, into the hands of thy unspeakable mercy my soul and body, my

senses, words, and actions. Vouchsafe so to direct and govern me in all things, that I may ever avoid all occasions of sin, and never fall into the snare of the malignant spirit, but may unceasingly adhere to thee, my Redeemer, and to thy commandments; so that neither life, nor death, nor any misfortune, may separate me from thee.

I pray thee, O most loving Jesus, by that love which for our sake drew thee from the bosom of the supreme Father into the Virgin's womb, supply the imperfection of my actions, which, on my part, are of little value and merit, unless they receive a supply of their deficiency from thy perfection.

Unite, I implore thee, my most unworthy service with all that thou hast done and suffered of thy most perfect and unspeakable love and obedience; and vouchsafe to offer it to the eternal Father, together with the riches of the satisfaction and merits of thy love, that my want may be supplied from thy abundance, and that I may obtain through thy mediation that grace which I in no way merit of myself.

I entreat thee also, O most dear Jesus, by thy holy incarnation, passion, and death, and by all that thou hast done for our salvation, have mercy on my parents, brothers, sisters, friends, and benefactors, living and dead; communicate to them the merits of thy most precious blood and passion, that by the assistance of thy grace they may so order their present life as to receive finally in heaven the reward of life eternal.

An Oblation to the Holy Ghost

O Holy Ghost, who, with the Father and the Son, art the one and true God; man without thy inspiration is nought. Only when we are born again of water and the Holy Ghost are we members of Christ Jesus, and sons of his Church. This Church thou governest and protectest, makest fruitful, and sanctifiest by the continual outpouring of thy grace and goodness.

To thee, therefore, I offer my heart and my whole self, and humbly devote and consecrate to thee all that I have, do, and am.

Purify, I beseech thee, my heart and senses, by

the outpouring of thy gifts and graces upon me, that I may ever be able to serve thee with a chaste body, and to please thee by a clean heart. And because without thee no good can ever be accomplished, or even devised, let thy grace, I beseech thee, ever precede and follow me; make me to be continually intent on good works; and because these of themselves are unworthy to please thee, mercifully accept them in union with the most holy works and merits of Christ Jesus, that as he, by thy overshadowing, was conceived of a most pure Virgin and became our Saviour, so from his grace, charity, and infinite merits our wants and infirmities may be supplied.

Illume our senses from above,
And make our hearts o'erflow with love;
With patience firm, and virtue high,
The weakness of our flesh supply. Amen.

CHAPTER V

Intimate Union with God by Inward Acts of Virtue

OR EXERCISES MOST PROPER FOR THE TRUE WORSHIP AND LOVE OF GOD AND THE ATTAINMENT OF CHRISTIAN PERFECTION

Taken from Blasius Palma, Canon Regular of St. Paul.
And published repeatedly in Italian with great approbation.

PREFACE

THE Christian who would not be wanting to his name and vocation ought to strive continually for intimacy with God, who is his last end, and thus to unite to him, as far as possible, his soul.

St. Dionysius the Areopagite is of opinion that the shortest and easiest way to do this is for the faithful soul continually to lift itself up to God by ardent aspirations and frequent acts of love, affection, and desire; as well as by panting for him in the heart within, by speaking and conversing with him, and, lastly, by longing to attach itself to him with a pure and inflamed heart.

This, according to the same Doctor, is that wonderful and hidden unitive wisdom which, without any previous mediation or search, raises up to God the heart of one who loves him; grows by extending to him the affections, and exercises itself by short but frequent and ardent prayers and acts of virtue; so that we may say that the foundation of perfection, especially interior perfection, is contained in certain acts and motions of the mind towards God and our neighbour, which we here lay down in the form of prayers.

Whoever uses them, however, must beware of intending to make any vow or promise which would bind him with the force of a new precept, but only to use these acts by way of devotion and a free-will offering, with the assurance that the oftener and more carefully he does it the greater advantage he will derive from it; and he may justly hope to disengage himself in a short time from all love of the world, and unite himself wholly to God, who alone is the chief and the true good.

Now, because every work derives its value and character from the end in view, that this may be done the better, we will, first of all, lay down a solemn form of protestation, by which the mind may be led to frame before God a right intention and exact direction of the will, until, despising all beside, it seeks only the glory and service of God.

I

A PURE INTENTION

OR,

PROTESTATION OF ACTING PURELY FOR GOD, WITHOUT ANY ADVANTAGE TO ONE'S SELF FROM THIS LOVE AND SERVICE

All whatsoever you do, in word or in work, all things do ye in the name of the Lord Jesus Christ.

1. O MOST holy and undivided Trinity, Father, Son, and Holy Ghost! I, thy wretched and unworthy creature, do, with a firm and constant purpose, throw myself this day entirely on thy most holy and just will; and I declare and protest, with my whole heart, that I desire to be wholly thine by the renunciation of

myself. Nor would I possess, or wish ever to possess, aught else but thee alone; thee alone I wish to seek and to love sincerely, simply, and purely, without any advantage to myself.

And now I firmly propose both to serve and to love thy supreme majesty for the future, not in order to escape from pain, or imprisonment, or hell, nor to obtain of thee consolations or happiness in the next life, or anything that is desirable in this, but that I may seek thee alone, above all things, wish for thee alone, and love thee alone. And surely thou, who art the true and only perfection of all things, alone art sufficient for me.

Therefore to thee alone I give and dedicate myself for ever, with so firm and inviolable a purpose, and with so sincere an affection, that I desire to love thee with my whole soul, and to serve thee with this intention, even were I to live for ever and ever. This, I repeat, is my purpose, my resolution, and the firm determination of my will.

2. If thou wilt give me comforts and consolations I will bless thee; for thou wilt deal with me as a good and gracious God, such as thou wert, and art, and wilt be ever; and I return thee endless thanks; and this I do though thou wilt not give me them. Nay, if thou send me punishments, sorrows, and vexations, alike I bless thee, and return thee endless thanks.

3. In confirmation of this resolve, I now call to witness the most Blessed Virgin Mary, the Queen of heaven, with all the saints and angels that dwell in heaven; all of whom I entreat to intercede for me with thy divine majesty, that this my purpose may grow to perfection, of seeking thee only and purely in all things, and nothing else but thee.

I turn to thee, therefore, again, O my dearest Lord, and implore thee that thou wouldst vouchsafe to accept this my resolution, and give me strength to fulfil it, for without thee I can do nothing. And, confessing it to be so, again I fly to thee; I recommend and commit myself to thee entirely, and hide myself in the depths of thy mercy. Receive me, then, O my God; embrace me, O my hope; in all things, O most tender Father change me and transform me into thyself.

4. With this object and intention I resolve to practise myself in the following exercises and acts of virtue. And though I should sometimes fail to develop them sufficiently in word or in deed, yet in my heart I now intend and resolve to perform them always, at every moment, particularly at the hour of death, with all my strength and affection, and in the most perfect manner possible, and known by thee to be possible to myself or to any other creature whatsoever. And now behold I offer thee them all, as much as if I were myself their first author; while, with all my heart, I pray thee, by thy infinite goodness and mercy, that thou wouldst vouchsafe to accept them. Amen.

II

ACT OF FAITH

Without faith it is impossible to please God.

Faith, as the foundation of the rest, holds the first place among the theological virtues, and is a habit of the understanding infused by God, by which the believer is enlightened to assent and adhere to those things which are revealed and proposed by God himself, through the Church.

1. O GOD, most faithful and true, first and everlasting Truth, with my whole soul I embrace this foundation of faith. And therefore, most humbly prostrate on the ground, I adore and worship thee, in heaven and on earth. And I most firmly profess, in the best and most perfect manner I am able, that I now and ever both believe in my heart and confess with my mouth all that thou hast spoken, revealed, and proposed to be believed by thy holy Church, particularly those things which are contained in the Apostles' Creed. And I affirm them all to be most certain, so that nothing whatever of them can be called in question.

2. I therefore confess, and most firmly protest before thy divine majesty and the whole court of heaven, that I will live and die in the confession of

this truth. Oh, how I wish that the whole world beside would know and confess thee with the firmest faith! Most deeply do I grieve that it does not believe, adore, and venerate thee as it ought.

3. I beseech thee, then, by the precious blood, the life and death of my Lord Jesus Christ, by the merits of his most holy mother, and by the intercession of thy holy apostles, disciples, martyrs, confessors, virgins, and all thy saints and elect, that thou wouldst increase in me and in all men that holy light of faith, and enkindle it in unbelievers, that all may know, confess, and adore thee the more, according to the desire of thy holy prophet, with whom I exclaim, Let the people confess to thee, O God, let all the people give praise to thee. Let all the earth adore thee, and sing to thee. O, praise the Lord, all ye nations; praise him, all ye people.

4. I also willingly offer thee, if need be, my life and my blood, to defend the truth and confession of this faith. And I would it might please thee, O most holy Trinity, Father, Son, and Holy Ghost, to give me the grace for it to undergo martyrdom. With thy grace I would not only most readily offer myself for all hard and difficult services, but would even esteem it the greatest favour to be permitted to endure much suffering for the love of thy truth. Hear me graciously, O my most loving God.

III

ACT OF HOPE AND CONFIDENCE TOWARDS GOD

Do not lose your confidence, which hath a great reward.

Hope is a virtue infused into our minds by God, by which we ought certainly to expect eternal happiness, through the merits of Jesus Christ our Redeemer, together with our works preceded by the grace of Christ.

1. BOWED down and prostrate before thee, O my almighty God, I adore and worship thee, to whom nothing is impossible or

difficult; as it has been most truly said, No word is impossible with God. By thy almighty power thou hast promised to give me the glory of heaven, and hast invited me to share it with thee, and be like thee, O infinite goodness! I hope, therefore, and desire to obtain eternal life from thee alone, by thy help and the good works which, by thy special grace, I determine to do.

2. O God, who art indeed almighty, behold, I most certainly know that, without thy mediation, I cannot possess the great happiness promised me; I know, too, that thou desirest and wishest to give it me, for this is why thou hast given thy Son to die for me.

3. I rejoice and congratulate myself, my most sweet Jesus, my infinite goodness, that I can be made happy by thee only, and that there is no other name under heaven given to us whereby we may be saved. Not bliss itself would satisfy me, unless I had it through thee, because all my hope and confidence is fixed on thee, and in thee alone I would have it fixed and confirmed, most good and most sweet Jesus, the supreme and final joy of my heart.

And hence it is that the joy, consolation, and confidence that I feel are so great, that I seem to myself already to hold and possess the happiness I desire, since I know that thy only-begotten Son, through whom thou wilt give me so great a blessing, is my Redeemer, and my faithful Advocate in all my distress.

4. And therefore, O almighty Father, with my whole heart I most firmly hope to obtain from thy infinite bounty all things whatever that are necessary for my salvation: first, pardon of all my sins, however great and enormous; secondly, strength to overcome all the difficulties that meet me in this life; and lastly, grace to attain to the perpetual enjoyment of thy most happy presence.

And though heaven and earth and all creatures should conspire against me, and though I were even now standing at the gates of hell, yet I would always hope and trust in thee, O most gracious Father, and say with the prophet: In thee, O Lord,

have I hoped, I shall not be confounded for ever. I have put my trust in the Lord, and shall not be weakened. Amen.

IV

ACT OF LOVE TOWARDS GOD AND OUR NEIGHBOUR

Thou shalt love the Lord thy God with thy whole heart.

So great is the dignity and excellence of the love of God that all the blessed, and all things that are or can be created, can do nothing that is more noble than to love God. Now an act of love is to wish well to the object beloved, to rejoice in the good which it has, and, lastly, to wish it to have what it has not.

1. MOST gracious God and most sweet Lord! desiring to exercise this most excellent act, I supremely rejoice, delight in thee, and praise thee for thy infinite perfections and attributes, because only THOU ART WHO ART, the supreme infinite good; and because thou art a God unsearchable and immeasurable, whom no creature can comprehend or adequately know.

2. I praise thee for thy almighty power, glory, dominion, and empire over us and over all things, and because they proceed from thyself. Truly, O Lord, if by an impossibility I could possess anything which thou hast not, I would most willingly yield the whole of it entirely to thee. Nay, I would not, if I were able, be God, that thou mightst be alone, and mightst have no equal.

3. I wish and desire also, from the bottom of my heart, all the creatures which are in heaven, earth, and sea, and whatever has or can have existence anywhere, to acknowledge that they have received their whole being from thee, and to render thee honour and service. I desire them all to be drawn by thy infinite goodness, and the excellence of thy majesty, to praise, magnify, and love thee only because thou alone art most worthy of all praise.

Moreover, it fills me with the greatest joy to know hat whatsoever thy creatures endeavour to offer hrough love of thee, all falls infinitely short of thy lignity and greatness.

4. And since thou art of thyself worthy of infinite ove, with my whole heart I desire to love thee with he same perfection wherewith all the blessed have ever oved thee, love thee now, and will love thee ever. And with the same affection of heart I offer to hee that fervour and flow of charity with which hou lovest, hast loved, and wilt love thyself for ver.

5. I am immeasurably glad, and give thee endless hanks, for supplying my duty, and that of all thy reatures, by thy love of thyself. And I offer thee his very love of thyself in thanksgiving for all the lory, honour, and happiness which thou enjoyest: ogether with all that glory, honour, and praise, hich all the blessed spirits, and all the just of this orld, offer thee with one consent. And, in return, desire, in and for thyself, thy being, thy glory, and very good that thou hast.

6. I would wish thee also, whom I most tenderly ove, to be well assured of my determination to ove thee with so firm and constant a will, that though thou shouldst never grant me anything hat is good, all the days of my life—nay, though hou shouldst visit me with every affliction in his life and consign me to severest punishment the next, I would love thee nevertheless, and erve thee from the very bottom of my heart; and, y the help of thy grace, would not cease or slacken loving thee for a moment. And I most humbly ntreat of thee to vouchsafe to confirm and accept y love.

7. And because thou desirest me, most gracious ord, to love my neighbour also, I thank thee for ving me so delightful a precept; and I therefore rce my will to love him to the utmost of my ower. I desire to love him; and I pray thee to ve him every blessing that may make him happier, nd more acceptable to thee. And I pray especially r N. N., for whom my rebellious will entertains me aversion.

Forgive them, I entreat thee, all their sins; and

grant that they may lay hold on the necessary means for attaining everlasting life; and if thou knowest it to be expedient for me to be without some gift of thine which thou grantest to them, behold, O Lord my God, I refuse it not. I am exceedingly glad for the love which thou displayest towards them, and for the perfection with which thou adornest them; and for this I return thee the greatest thanks.

8. And if, by thy permission, it should happen to me to be annoyed and offended by anyone, I entreat thee notwithstanding, beforehand, to give him pardon for his fault, and life eternal. And this I do, because thou lovest him; and I desire in all things to be conformed to thee, that I may never wish anything but what thou thyself wishest, my Lord and my God. Amen.

V

ACT OF ADORATION TO THE MOST HOLY TRINITY

Thou shalt adore the Lord thy God.

The worship of Latria, which is paid to God alone, is an internal and, at the same time, an external act, by which a rational creature honours God by humbling himself, with the intention of adoring him and confessing him to be God. O God of immeasurable majesty and greatness, Father, Son, and Holy Ghost!

1. WITH all the submission and humility I am capable of, in the presence of thy divine majesty, O my God, I acknowledge myself thy creature and the work of thy hands, dependent on thee for everything. I acknowledge thee to be the absolute Lord of all, most worthy to be esteemed and honoured as such by all. Prostrate on the ground, with the deepest and most heartfelt submission, I adore thee, out of the depths of my own nothingness, with the adoration of Latria. Without limit I submit myself to so

great a majesty, and I render it all the reverence and honour I am able.

2. I am also content, most content, to be nothing, and capable of nothing, unless it come from thee. And indeed I would neither be, nor be able to do, anything except in dependence on thee.

3. I therefore invite and invoke the most holy Virgin, the blessed spirits, and all the court of heaven, nay, all creatures whatsoever, to acknowledge, reverence, and adore, with me, so great a majesty; and in company with them, I now confess and adore thee. Moreover, in this act of mine I offer to thee all other adorations and acts of worship which have been hitherto, or ought to have been, made to thee. Thus collected and bound up together, I offer and dedicate them all to thee.

4. Lastly, O my God, I consecrate all things whatsoever to thee, who art the absolute Lord of all. And, in particular, I offer and devote to thee each of my thoughts, words, and works, both interior and exterior. One thing only I implore of thee, that thy beloved will may be most perfectly fulfilled in me, by which thou hast created me, and called me to serve thee. Amen.

VI

ACT OF PRAISE AND GRATULATION

Praise the Lord, all ye nations.

The praise that is given to God consists, as we learn from Holy Scripture, in every act of virtue, whether of the heart or lips, or manifested outwardly in deed, which is done to display the excellence of the divine power. And gratulation is an act of joy felt at the good of another which he has already obtained, and has in possession.

1. BY the help of thy grace, then, O Lord, I now desire to call forth these acts; and to excite my heart by saying, from my inmost soul: My most glorious God and Lord, with joy of heart I declare, proclaim, publish, and

make known to the whole world, as far as I know and am able, thy inestimable greatness, excellence, and magnificence; that thou art, without end or limit, unchangeable and everlasting; most powerful, most wise, most good, most holy, and of infinite perfection; the Creator of heaven and earth, the first beginning and last end of all things; and that by thy supreme providence thou rulest and governest all things. For all this I rejoice, and give thee praise.

2. And therefore, with great joy, and with my whole heart, I praise, extol, magnify, and worship thee. O, that I could praise thee without ceasing; always, and in all places, as much as all creatures, and all who have ever been, are, or shall be ever, extol, magnify, and honour thee; or ever have or shall be able to honour thee.

3. Nay, further, I desire to offer thee, at the same time, all those praises which could have been, are, or shall be offered thee by the blessed Virgin, by the most sacred humanity of Christ, and which innumerable worlds, and an infinity of creatures, as well visible as invisible, which thy omnipotent hand can create, are able to bring to thee. And I desire to render thee such praises and such honours as thou knowest us to be able to render thee, and are thy due.

But since I fail in the power to do this, I wish at least to bring thee all those honours and praises which thy grace enables me to offer thee, with all the force of the love with which thou lovest thyself; to which I now add, be it what it may, my small additional meed of praise.

4. I congratulate thee, O my God, I rejoice, and am glad with thee, because thou art so great and glorious, that there is no creature in heaven or in earth whose powers are sufficient to praise and magnify thee worthily. But meantime I rejoice, O Lord of all praise, that thou thyself abundantly suppliest all that is wanting to their praises.

VII

ACT OF THANKSGIVING

In all things give thanks.

Thanksgiving is the open acknowledgement of a benefit received, directed to the benefactor, as a mark of requital.

1. O MY most bountiful God, I now acknowledge thee to be most almighty, most merciful, the source of all good. And I confess that, from the moment of my conception to the present day, I have received from thee innumerable benefits and most extraordinary gifts; my creation, redemption, vocation, the gift of the Holy Ghost, preservation, with infinite others, produced by or contained in them, of which I am most unworthy. Most especially I thank thee for this benefit, N. N. For this and for all others I now return thee infinite thanks, with all my heart and strength, in proportion to the infinitude of thy love and goodness, which have prompted thee to give me them.

2. Acknowledging, then, my infinite obligations to thee, O infinite goodness, and being ignorant and incapable of returning thee the thanks I ought, and would desire, I call upon Jesus Christ, the blessed Virgin, and all creatures, both seen and unseen, to return thee thanks in my behalf. And I now offer thee, for myself, all the thanks, of every kind, which they themselves render thee, in whatever way, or have rendered, or will render thee ever. And I return thee thanks in union with them, with the same love, gratitude, and thanksgiving as theirs.

3. This I do, not as if those blessings were mine, but because they are thine. For I am ready and prepared to be deprived of them as often as it pleases thee to require them of me again. And I pray thee to take them from me, as often as thou judgest it to be conducive to thy greater glory.

4. I return thanks also to thy divine majesty, because THOU ART WHO ART, and for all the good

thou possessest. In thanksgiving and gratitude besides for all the gifts and blessings given, or to be given, to me and to all other thy creatures, that are, or have been, or shall be; especially for those which thou hast hitherto most bountifully bestowed upon holy angels and men, on the most blessed Virgin, on the most sacred humanity of thy Son our Lord, in the manner and form which pleases thee best, I offer thee, O my God, thyself, who art the fulness and perfection of all things.

5. And not content with this, from this moment I give, deliver, and dedicate myself to thee, in token of gratitude; with the desire and wish to serve thee faithfully, and to love thee eternally with all my heart; most humbly praying that thou wouldst vouchsafe to accept this poor offering, whatever its value, unworthy as it is of thy majesty, and already thine by a thousand titles. Amen.

VIII

ACT OF OBLATION

Offer to the Lord the sacrifice of sanctification.

1. O MOST honoured Lord, my God, Father, Son, and Holy Ghost! I confess myself entirely thine, as well because thou hast created me, as because thou hast redeemed me, not to speak of innumerable other blessings bestowed on me, for which, though I offered myself to thee a thousand times every hour I should remain a debtor to thee notwithstanding to an infinite amount. Such as I am, then, to the best of my ability, I freely consecrate, offer, and give myself wholly to thee, to be a perfect holocaust both of soul and body, with all that I have, or ever am able to acquire.

This I wish to do in the manner thou desirest, and is most becoming for me to offer and consecrate myself to thee. And I therefore most willingly and freely submit myself for ever to thy most holy precepts and commandments.

And because I am now entirely thine, I beseech thee so to take possession of me, that I may never

again become my own; but that every wish, word, and deed of mine may henceforth be nothing else than what thy most holy and just will would have me wish, say, and do: and that what is not thy wish, word, and deed, may, in the same way, neither be my wish, word, and deed. And that I may do only when, how, and as much as pleases thee, whatever thou, most honoured Lord, art pleased that I should do, and not otherwise.

2. I offer thee, besides, all the riches and spiritual graces, as well as of all the things thou hast created, as of those which thou holdest still in the treasures of thy almighty power; so that, if all were mine, I would most willingly yield them to thee, or at least employ them only for thy love and honour.

3. I offer to thee all the spiritual graces, the thoughts, the words, and good works, which all men who are, have been, or ever shall be in this world, have done, are doing, or shall do; nay, all the thoughts, words, and good works which could belong to the infinite number of men which thy almighty power could create. So that for thy love, if I were able, I would do the same as they, as perfectly as thou knowest to be possible, and in the way most pleasing to thy majesty.

4. I offer to thee also all the pains, sorrows, martyrdoms, and all the penal sufferings of mind and body which all men have, do, or shall suffer, in this world, in purgatory, or in hell, to satisfy thy justice and increase thy glory; with all things which thou knowest to be possible for each and all to endure, not in this world only, but in a hundred thousand, or an infinite number of worlds, purgatories, and hells. So that, if it so pleased thee I would, with the assistance of thy grace, willingly suffer them all for thy love, and my own and my neighbour's salvation.

5. But chiefly I offer thee the precious blood and infinite merits of my Lord Jesus Christ, with the merits of the blessed Virgin, and all the saints, and, together with them, all that has been already mentioned; as well as all my thoughts, words, deeds, desires, occupations, and actions of this day, and of my whole life.

Lastly, I desire to make this oblation with all the burning affection of heart which thou knowest to be possible; and, as often as I draw my breath, to be entirely thine, and dedicated to thee for ever. Amen.

IX

ACT OF RESIGNATION TOWARDS GOD

Casting all your care upon him, for he hath care of you.

1. MY most loving Lord, I renounce in all things every affection of my heart, to resign myself entirely to thee, and that with the greatest desire which thou knowest to be possible. And as much as I am able, I desire most perfectly to make over my will to thy divine will, in which alone, and in nothing else, I wish to have pleasure and repose.

I pray thee, therefore, to dispose of me, and all that I have, in the manner and to the extent that thou pleasest, and judgest to tend most to thy greater glory.

Thus, then, with entire resignation to thee, I offer myself as prepared to receive from thy most powerful hand whatever happens to me in this life, whether of prosperity or adversity.

2. If, then, thou wilt have me live, I thankfully accept life; if thou wilt have me die, I refuse not death. If thou wilt have me well, I accept health; if ill, sickness; if rich, riches; if poor, poverty; if honourable, I am pleased with honour; if dishonoured, I do not shun disgrace. Wilt thou have me enjoy consolation?—my will is the same. Desolation?—it alarms me not. If thou wilt have me be in favour with men, I will it too; if thou wilt have me be hated, I will pray for my enemies, and in my persecutions I will praise thee.

3. Therefore, I would not have eyes, but to see thee; nor ears, but to hear thee; nor a tongue, but to speak to thee; nor a heart, but to love thee; nor memory, but for the recollection of thy sweetness; nor understanding, but to acknowledge thy

majesty; nor hands, but to serve thee; nor feet, but to obey thee; nor a body, but for a victim; nor life, but for a sacrifice to thee.

4. In sum, I desire so to be thine, without any reserve, as to despoil myself; to put away all that belongs to me; and to give, resign, and make over to thy most holy will, all my thoughts, words, and deeds, both interior and exterior; with all that I do, or may possess, and which thou, of thy grace, hast vouchsafed to bestow on me. For I have already given thee my will; and I now give it thee irrevocably, and for ever.

Nor do I wish to desire, or not to desire, anything but as, when, and as much as thou desirest it or not; so that thy will may be my first and last desire, happiness, and consolation, at all times and in all circumstances. Assist me, therefore, O most loving Lord, with thy most holy grace (without which I know that I can do nothing), that all things may tend to thy honour and glory, and that thy most holy will may be most perfectly fulfilled. Amen.

X

ACT OF DELIGHT IN GOD

Delight in the Lord, and he will give thee the requests of thy heart.

True joy is the delight produced by the things that belong to God. For in God and in his excellence lie the true grounds of all joy.

1. OH, how great cause have I, O most sweet Lord, to rejoice and be glad! For thou art the Lord who is of infinite power, wisdom, goodness, beauty, mercy, justice, faithfulness, and innumerable other attributes which belong to thee as the beginning and end of all good. Yet, when thou wert such and so great, thou hast vouchsafed so to exalt our human nature, by uniting it to thyself, that it may truly be said that God is man and man is God; God by nature, man by condescension and grace. Besides this, thou hast also further promised me eternal happiness and bliss;

and confirmed it by innumerable evidences and signs, both in the Old and New Testament. Oh, the condescension, the boundless goodness of God and our Lord!

2. I therefore earnestly wish and desire, O my Lord, that, for the future, all the happiness of my soul, by the help of thy grace, may be in and from thee alone, and from the things that are thine, and which attract me to thee. Well was it said of thee, MY GOD AND MY ALL. Thou only art the goodness, the treasure, the paradise of the rational creature, in this world and in the next.

3. But this world, and all that belongs to it, I utterly loathe and abhor. It is as painful to me to see, to hear, and to think of, as the filthiest sewer a putrid corpse, or a dunghill. For I count all things in comparison of thee, as dung; I detest them as a plague.

4. I desire, too, to taste thy sweetness only, and to feel joy and pleasure only from what is thine but to reject, hate, and abhor all worldly things and whatever turns my heart away from thee. Help me to do this of thy goodness, O Lord that, by joyfully and perfectly serving thee in this life, I may see and enjoy thee for ever with the blessed in the next. Amen.

XI

ZEAL FOR THE HONOUR OF GOD AND THE SALVATION OF SOULS

The zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

1. MY most jealous God, who givest not thy glory to another, and alone hast created all the souls that exist; and wouldst, therefore among thy other names, be called a jealous Lord and a jealous God; I am grieved and exceedingly tormented in behalf of all those who, in their actions have left thee, the only true and right end of their existence, the highest and only good; who seek and love more than thee the frail and transitory things

of this world; and, by sinning continually, deliver themselves into the power of their most cruel enemy, the devil; a thing which I cannot think or speak of without great sorrow and pain.

2. For this cause, O my God, I, a sinner most vile and worthless in thy sight, offer up, for the glory of thy name, and for the salvation of the whole world, the merits of all the elect who have been, are, and ever shall be to the end of the world. And if, for thy love and honour, I alone could support all the pains, all the torments, which all thy servants have suffered; if, by such endurance, I could but effect that none should ever again offend thee, then, with my whole heart, I would pray and implore thee to give me this grace. Nay, more, for thy love, if thou art so pleased, I entirely renounce all my merits and good works, if it so happen that I have any in thy sight. And if I have ever done anything really acceptable to thee, I offer that also to thee, the eternal Father, in union with the merits of thy Son, for the conversion of the whole world; that so thou mayest be honoured equally by all, as well on earth as in heaven.

And if all the stripes which are due to others for their sins could be laid upon me, in order that they might be spared, and might profit by the merit of this my punishment, I would ask even this of thee. And if it is good to do so, I now humbly pray thee, in return for this my service, whatever it may be worth, to bestow upon all the grace of serving thee most perfectly; and of so loving thee, that none may ever offend thee more; but that all may ever praise and bless thee no less than all the saints and angels do in heaven.

3. So highly do I prize thy honour and glory, that I would choose rather to remain for ever in pain, and to suffer every torment, than that thou shouldst be deprived of thy honour, even for a single moment. For to thee all honour is due; but to me all pain, trouble, and disgrace. And that thou mayest not be defrauded of thy due honour, let me, I beseech thee, be subjected to every trouble, misery, and insult.

And if this is not enough for thy honour, let all the ills of soul and body befall me, except sin; and

let them be such, and so great, as thou knowest are to be found either in hell, or on this earth, or in purgatory; and, if possible, even greater and heavier than these. But meanwhile, O my love, forget me not; but give me grace and fortitude to endure them, as I am cheerfully prepared, for the sake of thy love and honour, to accept them.

XII

ACT OF FEAR OF GOD

Blessed are all they that fear the Lord.

Right fear is a certain anxiety of heart which restrains a man from an unlawful use of his members, exterior senses, and interior affections, in order that the soul may not, either wholly or in part, be so separated from God, or seek pleasure in any creature as to cool the fervour of the spirit.

1. WHEN I consider thy boundless majesty and greatness, O fearful and terrible Lord, before whom tremble all the spirits of heaven, earth, and hell, I sink down, utterly confused at my monstrous unworthiness, into the depths of my own nothingness, fearing exceedingly to offend thee and to be separated from thy divine grace, which has happened to many others, because they walked not uprightly in thy sight.

2. Therefore when I think only that I may offend thee by venial and mortal sins, I shudder and tremble in every limb, mostly because I confess myself to be utterly weak and helpless, and able to do nothing at all without thy special grace.

3. I confess, too, O Lord, that this fear, notwithstanding, is very useful and necessary for me; and I therefore earnestly beg it of thee, and entreat thee to increase it in me, and imprint it on my soul, while I say with the Psalmist: Pierce thou my flesh with thy fear, for I am afraid of thy judgments.

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* Similar acts of the other virtues will be found below in the proper place, in Part IV.

CHAPTER VI

A Holy Contemplation of the Attributes of God

For eliciting virtuous affections and acts.

From Blasius Palma, Canon Regular of St. Paul.

PREFACE

ALL the divine excellences and perfections, considered simply as they exist in God, are, in reality, distinct neither from one another nor from the divine essence, yet are a Being, supreme, perfect, and indivisible; but because the dulness of our understanding is unequal to the comprehension of the divine perfections as they exist in themselves, it endeavours, by the employment of various ideas and distinctions, to gain some slight perception of them. We then term them the Divine Attributes, *because we attribute them to God as distinct excellences, though, in fact, they are most intimately united in essence.*

Although the knowledge of these attributes is so high and sublime that no greater is to be found in the world, will, nevertheless, be to those who possess it practically a most excellent rule for the attainment of all virtues and spiritual blessings; because it is in the knowledge of God, and the imitation of his virtues, that our perfection consists; just as all sin and misery, on the other hand, has its source in ignorance of God. For to know thee is perfect justice; and to know thy justice and thy power is the root of immortality."

It seemed well, therefore, to collect some acts of virtue from the divine attributes, in the same manner as those above, that, guided by this light, the devout Christian may arrive at this knowledge and perfection of life, with the hope of attaining at length to that full and perfect justice which is the fruition of God himself in life eternal.

I

THE ESSENCE OF GOD

This is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent.

1. Thou, O Lord, art the purest essence, and therefore infinitely perfect in every kind of per-

fection; nor is there anything to be added to thee or taken from thee. Thou art incomprehensible in respect of all places, all times, all wills, and all intelligences; for thou exceedest all places, comprehendest all differences of time, transcendest all minds, and absorbest all hearts of men and of angels, so that thou only canst worthily comprehend, measure, understand, and love thyself.

2. Thou art immeasurable, because thou fillest, penetratest, and surpassest all things, created and to be created. Thou art immovable, unconfined, uncircumscribed, because, by thy infinity, thou infinitely transcendest all imaginable bounds and spaces; and therefore in nature, in action, in thought, and in affections, thou art immutable, because the shadow of change and vicissitude falls not upon thee, but thou art ever most firmly fixed in the same being and will.

3. Thou art eternal, without beginning or end. Thou embracest, in one point of indivisible eternity, all duration and difference of times. With thee there is no time but that most perfect NOW, which answers equally to all time. Thou art to thyself the adequate and most perfect measure of eternity.

4. Because thy excellence, then, is so great, O Lord, as I most firmly believe, I now adore and worship thee with my whole heart, with the greatest humility and reverence; and in union with the blest spirits of the just, I confess that THOU ART WHO ART. Prostrate on the earth I reverently bow before thee; and with the deepest humility I submit myself to thee: and I will love thee forever, with a pure and sincere love, because thou art worthy of all love.

And for thy glory also I desire that all creatures may for ever love, acknowledge, reverence, honour, and praise thee; and I therefore offer thee my life, my strength, my faculties, and all that I have or can have.

5. I rejoice, too, and am glad whenever I reflect that thou art so great, infinite, immense, incomprehensible, immutable, and eternal a Lord, and that all these perfections are found in thee.

6. I congratulate thee with the deepest affection of my heart on thy so great majesty, glory, and

happiness, which thou possessest, and wilt possess for ever. Therefore I call upon all creatures together to join me in blessing thee, and saying: All ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

7. My joy and consolation are redoubled, when I hope and consider that this very happiness of thine will be mine hereafter. For thou hast promised it to me, merited and prepared it for me, and bestowed it on me through Christ thy only-begotten Son, my Redeemer, whom I shall enjoy with thee to all eternity, if only I continue faithful in thy love. And then I shall be satisfied, when thy glory shall appear. Amen.

II

POWER

With God all things are possible.

1. O my almighty God, thou art that power which can do all that it will, which admits of no weakness, and is never wearied with action; which produces all things from nothing, and if it will, with the same ease can reduce all things to nothing: which nothing can resist, but all things obey.

O dreadful omnipotence, to be adored and worshipped in religious silence! Thou, O King of ages, by thyself canst do all things. From thee began, and on thee depends, all the power, strength, fortitude, activity, and energy of all things. Thou hast created all things out of nothing, thou preservest them by thy sustaining influence, and holdest them, as it were, hanging from the hand of thy omnipotence, lest they should fall back to their own nothing, from whence they came forth. Thou, O Lord, by thyself canst give, and do, not only all that all men, together with the holy angels, can conceive, but also all that thy infinite wisdom can think. For thy almighty power is equal to thy wisdom, and extends and diffuses itself equally, because it is its only rule and measure. For what other measure can there be of power that is immense, but immensity itself?

2. O Lord, I exceedingly rejoice in the greatness

of thy majesty and power, the thought of which leads me to beseech of thee to imprint on my soul the deepest reverence and submission towards thy divine majesty. It is my wish for thee to order and dispose of me and all thy creatures according to thy will, for no one can say to thee: Why dost thou so? All things are thine, and they are the works of thy hands.

3. Make me, O Lord, always to have before my eyes the most certain truth, that thou art constantly present with me, and that unless I obey thy commandments, and so never offend thee, I am threatened with the thunderbolt of eternal damnation from thy all-powerful hand.

Give to my heart a secure confidence towards thee, that I may fear none but thee, and that no creature may be able to separate me from thy love. For are not all creatures nothing, when compared with thee? What harm can they do me without thy permission? But if, O Lord, thou permittest any of them to afflict me, this will tend to my salvation, and will co-operate with me for the attainment of eternal life. And therefore I place all my confidence in thee, and would have it ever repose on thee, O most mighty God and Lord. Amen.

III

WISDOM

Wisdom came forth from God.

1. O most wise God, thou art that wisdom which embraces all that can be devised. In thee ignorance hath no place; thou knowest all things, and canst not err nor be deceived, because thou seest all things most perfectly and distinctly. All things past, present, and to come, all things possible and imaginable, all things which are and which are not, are present, O my God, to thee, and are set in thy sacred presence.

2. Thou art the original type and stamp of all things. By thy purity and subtlety thou penetratest all things; and being inwardly present in them, thou fitly disposest them all. But though thou touchest and penetratest from end to end,

and from highest to lowest, and enterest most deeply into all things, yet thou dost not in the least confound or mix thyself up with any. Not the least possible speck defiles thee, but thou restest ever the same in thy purity, brightness, and beauty.

3. Thou art the author and maker, the pattern and idea, the measure and limit of all things. Nor art thou the architect only of the things, seen and unseen, that are, and have received from thee their being, and the form which thou hast imprinted upon them, but of those also which are not, yet by the hand of thy almighty power may be made, of an infinitely far greater number than those which have been made already.

4. Oh, how admirable the wisdom that embraces all eternity at once, and contains within itself the whole of immensity, that draws to itself all infinity, in which alone all things possess a kind of eternal being and eternal life, which, lastly, is without beginning, and without end, and is in every respect immutable!

5. With the greatest rejoicing I bless thee, O Lord, for the depth of thy wisdom, by which thou art the searcher of hearts. I would not, though I could, ever so little obscure or lessen thy wisdom, if thou mightest thus be made ignorant of my wickedness and my crimes. Nay, I would rather myself be destroyed and annihilated, than have thy wisdom become an iota less than it is.

Pour forth, O most wise Lord, I beseech thee, into my soul one ray from the inexhaustible source of thy light, that I may be able perfectly to understand the beauty of virtue and the ugliness of sin, that I may avoid the one and pursue the other, and love more and more whatever tends to thy everlasting glory and honour. Amen.

IV

GOODNESS

Thou art good, O Lord, and in thy goodness teach me thy justifications.

1. O Lord and Creator of all good, thou art good not in this or that manner, or in this or that

kind of goodness, but perfectly, without beginning or end, without limitation and without degree, except that in which, without measure, thou preoccupiest and embracest all good.

Thou art the very fulness and universality of good; to thee all created things, from the highest essence down to bare primary matter, owe all their good that they have received.

In thy own most pure essence, thou possessest all excellence, all perfection, all happiness, and all good. Nor have thy goodness and perfection any limit or end, because they are first and primary, and dependent upon nothing.

2. From thee all that is sweet draws its sweetness; all that is beautiful its beauty; all that is bright its splendour; all that lives its life; all that feels its feeling; all that moves its strength; all that has understanding its intelligence; all that is perfect its perfection; all, in short, that is good in any way whatever, derives from thee its goodness.

3. Thou art great without quantity, good without quality, infinite without number, beautiful without figure, eternal without time, immense without space, diffused without extension, perfect without multiplicity, most high without situation.

4. Thou art the centre of the universe, to which all things are borne by their natural weight, in which all repose, by which all are sustained; in thee are the charms of all love, the consummation of all desire, the bounds of all motion, the satisfaction of all appetite.

How great the power of this supreme goodness by a little ray of whose splendour all created things are so forcibly attracted! While all of them desire and labour with their whole strength, each for its own peculiar good; a good which yet is nothing else than a slight trace and token of thy goodness. It is this that attracts so powerfully every creature; this that stirs up so great movements in the world. For whatever created thing moves, and is actuated and works, is moved and actuated by the aspect of good. If the mere shadow of good attracts with so much force, how much more the reality of that infinite beauty and goodness, which, clearly seen, is thyself, O Lord, the sweetest and highest good!

5. Draw my soul to thyself, O perfect beauty, nd bind it fast to thee by the indissoluble chain nd bond of eternal love. What shall I seek and lesire beyond thee, who art the fulness of all good, he source, the end, the sweetness, the strength, and narrow of all good! Farewell, all other things, hat I may ever love and think of thee, praise and less thee, and serve thee only, with all the powers f my soul, and for the whole of my life. Let all ransitory things be to me worthless or precious, nly as far as they agree with thy goodness. Perfect ne according to thy most excellent will in the hought and love of thee. Transform me com-letely into thyself, that I may become one spirit vith thee, and live no longer to myself, but to thee. Amen.

V

HOLINESS

There is none holy as the Lord is.

1. O Lord my God, thou art called holy in nany ways; but firstly, because thy essence is he first root and origin of all holiness and purity; nd secondly, because it is the object and measure f all holiness. In a word, thou art the efficient ause, the form, the pattern, and the end of all the rightness of holiness that is found in creatures. Thou art holy in thyself, in thy very essence; hat is, with a formal, objective, and fundamental oliness. So perfect is thy holiness, that nothing an possibly be added to or taken from it, because it s a holiness that is essential and universal.

2. I greatly rejoice in thy holiness, the essential ource of all beauty and purity, from which all ntellectual creatures derive their holiness and urity. This holiness thou hast set out for our mitation, but not thy power, nor thy wisdom, nor he height of thy majesty, when thou saidst: Be oly, because I am holy. Thou dost not, however, equire of us such holiness as the height of thy own oliness demands; but only such an image of it s the weakness of our nature may be capable of y the assistance of thy grace.

3. I venerate, honour, admire, and love thy holiness and purity, because all love, honour, and reverence are due to thee. Thy presence sanctifies, and has sanctified the whole world; so that, whichever way I turn myself, I see thee present, and I venerate, praise, honour, and bless thee, who art everywhere, as in the sacred temple of thy glory. Thou hast, however, sanctified my soul, which is much more noble and capacious than the corporeal world, like a temple, in a particular manner to thy worship, and consecrated it to be an habitation for thyself, and thus I am able to behold thee dwelling in the innermost recesses of my soul; here, in holy silence, I may converse with thee thyself; here I may enjoy myself with thee; here I may propitiate thee with my service; here adore thee; here ask thee to bestow on me this holiness and purity. And this, O my Lord, I now desire to do, and to obtain, with my whole heart, and with all the powers of my soul.

4. I will endeavour, too, O Lord, and I now propose to myself, with my whole strength, to flee from all impure and inordinate affections and all the stains of the soul, by which a temple sacred to thee might be violated and profaned; because, O Lord, as doubtless thou necessarily very much lovest thine own holiness, so, of necessity, thou greatly hatest sin, and abhorrest all impurity.

5. Lastly, to thee, as the author, the end, the rule, and the pattern of all holiness, from which to which, and according to which, all things in heaven and earth are sanctified, be glory, blessing, and thanksgiving, from all creatures in heaven and earth. Amen.

VI

BOUNTY

He (the Lord) is kind.

1. O my Lord, thou art called good by reason of thy natural perfection, by reason of thy holiness and by reason of thy beneficence, which may be called bounty. This is no more than thy natural

inclination to communicate thy blessings to inferior things and creatures, according to the capacity of each.

Oh, how truly beautiful dost thou show thyself, O Lord! When thou wert in need of nothing, and wert all-sufficient to thyself, thou didst nevertheless create all things out of nothing, and draw them forth out of the abyss of their nothingness; giving them essence, form, beauty, desire for good and aversion for evil, strength, functions, force, motion, situation, measure, order, perfection, and bounds, as was proper and agreeable for each. And this thou didst, not for any convenience or benefit to thyself, but to them, that they might participate in thy blessings, each according to his capacity, and taste the fruit of thy bounty. Therefore all things praise thee, and with silent voices celebrate thy bounty. The heavens show forth the glory of God, and the firmament declareth the work of his hands.

2. But thy bounty shines forth far the most gloriously in the human race. Thou hast created us to thy own image and likeness, and hast imprinted on us the mark of thy countenance. Thou hast given us understanding, memory, and will, by which we are made capable of thy divine glory and happiness. Thou hast also provided us with divine aids and graces, that we might merit and obtain such eminent blessings. Thou hast assigned us angels to be our guardians and rulers. Lastly, thou hast created the whole world, and hast given it us, stored abundantly with good things, to shelter and to comfort us. What greater benefits than these, what more astonishing bounty, can be imagined or devised? Especially when thou hast made all these things in order to bring us safely by means of them to the heavenly mansions, and to make us partakers of thy own happiness.

3. Therefore, whatever I am, and whatever I can do, I return thee thanks, O Lord, with innumerable thanksgivings, for such extraordinary bounty, and invite all creatures to praise and bless thee. All ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

4. I rejoice, O Lord, that thou art so bountiful,

and givest even thyself, throwing thyself as it were away, to base and worthless things; that thou delightest to help the weak, to raise up the fallen and exalt the humble. Wherever necessity, poverty, or misery is most pressing, there thou displayest ever the true character of bounty, in pouring out the most liberally thy treasures, and the most readily bringing thy aid.

5. I am grieved and sorry that I have not followed the example of this thy bounty: that I have been cruel, harsh, and unkind towards my neighbour and have not employed for his relief the blessings mental and worldly, that I possess, but often the very reverse. I now, therefore, most humbly beg pardon of thee with my whole heart; and, by thy help, I propose to amend this vice of illiberality and to be kind, sweet-tempered, and amiable towards all; and this through the desire of following the example of thy divine bounty.

And because thy love proximately and immediately flows from thy bounty, and extends itself to all thy creatures, by which thou wilt have them partakers with thee of thy blessings, I implore thee to inflame my heart with its fire, that I may become bountiful, and filled with charity. Amen.

VII

PROVIDENCE

Behold, O Lord, thou hast known all things, the last and those of old.

1. Thy providence, O Lord, governs all things from the highest heaven to the lowest parts of the earth, and from the noblest of spirits to the most contemptible worm. From all eternity it had thought of all things; conceived, distinguished and disposed them accordingly. Without it nothing lives or dies: nothing works, moves, or is still.

Hence all irrational things are so rational in operation, and move with such order to their end man only excepted, who, endued with free-will, and abusing it, departs often very far from the order o

thy divine and particular providence, by proposing to himself other ends, which are opposed to those it has appointed him.

Yet, for all that, he cannot escape from thy universal providence; since he thus falls under the just punishments decreed to sin and sinners. Thus the order of thy divine providence is admirably apparent, even in the wicked.

2. Woe to me, that I have so often tried to escape from thy fatherly providence, and wished to live by my own foolish judgment; and therefore, while I would steal away from the hand of thy divine providence, which was conducting me to life, I was met by a thousand dangers, errors, and sins; and at the same time incurred the most just punishments, appointed to miserable sinners by the counsel of thy providence, for the greater glory of thy infinite justice. And this I incurred even against my wish, while I senselessly cast myself off from thy bounty and mercy, and—oh, wretched creature that I was!—treasured up to myself just punishments; and while I wished to escape from the pleasant yoke of thy divine precepts, submitted myself to the most cruel slavery of devils; and while I slighted eternal rewards, earned for myself eternal punishments.

Oh, folly, to be deplored with tears of blood! I repent, yes, with my whole heart I repent, and most humbly I entreat thy pardon.

3. By all the wonders of thy most tender providence, I implore thee, O Lord, take from me this folly, and give me the grace always to bear thy providence in sight; that whatever prosperity or adversity befalls me, I may understand whence it comes, and may take it for a great benefit from thy hand. Let it be my first consolation in adversity. Let it produce in me confidence in alarms, security in dangers, courage in difficulties, patience in adversities, calmness in troubles, and repose of mind in the expectation of future events. Let it relieve me from all anxiety, that I may repose securely on the bounty of thy providence alone. Let it govern all that I do, and guide it to the end, as it knows best for thy glory and my salvation. Whatsoever means it may employ, whether prosperity or adver-

sity, honour or disgrace, bad or good reputation, penury or abundance, sickness or health, life or death—I refuse nothing, I reject nothing. Whatever it chooses, that I judge to be most right and proper, and I embrace it as the most welcome.

It is, and I hope always may be, my earnest desire and wish to do, say, and think only what thou, O my Lord, judgest best for thy glory and my salvation; that I may contemplate, admire, love, honour, praise, and bless thee, in all and above all things, for ever and ever. Amen.

VIII

MERCY

The earth is full of the mercy of the Lord.

1. O most merciful Lord, thou art that immeasurable mercy which infinitely surpasses all our misery and sin. For, first, thou drewest me out of the darkness of nothing, and gavest me life, and a noble nature made to thy image; and with it hast bestowed on me the great ornaments of the understanding, judgment, reason, memory, and will. Afterwards thou hast raised me from the low state of nature to the sublime state of grace, by adopting me for thy son. To these two first states thou hast added another, the most noble of all, the state of glory. For the gifts of glory are far more perfect and excellent than those of grace. To this high degree have I been destined by thy infinite goodness and mercy.

If, then, O my soul, thou hast gained the second degree, be diligent to reach to the third; especially when thou hast so many aids and supports to help thee to arrive at such happiness. Such are the most holy sacraments, purchased for us, and left to us by Christ Jesu our Lord, who, as the crown and perfection of all his favours, has left us also the most holy sacrament of his precious body and blood.

2. Ah, Lord, enlighten my heart, that I may understand thy boundless mercy, prize it highly

when understood, and keep it always before my eyes for my guide and rule, until I am freed from the bonds of this wretched life, and my soul, bound only with the ties of thy bounty and so exquisite favours, may respond to them by loving thee with my whole heart, by dedicating itself entirely to thee, and by binding itself entirely to thy holy service and honour.

Oh, that I may serve thee, my God, for the whole of my life; that I may think of nothing else but to do what is for thy glory, and direct to this most desirable end all my actions, my strength, and gifts as well of nature as of grace. Let my powers, both of body and mind, seek, look to, and aim at nothing else but to do thy most holy will. And oh, that I may, in some degree at least, correspond to thy infinite love, which thou hast extended to me always, that I may not be altogether ungrateful to so great a benefactor!

3. Bless the Lord, O my soul: and let all that is within me bless his holy name.

Bless the Lord, O my soul: and never forget all that he hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

Bless the Lord also with me, all ye angels and archangels; all ye principalities and powers, all virtues and dominations, all thrones, cherubim and seraphim; bless, I say, and praise and praise again without end our common Lord, because he hath not dealt with us according to our iniquities, but according to his great and fatherly mercy. Praise him, ye heavens, earth, sea, and all things that are in them, let them praise and exalt him above all for ever. Be glory, therefore, given to God by every creature. Let every creature bless and give thanks to the Lord in every place of his dominion, now, and for ever and ever. Amen.

IX

JUSTICE

Thy right hand is full of justice. Who knoweth the power of thy anger, and for thy fear can number thy wrath?

1. None, O Lord, can truly express the number and amount of the punishments which thou hast prepared for sinners, and which, by thy almighty power, thou hast assigned to them to suffer hereafter. As thy mercy is infinite, so too is thy justice infinite, which in infinite ways will be displayed against sinners, not in the next world only but even in this, which is peculiarly allotted to mercy. So that all may learn to fear thee, and that those who are not moved by the bounty of a most tender Father, may at least be terrified by the severity of a most just Judge. He will suffer no evil to go unpunished, nor any good unrewarded; for with him there is no respect of persons, because he is a most just Judge.

2. I am pleased and delighted, O Lord, with this thy justice; of which I would not, if I were able, deprive thee of ever so little, to prevent thee from punishing my sins. Nay, I solemnly declare, that if, through my malice, hardness, and obstinacy, I would not be converted to penance, and if I were willing to die thus hardened, impenitent, and desperate (from so dreadful a misfortune, O Lord preserve me), but if I should be so mad, I declare my desire from this hour, that thy justice should take effect, and should send me to eternal punishment; that since I would not glorify thy mercy by a voluntary and saving penance, I might at least in torments glorify thy justice.

3. But while I have life, I may by thy grace, O my most loving Lord, appeal from the tribunal of thy justice to the tribunal of thy mercy. And therefore, at this hour, and for ever, with great confidence, O Lord, with my whole heart, with my whole soul, and with my whole strength, I appeal to thy mercy. And I beseech thee, through Jesus Christ thy Son, to pardon me my sins, that I may not be cited as a criminal before the dreadful

tribunal of thy justice. I give thee my sacred promise, that I will, with thy divine help, amend my life for the future, and live as becomes a good servant; that, by my true penitence, thy mercy may be more delightfully and happily glorified. Amen.

X

LAST END

I am Alpha and Omega, the beginning and the end, saith the Lord God.

1. As thou, O Lord, art the first and supreme efficient cause of all things, so thou art equally the last end, especially of rational creatures. I ought, therefore, to withdraw my mind to a distance from creatures, and to place in them no hope, because they very much hinder me from arriving at my happy and last end, for which thou hast created me, who art my true, only, and supreme good.

2. Nothing, therefore, ought to be more my care and study than to be united to thee in vision, love, and joy; because, in this union consists both my highest good and thy highest glory. In comparison of this greatest good, I look upon all the delights and allurements of this life as mere filth and dung. And, from this moment, I direct to this end all my thoughts, works, and desires, nor will I be wearied or desist until I arrive at it.

3. But since of myself I am incapable of so great a good, I have recourse to thee, O most merciful God, of thy boundless goodness, by which thou hast created the world, and becamest man, and for man's sake hast willingly subjected thyself to death; and by thy other infinite blessings bestowed upon me, and by thy eternal will, by which thou hast freely predestined me to so sublime a height of glory, not to close against me the overflowing fountain of thy goodness, while I still have time to do good, most ungrateful and negligent though I am. But let this rather incite thee, the weaker I am, the more to assist and protect me. Remember, I beseech thee, the end to which thou hast destined me from all eternity, that thy most holy counsel and desire may not be frustrated in me.

4. Enlighten my mind by the light of thy Holy Spirit, that by his guidance I may be able to understand perfectly the vanity of this world, and to see clearly the dangers that lurk in it; and that I may understand also, on the other hand, the greatness, excellence, and sweetness of the infinite blessings which thou hast prepared for me in thyself, for which I thank thee with my whole heart, and willingly renounce all vanity.

5. Grant, O my Lord, that my mind may entertain no other thought, and my understanding receive no stronger impression than that of my last end; that, despising universally all perishable and temporal things, I may quickly raise myself to the love of eternal things, and to the desire of this my last and happy end.

Let my good desires never fail, nor my sighs and groans ever cease for that happy home. And grant that I may never cease from fighting against myself, as I now propose to do, until I reach the end of my course, when all the saints shall repose in thee, their chief good and last end, by vision, love, and unspeakable comfort, when they have attained the completion of their purpose and the fulfilment of the desire they had so wished and waited for; that is to say, their last end and highest good, for which they so heroically fought, until they gained a most glorious victory. Amen.

THE CONCLUSION

OF THE AGREEMENT OF LOVE WITH GOD

Lastly, my most tender Lord, because I know thee to be my only good, my greatest happiness and bliss, I ought by no means to suffer myself to be separated from thee; but rather it should ever be my constant endeavour to continue most closely united to thee. Therefore I desire, and will exert myself, that no moment may pass that I do not confirm what I have here set down and determined. And that I may be able to do this, I now desire, with all possible reverence and humility, to enter into an agreement with thy divine majesty, and to bind myself by a lasting treaty; that as I shall

never cease to breathe as long as I live, so I may never cease to believe in thee, to love thee, to praise thee, to give thee thanks, to offer and resign myself to thee, to hope and rejoice in thee, and to detest the world as a plague; to have a zeal for thy honour and the salvation of souls, to fear thee, to humble myself, to do penance, to form holy designs, to love my neighbour, to cultivate chastity, poverty, and obedience, and to ask of thee what I have asked above. Also to know thee, to adore thee, and praise thee as a God infinite, immeasurable, immutable, eternal, almighty, wise, good, holy, bountiful, provident, merciful, just, and our last end. And to show that this is now fully my purpose, I declare with the greatest humility, in the presence of thy divine majesty and the whole court of heaven, that I desire, with my whole heart, and with all the virtue, purity of intent, and ability that I can, to observe all those things that I have mentioned above. And this as often as I breathe, and as often as I turn my thoughts to any act of this kind that is acceptable and pleasing to thee. Accept this resolution, O Lord, now, for that, and for all time. And may this desire of my soul be ratified and confirmed by thy most gracious will for ever and ever. Amen.

CHAPTER VII

Hymns

OF THE MOST HOLY TRINITY

The hymn or rhythm, "Profitentes Unitatem," of which the following is a translation, was composed by Adam of St. Victor in the twelfth century, and appears to have been in very general liturgical use, especially in France, during the Middle Ages.

CONFESS we all the Unity,
Adoring still the Trinity
With equal reverence,
Asserting ever persons three,
Differing each personally,
With mutual difference.

Spoken be this relatively,
For they are one substantially,
  Not three first principles.
But principles, or persons, three;
Not triple is their entity,
  Their being simple is.

Simple being, simple doing,
Simple willing, simple knowing,
  Simple, and single all;
Whether of one, whether of two,
Or of the persons three, yet so
  The power is still equal.

The Father, Word, and Spirit blest,
One God they are; yet each possest
  Of some proprieties.
In power one, in Deity,
In brightness, and in majesty,
  In each all equal these.

Father and Son, they are equal,
And yet distinctions personal
  In each of them are found.
Equal with Father, and with Son
Equal, yet each proceeding from
  The Spirit, holy bond.

These not by man's capacity
Of mind can comprehended be,
  Nor their distinctions spied.
No order temporal is this,
To places, or to boundaries
  Of circumstances tied.

In God there is but God alone,
Beside him cause of aught is none,
  Cause of all causes he.
These persons three, man's utmost height
Of reason it transcendeth quite,
  To speak of worthily.

What begetting, what proceeding,
He, this height of heights though treading,
  May strive, but cannot know.

Hasten not, believer, hasting
Lest, the pathway everlasting
  Once left, askance you go.

Keep the faith, your life adorning,
Error's ways deceitful scorning,
  Hold all church-verity.
So, whilst we one on earth abide,
We may be one when death betide,
  In faith's true constancy.

Praise to the Three in Unity
All praise to the One Trinity,
  And glory co-eternally.
Amen.

OF THE HOLY GHOST

"Qui procedis ab utroque." Another of Adam of St. Victor's sequences, and reckoned among the finest productions of that great mediæval poet. Of the translation here given by Canon Oakeley, preferred also by Dr. Pusey (1847) for his edition of the Paradise, the author is unknown. Caswall's "Spirit of grace and union" is another rendering of the grand Whitsuntide hymn.

From both proceeding, as from one,
The Father, and the eternal Son,
  Thou Spirit Paraclete:
Give tongues to speak, but first inspire
Our hearts with love's all-quickening fire,
  Thy own true genial heat.

Thou that proceedest from the two
With each co-equal art, that so
  There's no disparity,
Each person hath like majesty,
Of each alike the potency,
  One common Deity.

Love of the Father and the Son,
Compeer of both, with each alone
  Alike majestical.

Filling heaven, quelling ocean,
Earth enfolding, fount of motion,
  Changeless though changing all.

Cold elements, by thee informed,
With sacramental life are warmed,
  From carnal made divine.
Demon malice thou subduest,
Demon subtilty refutest,
  Worsting our foes malign.

Under thy teaching naught's obscure,
Within thy presence naught impure,
  All shines with light serene.
Leap regenerate hearts with joy,
Consciences without alloy
  Exult, by thee made clean.

At thy coming, hearts thou quellest;
At thy entrance, clouds dispellest;
  Putting dark shades to flight.
Sacred fire our breasts inflaming,
Burning never, aye reclaiming
  From care's corroding blight.

Darkling minds thy wisdom teacheth,
Stony hearts thy influence reacheth,
  Souls sunk in slothful trance
Now with turning faith are glowing,
Gift of clearness from thee flowing
  Gives mute lips utterance.

O happy day! O festive day!
Whereon the Lord began to lay
  His Church's living stones.
Three thousand souls, redeemed to-day,
Are living still, and still for aye
  The Church her firstlings owns.

Two peoples, whom the Law made two
By faith become one bread, are now,
  Adopted into one;
For he hath made both one, who made
Himself of both the living head,—
  Of both the corner-stone.

Thou shunnest the perverse of heart,
Pure souls that choose the better part,
With wisdom's gift to bless.
All truths divine from thee are known,
By thee the paths of justice shown,
By thee the way of peace.

As erst at great Elias' word
Streams plentiful from God are poured,
Where vacant hearts are found,
New bottles only can contain,
New wine, e'en so, grace to retain.
Old hearts thou makest sound.

Unmeet that soul for this new wine,
These streams from heaven, this dew divine
Where reigns not heavenly love.
For sure, to darkling hearts and torn,
Thy holy comfort thou wilt scorn
To impart, celestial Dove.

Come, blessed Comforter, to soothe
Our hearts, our lips to rule with truth;
Nor gall, nor asp's envenomed tooth
Thy presence can assail.
No joy is found, no gaiety,
Nought healthful, no serenity,
No sweet comfort, and no plenty,
Where'er thy graces fail.

Thou salt from heaven in mercy sent,
Thou medicine and anointment,
Enduest the watery element
With powers of mystery.
We, now become a new creation,
Pour forth to thee this pure oblation,
We, children once of indignation,
Now, Lord, thy family.

O thou the gift, and yet the giver,
Who all good things preservest ever,
Our minds with joy fulfil.
Oh, touch our hearts, our stains remove,
Bind us in bonds of heavenly love,
Aid and defend us still.

As erst, when Christ on high had sped,
Thy gift of divers tongues was shed
On thy disciples rude;
So visit us; so one in mind,
Though diverse now, vouchsafe to bind
Nations to faith subdued.

At length, from this dark vale of death
Lead us to life by a straight path,
Joyful in victory.
Thine and the Father's glory there,
And th' everlasting Son's to share,
Grant us eternally. Amen.

END OF THE FIRST PART

PART THE SECOND

OF THE VENERATION OF THE SAINTS

TO THE

CITIZENS OF THE CHURCH TRIUMPHANT, ELECT AND BELOVED.

O Friends of God,

Your sojourn in this world, the land of banishment, is ended: in your father's home ye are safe for evermore.

Stoutly ye ran the race of virtue; bravely ye won the prize; by violence ye have carried off the kingdom of heaven.

Having passed through fire and water, ye are at last entered into your rest. Rejoice, then, as conquerors who have taken the spoil: and, clothed in white robes, follow the Lamb whithersoever he goeth.

Sometime, weeping, ye cast your seed: now, for evermore, in joy, ye carry your sheaves.

Sometime, after justice, ye hungered and thirsted: now, for evermore, with the plenty of the house of God ye are filled.

Sometime, poor in spirit, for Christ's sake ye left all things: now, for evermore with large interest, he repayeth you the hundredfold.

Sometime, in a far country, faithful servants and stewards: now, for evermore, in the land of the living are ye set over all the goods of your Lord.

Sometime were ye little in your own sight, and by the world counted for naught: now, for evermore, are ye made most honourable, and your princedom is strengthened exceedingly.

YE HAVE HAPPILY CROSSED THE STORMY SEA OF THIS LIFE; YE HAVE GAINED THE HARBOUR THAT ALONE IS SURE: SAFE YOURSELVES, PATIENTLY YE CARE FOR US; IN YOUR STRONG HELP BIDDETH US HOPE THE CHARITY WHICH IN CHRIST KNITTETH TOGETHER HIS TRIUMPHANT AND HIS MILITANT CHURCH.

PITY US, O JESUS, OF ALL THE SAINTS THE KING AND THE CROWN!

BLESSED ARE THEY THAT DWELL IN THY HOUSE, O LORD: FOR EVER AND EVER THEY SHALL SING THY PRAISE.

PART II.—OF THE HONOUR AND VENERATION OF THE SAINTS WHO REIGN WITH CHRIST IN HEAVEN

(*For Monday*)

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CHAPTER I

Colloquy between Christ and Man on the Method and Practice of Honouring the Saints

Man.

HOW lovely are thy tabernacles, O Lord of hosts! My soul longs and faints for thy courts! For, when I contemplate the happiness of thy elect, who now feast with thee in thy kingdom, and are inebriated with the plenty of thy house, and are made to drink of the torrent of thy pleasure, my soul, too, thirsts after thee, the strong living God; when shall I come and appear before the face of God? My soul is weary of my life that is full of so many miseries and pains. Who will give me wings like a dove, and I will fly, and be at rest? For better is one day in thy courts above thousands. Woe is me, that my sojourning is prolonged! Unhappy man that I am, who shall deliver me from the body of this death? I long to be dissolved, and to be with thee, my Christ Jesus. Oh, how blessed are they that dwell in thy house, O Lord! They shall praise thee for ever and ever.

Christ.

HAVE a little more patience, my son; and, to be the more sure of arriving there, first learn the way whereby the saints my friends have attained to glory. Mark their footsteps, if thou wilt win the same race. See thou refuse not the

toils and the wrestlings of those whose rewards delight thee. None will be crowned but he who strives lawfully. Were not they, and even I myself, obliged to toil and suffer, and so enter into glory? And see, my elect too, amidst those miseries of the flesh, endured to live while they longed to die; but they had learnt well from my words and example, that the kingdom of heaven should suffer violence, and the violent bear it away.

Nor shalt thou be deprived of those good things, if, like them, thou walk in innocence, and dispose in thy heart to ascend by steps, in the vale of tears, in the place that has been set for thee by thy first parents, and by thy own sin. But fear not, I, thy protector, am with thee. I will go before thee, and will humble the great ones of the earth. I, who have aided the saints, will not fail thee; and I will give thee my blessing, that thou mayest go from virtue to virtue, until, with my elect, thou see the God of gods in Sion, and art inebriated with the plenty of my house.

Man.

BLESSED is the man whom thou instructest, O Lord, and teachest him out of thy law. Teach me, I beseech thee, to do thy will, for I, too, long to be partaker with all that fear thee and keep thy commandments.

Christ.

THY sanctification is my will. Thou art holy because I am holy; from me all the saints derived all the holiness they possessed. I might propose to thee myself only, as the perfect pattern of all virtue and perfection; for I am the way, the truth, and the life. I am the door; by me, if any man enter in, he shall be saved. But it will be very useful to thee to look upon my elect, thy brethren, like thyself in the infirmity of the flesh who yet bravely overcame the world, the flesh, and the devil. It may not perhaps seem wonderful, if a singular and extraordinary perfection is discovered in my works, because all the fulness of the Godhead dwells bodily in me. But thou canst not but wonder to see how the saints lived not according to the

flesh, but, by a saving hatred of self, lost their lives in this world, that they might keep them to life eternal.

I. Praise of the Saints

In the first place, then, often hear, read, meditate upon, and admire the acts of the saints. Praise their virtues, their constancy, patience, fortitude; extol their chastity and abstinence; celebrate their obedience, poverty, and contempt of the world. For the more marks of virtue thou celebratest in them the more miracles thou celebratest of my power and goodness.

If, therefore, thou wilt honour my friends who reign with me in glory, or venerate one of the saints whom thou most lovest as thy patron, and wouldst render them an acceptable service, praise God and give him thanks, for having chosen, from all eternity, St. N. to be his friend; for predestinating, calling, justifying, and, finally, glorifying him; for infusing into him grace and virtues; for giving him so many opportunities of doing good; for protecting him amid the many temptations, deceits, snares, and dangers of this life; for enabling him to persevere to the end, and for crowning him now with so much glory and honour in heaven. Praise God, lastly, for warning and arousing you by his example, to contend, by fighting bravely, for a similar prize and reward.

There is, therefore, no reason to apprehend derogation to my praise and glory from the praises of the saints. For it is impossible to praise their virtues without praising me, who am the author of all virtue and grace. For without me they could do nothing; I gave them the will and the power. All the praise, therefore, of the saints returns to me as its source. I am the vine; they were branches, which could have borne no fruit of themselves, unless they had abided in the vine. Therefore, in rewarding them, I crown, not so much their good works, as my own gifts.

But they have always themselves candidly acknowledged that they had nothing but what they had received, and, though they did all their duty,

still they confessed themselves unprofitable servants. Hence they had never any vainglory, but always gave glory to my name. Observe, and follow this example, if thou wilt truly praise the saints, and God in his saints.

Man.

BUT to me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. For who is able worthily to praise thy saints? My eyes are dazzled by the majesty and glory of those who shine in thy presence as the brightness of the firmament, and sparkle with as many virtues as the sky with stars. Thou art truly wonderful, O Lord, in thy saints; I praise and glorify thee for thy boundless goodness, because thou hast so abundantly prevented them with blessings of sweetness; thou hast set on their head a crown of precious stones; with glory and honour thou hast crowned them, O Lord.

II. Invocation of the Saints

Christ.

IT is part of the praise and glory of the saints to be invoked for succour, to be called upon by man in his trouble, and to protect him in his every need. True indeed it is that thy help is from me alone and that there is salvation in none other, but only in my name. But I have freely granted this to my elect, that, since they have served me faithfully and with their whole heart, I am more open and ready to bestow my assistance and grace upon those whose cause the saints, who are my intimate friends, have undertaken, as patrons and intercessors, to plead before me. For the Church triumphant is united to the Church militant in the bond of charity; and the article of the communion of saints, which you profess daily in the Creed reminds you how profitable it is to you to implore and to honour the saints, whom I have honoured so highly. How often have I withdrawn from a people my scourges! How often have I spared kingdoms, provinces, and states for my servants

and elect's sake, who have stood crying to me to turn away my anger! And if the prayer of the just prevailed so greatly when they lived in the flesh exposed to so many miseries and failings, what will it not effect, when, placed far beyond all corruption of nature, they live happy with me, as my friends and associates, in my kingdom? There, in fact, they are so much the more inclined to pity, as they have been brought so much nearer to the very fountain of pity, and have a truer knowledge of your sorrows. For that happy home has not lessened, but enlarged their charity. They are, indeed, already in harbour, but they see you tossing and suffering shipwreck on the sea. Then, when you invoke them, they instantly have recourse to me to help you, nor is it just that I should shame them, or refuse them any request.

Man.

THY words are sweet, O Lord, for I, a sinner, unworthy, but needing help, often know not whither to fly, when, for the many sins I am stained with, I dare not appear in thy presence. But now I will come more boldly, under the shadow of those whom thou lovest, that, by the merits and prayers of them that please thee, I may obtain what I cannot by my own. Oh, that I were partaker with all that fear thee, and that keep thy commandments!

III. Imitation of the Saints

Christ.

BUT know, my son, that it is in vain for one to praise and invoke the saints who takes no pains to be like them. For the life of the saints is the rule for thee and the rest of my faithful servants to live by. You are running the same race; why not, then, hold the same course? Is it possible that you are seeking life, yet going the way whose end leads to death? Oh, how many there are among those who bear my name and my badge, whose practice it is to clothe themselves, with the rich man, in purple and fine linen, to feast sumptuously every day, to spend all their life in pleasures,

and yet presumptuously to promise themselves the death and the portion of Lazarus! They lead bad lives with wicked Balaam and yet most senselessly wish their last end to be like the saints! What can be greater madness? How can they presume to demand what they have not earned? How can they wish to reap what they have not sown? What! do they who, in slumbering, sporting, and feasting, pass their days in pleasure, claim wages with my labourers, who have borne in my vineyard the burden and heat of the day? Do they serve the world and the flesh, and then claim their wages of me? Can anything be more extravagant? My Father has, indeed, entrusted to me a stewardship, but that is to give wages to the labourers only. For what things a man shall sow, those also shall he reap. For he that sows in his flesh, of the flesh also shall reap corruption; but he that sows in the spirit, of the spirit shall reap life everlasting.

But thou, my son, regard my faithful labourers who have been eminent for true religious perfection. They served me in hunger and thirst, in cold and nakedness, in labour and weariness, in watchings and fastings, in prayers and holy meditations, in many revilings and persecutions. How frequent were they, and fervent in holy exercises! they never relaxed their unsubdued spirit from prayer. How rigid was the abstinence with which they subdued their bodies! how anxious the watchfulness with which they laboured to fortify themselves against every assault of concupiscence! Reflect upon this, my son, and thou wilt see that what thou dost is little more than nothing. What is thy life in comparison of theirs, in whose company thou desirest to be crowned?

Man.

SHAME has covered my face, O Lord my God, because I am become so unlike my brethren, and a stranger to the sons of my mother the Church. How shall I appear in thy presence, alas, in the council of the just, who burn with so ardent a charity? With fear and trembling they worked out their salvation. One feared all his works, knowing that thou dost not spare the offender.

Another chastised his body, and brought it into subjection, lest, when he preached to others, he should become himself a castaway. Another, though holy from his mother's womb, withdrew into the desert, that there he might the more easily preserve his innocence. He clothed not himself in soft garments, but covered his loins with camels' hair, and took nothing but wild honey and locusts for food. Others served God in fasting and prayer all the days of their life. All their will and pleasure was in the law of the Lord; to talk with God, or of God, was the chief occupation of their whole life. Oh, how great was the fervour of the saints! How great their zeal for God's service! Oh, how wonderful, O Lord, hast thou been in thy saints!

Christ.

MY son, thou dost right to admire the wonderful works of my power, and to celebrate the glorious combats of the saints; but their glory is now thy shame. Thou seest that the saints were men with passions like thyself, mortal and frail. The strength of rocks was not their strength, neither was their flesh brass. But they were framed from the same clay, and encompassed with the same carnal infirmity as thou. They too felt a law in their members, fighting against the law of their mind. They were also sorely persecuted by the world. Nor was Satan more gentle, nay, he was even fiercer, to them than to thee. Yet see how bravely they stood up in the fight! how they were animated by my love! They gave their body no rest, sleep fled from their eyes; with fear and trembling they worked out their salvation; they walked before me anxious only to please me. Thus they went from virtue to virtue, and their path, as a shining light, increased even to perfect day. Behold, these are they who are come out of great tribulation. These endured scoffs and blows, besides chains and imprisonment. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins and goatskins, being in want, distressed, afflicted; and they esteemed worthy of all those sufferings the eternal glory which they

laboured to gain by so many trials and hardships; and yet a longer than ordinary prayer, a short abstinence from food, or a light mortification, appears to thee too hard and troublesome to earn it with.

But ask now my apostle Paul whether he regrets the toils that he underwent for me? That he chastised his body, and brought it into subjection; that he was often beaten with rods, and covered with so many wounds; that he encountered so many dangers by land and sea; that he laboured more than all the apostles; that he felt very troublesome the angel of Satan, the sting of the flesh, which I so ordered for his salvation? Even then he gloried in his infirmities, and soothed the pain of present suffering with the hope of future reward. For he knew that the sufferings of this present time were not worthy to be compared with the glory to come. For your momentary and light tribulation works for you an eternal weight of glory. And therefore neither hunger, nor nakedness, nor death, nor any creature, was able to separate him from my love; but he fought the good fight, kept the faith, finished his course, and so awaited the crown of justice, which was laid up for him.

Ask, if thou wilt, too, my martyr Laurence, whether he repents that for a short space of time he exposed his body to tortures, and gave it to be broiled in the fire? Behold, a thousand years and more are now passed away since the sufferings of only one day and one night requited him with the enjoyment of priceless glory. And how many thousands, how many myriads of thousands of years, are remaining still for that enjoyment to last! Put the same question to all the saints, and thou wilt find, that though none has been crowned without fighting, none would wish that he had not fought. They had all of them sown in tears, and therefore now they reap in joy. They have laboured little, and have gained abundance of repose; they have passed through fire and water, and thereby have been brought out into their refreshment. I have wiped away all tears from their eyes, and now there shall be no more mourning, nor crying, nor sorrow, for the former things are passed away. If,

then, they so glorified God in their body, and received the cup of salvation, what shalt thou render to the Lord for all the things that he hath rendered to thee? I have stamped thee indeed with the same image, redeemed thee with the same blood, and called thee to the same incorruptible and eternal inheritance laid up for thee in heaven. How, then, is it that, with those saints, thou canst not drink of my chalice? Yet wouldst thou partake with them of my kingdom, wouldst thou be crowned and divide the spoil with those in whose company thou wilt not fight!

Man.

I AM a wretch that stands, and pants, and sighs after them afar off. I confess that the combats of the saints animate me, that their rewards delight me, and that their example induces me to follow them. To will is present with me, but I find not how to accomplish. Remember, I entreat thee, O Lord, what my substance is. Is not my life a wind? What can a wretch like me effect, unless thou reach out thy right hand to the work of thy hands? Thou art the strength and the crown of all the saints. By thy co-operation it was that thy saints achieved such wonders. Let thy grace precede me also, and its aid follow me. I can do all things in thee, who strengthenest me. Lead me, O Lord, into the path of thy commandments, which the saints themselves so cheerfully trod, because thou didst enlarge their heart, that in their footsteps I may come to thee, and with thy saints praise thee, and be united to thee for ever and ever.

Christ.

TAKE courage, my son; I provided for my saints a severe contest, that they might learn from victory that patience is stronger than all things. But thou art more gently dealt with than they. For this thou needst not think a season of persecution necessary. He who desires to lead a good life will hardly fail of being persecuted. Prove at least in small conflicts how bravely thou canst stand thy ground in greater.

Behold, my apostles forsook all and followed me. Renounce at least thy affection for the goods of this life, and if they increase, set not thy heart upon them. The martyrs hesitated not to shed their blood, and to die for my name. But I say not to thee: Die, lay down thy life, overcome tyrants, or shed thy blood for me. But mortify thy members that are upon the earth. Restrain the desires of the flesh. Deny thyself. Be patient, humble, meek. Render not evil for evil. Set a watch over thy mouth, fence in thy ears with thorns. Turn away thy eyes, that they may not behold vanity. Be reconciled to thy brother. Break thy bread to the hungry. Will these, and similar duties, be hard for thee? Canst thou not bear to die? Bear at least an insult or a trivial injury with patience. Thou hast not resisted unto blood, like so many thousands of my martyrs. Behold, even young and delicate maidens outdo their sex and age, and trample under foot the world, the flesh, and the devil. Even they vanquish tyrants, and, unstained in mind and body, fly to the standard of the cross. And canst not thou chastise thy body, and bring it into subjection? Or expectest thou to go straight to heaven by so soft and broad a way, as living luxuriously, and pampering thy slave, the body? Go; this was not the way of the saints. Arise, thou that sleepest, and I will enlighten thee. My hand is not shortened. Be not wanting to thyself, and I, who have aided the saints, will not be wanting to thee. Praise, therefore, the saints with fervour, invoke them often, and diligently follow their example. As I have been theirs, so I will be also thy exceeding great reward.

CHAPTER II

The Holy Angels

THE holy angels are to be honoured with a particular devotion, on account of the superior dignity of the angelic nature, as well as the peculiar love which they bear to us, and the benefits they confer on us.

*For though in essence they are spirits, the noblest of all creatures, denizens of the court of God, and always beholding the face of the Father who is in heaven, yet St. Bernard says : " This does not deprive us of their affectionate ministry; for while they inhabit the heavens, they do not despise the earth. For they are all ministering spirits, sent to minister for them who shall receive the inheritance of salvation."**

" They love their fellow-citizens (says St. Austin), whom they expect to fill the vacancies that were made by their own fall. And therefore at all times, and in all places, they earnestly and anxiously watch us, to succour us, and provide for our wants. They accompany us in all our ways, they go in and out with us, and observe attentively how piously and honestly we live in the midst of a corrupt people."

" They assist us in our labours, they protect us in our repose, they encourage us in combat, they crown us in victory. They rejoice with us when we rejoice, and suffer with us when we suffer. When we are well, the angels rejoice, and the devils are sorry. When we go astray from good, we gladden the devil, and defraud the angels of their joy."†

We should honour with particular devotion our tutelar angels, to whose charge God has committed us to keep us in all our ways. And we should often praise in them the mercy of God, who has provided us with protectors so faithful and powerful against the wiles of our malignant enemy, and the various perils of this life.

It is, moreover, a devotion most pleasing to them, and most profitable to us, to reverence at all times, and in all places, the presence of the angels. St. Bernard gives us this excellent precept: " Maintain thy reverence alike in every corner where thou goest. Durst thou do in his presence what thou durst not in mine ?"‡ Philosophers have determined that there is no more effectual method of resisting evil than merely to represent some grave personage as present to the mind. Let anyone, then, who would be ashamed to address a Christian in the language of a heathen, be himself

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* Serm. ii on St. Victor.
† St. Aug. Soliloq., ch. xxvii.
‡ Serm. iii on Ps. xc.

ashamed to appear a worse character than the heathen himself. "Accept (he says) of a useful and salutary maxim, which I would wish thee to fix firmly in thy mind. We must choose some good man (one, in fact, like our angel guardian), and keep him always before our eyes; to live as if he were always looking at us, and to do everything as if he always saw us. A vast number of sins is avoided by the presence of a witness with those who are going to sin. Let the mind have one whom it holds in awe, by whose authority it may increase the sacredness even of its own secret. Happy the man who is corrected, not by an action only, but even by a thought!"

Bear, then, this counsel in mind, and studiously watch, and readily follow, the guidance of thy guardian. Invoke him very frequently during the day, and always in perils and temptations, that he may faithfully watch and protect thee, direct all thy steps, prosper thy actions, remove from thee all dangers and occasions of evil, and bring to naught the treacherous plots of thy enemies.

We read that it was the practice of good men to endeavour to fortify themselves with an angelic safeguard for every undertaking, and to invoke, not only their own angel guardians, but those with whom they were to be engaged, for safety, peace, or the promotion of the glory of God. Hence, too, they earnestly besought the aid of the angels who preside over kingdoms, provinces, cities, and places. Instances of this, not to mention others, are found in St. Francis Xavier, St. Aloysius,† and B. Peter Faber.‡ St. Bonaventure relates the great devotion of St. Francis to St. Michael.§ Follow their example, and you will find you possess a secret but effectual instrument of success in your undertakings, and of escape from numerous perils.*

LITANY OF THE HOLY ANGELS

Collected out of Holy Scripture.

Lord, have mercy on us.
Christ, have mercy on us.

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* Tursell., book vi; Life, ch. v.
† Cepar, book ii; Life, ch. iii.
‡ Orland. Hist. Soc., book iii n.
§ Life, ch. ix.

Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.

Pray for us.

St. Michael, prince of the heavenly host, — Dan. x.
Who didst fight a great battle in heaven with the dragon, — Apoc. xii.
Who didst cast forth out of heaven the dragon with his rebellious angels, — *Ibid.*
Who, disputing with the devil, didst contend about the body of Moses, — Jude. Deut. xxxiv.
St. Gabriel, who didst explain to Daniel the heavenly vision, — Dan. ix.
Who didst go down into the furnace with Azarias and his companions and drive out the flame of fire, — Dan. iii.
Who didst foretell to Zacharias the birth and ministry of John, — Luke i.
Who wast sent by God to Mary at Nazareth, to announce the Incarnation of the Word of God, — *Ibid.*
St. Raphael, one of the seven spirits that stand before the Lord, — Tob. xii.
Who, as a faithful fellow-traveller, didst conduct safely the younger Tobias, — Tob. v.
Who didst deliver Sara from the devil, — Tob. viii.
Who didst restore his sight to the elder Tobias, — Tob. xi.
Holy Seraph, who, with a coal of fire, didst purify the lips of Isaias, — Isa. vi.
Holy Cherub, who wast set to keep the way of the tree of life, — Gen. iii.

Holy Angels, who stand upon the high and elevated throne of God, — Isa. vi.
Who sing continually to God, Holy, holy, holy, — *Ibid.*
Who were hospitably received by Abraham in the guise of strangers, — Gen. xviii.
Who struck the Sodomites with blindness, — Gen. xix.
Who brought out Lot and his family from the midst of the ungodly, — *Ibid.*
Who, having proved his obedience, didst recall Abraham from the sacrifice of his only son, — Gen. xxii.
Who ascended and descended on the ladder of Jacob, — Gen. xxviii.
Who didst wrestle with Jacob, and touch him on the thigh, — Gen. xxxii.
Who didst deliver Jacob from all evils, — Gen. xlviii.
Who, passing over the houses of the Israelites, didst strike the firstborn of the Egyptians, — Exod. xii.
Who leddest the Israelites out of Egypt by the Red Sea and the desert into the land of promise, — Exod. xiv, etc.
Who gavest the law of God to Moses, — Acts vii.
Who didst withstand Balaam with his ass, as he was going to curse the Israelites, — Num. xxii.
Prince of the host of the Lord, who wast sent to the aid of Josue, — Jos. v.
Who, for the sin of David, didst strike seventy thousand men of the people with pestilence, — 2 Kings xiv.
Who in one night didst slay, in the camp of the Assyrians, a hundred and eighty-five thousand, — 4 Kings xix.
Who broughtest food to Daniel into the den of lions, — Dan. xiv.

Pray for us.

Who severely punished Heliodorus when he would have plundered the treasures of the temple, 2 Mach. iii.

Who didst encourage Joseph, when afraid to marry the Virgin Mary, Matt. i.

Who didst announce the birth of Christ to the shepherds, Luke ii.

Who sang with joy at our Saviour's birth, Glory to God, and peace to men, *Ibid.*

Who didst forewarn Joseph to fly into Egypt with the child Jesus and his mother, Matt. ii.

Who ministered to Christ in the desert, when he had put the tempter to flight, Matt. iv.

Who didst comfort Christ in his agony, Luke xxii.

Who didst roll back the stone from the sepulchre of Christ, Matt. xxviii.

Who, sitting in white at the sepulchre of Christ, didst proclaim to the women that Christ was risen, John xx.

Pray for us.

Who appeared to the disciples when Christ ascended to heaven, Acts i.

Who didst lead the apostles out of prison, and set them publicly in the temple, Acts v.

Who didst wonderfully deliver Peter from chains, and from the hand of Herod, Acts xii.

Who didst strike Herod in the act of arrogating divine honours, *Ibid.*

Who carried Lazarus into Abraham's bosom, Luke xvi.

Who have received from God the care and custody of men, Ps. xc.

Who always see the face of the Father who is in heaven, Matt. xviii.

Who rejoice over one sinner doing penance, Luke xv.

Ministering spirits, sent to minister for those who shall receive the inheritance of salvation, Heb. i.
Ministers of God, who do his will. Ps. cii.
Who, by Peter, didst procure for Cornelius the centurion the precepts of salvation, Acts x.
Who offer to God the prayers of them that pray, Tob. xii.
Who will come with Christ in his majesty to judgment, Acts x. Matt. xxv.
Who will summon the whole world to the last judgment with the trumpet, 1 Thess. iv.
Who will gather together the elect at the end of the world, Matt. xxiv.
Who will take away all scandals out of Christ's kingdom, Matt. xiii.
Who will separate the wicked from among the just, *Ibid.*

Pray for us.

All ye holy orders of blessed spirits,
From all dangers, by thy holy angels, Deliver us, O Lord,
From the snares of the devil, by thy holy angels, Deliver us, O Lord,
From plague, famine, and war, by thy holy angels, Deliver us, O Lord,
From sudden and unforeseen death, by thy holy angels, Deliver us, O Lord.
We sinners, Beseech thee, hear us.
By thy holy angels, We beseech thee, hear us.
That thou wouldst spare us, We beseech thee, hear us.
That thou wouldst vouchsafe to govern and preserve thy Church, We beseech thee, hear us.
That thou wouldst vouchsafe to give to the Christian commonwealth peace and unity, We beseech thee, hear us.
That thou wouldst vouchsafe to give eternal rest to all the faithful departed, We beseech thee, hear us.
Lamb of God, who takest away the sins of the world, Spare us, O Lord.
Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, Have mercy on us.
Our Father. Hail Mary.

A Psalm composed from Different Psalms

Praise the Lord of heaven: praise him in the high places.

Praise him, all his holy angels: praise him all his powers.

Bless the Lord, all his angels: ye that are mighty in power, that do his word, to hearken to the voice of his orders.

Bless the Lord, all his powers: ye ministers of his, that do his will.

My soul, bless the Lord: and forget not all his recompenses.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest perchance thou dash thy foot against a stone.

Upon the asp and the basilisk shalt thou walk: and shall tread under foot the lion and the dragon.

The angel of the Lord shall keep close about them that fear him: and deliver them.

Glory be to the Father.

V. In the sight of the angels will I sing to thee, my God.

R. I will worship in thy holy temple, O Lord: and will confess unto thy name.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who dispensest the services of angels and men in a wonderful order, favourably grant that our life may be protected on earth by those who always do thee service in heaven. Through Jesus Christ our Lord. Amen.

A Prayer to St. Michael the Archangel.

O holy Michael the archangel, prince of the heavenly host, who ever standest ready to succour

the people of God, and didst wage battle with that old serpent, the great dragon, and didst cast him forth out of heaven; and dost so mightily fight for the Church of God, that the gates of hell cannot prevail against it; from my heart I beseech thee to be present also with me in this difficult and doubtful conflict, which I, a frail and helpless creature, have to wage with the same enemy.

Be with me, O most mighty prince, that I may powerfully withstand, and successfully prevail over, that proud dragon, whom, by the divine power, thou gloriously overcamest, and whom Christ, our almighty king, overthrew in our nature which he took; that so I may both with thee triumph over the enemy, and with the holy angels continually praise the mercy of God, who has so tenderly permitted our race to rise again to grace after our fall, though, by a just judgment, he refused mercy to the bad angels, after the sin which was their ruin.

A Prayer to Our Holy Angel Guardian.

I adjure thee, angelic spirit, who art my faithful guardian and defender, to direct me, who have been entrusted to thy custody and protection, in the way of peace, prosperity and salvation; and to defend me from every evil spirit and sore temptation.

Thou knowest, most tender guardian, that I am framed to the image of God himself, our Creator; redeemed from the power of Satan at so great a price as the blood of Christ, and committed by the providence of God to thy care and protection. And all for what purpose, but to secure one so mightily fenced by the goodness and mercy of God from falling a prey to the envy of the enemy.

Let thy faithful assistance, therefore, preserve me, that such eminent tokens of the divine goodness may not be lost upon me. Most dear angel, I implore thee, by the love of the most merciful God, which preserved thee with the good angels in grace and glory, when the rest, who were reprobate, fell from the height of happiness by pride, that, by thy aid and favour, I also may obtain the powerful assistance of God, to preserve me from danger of falling; and to keep me constant to the end in

grace and good works, and in the love and service of God my Creator, until I come to behold him in my heavenly home, and am united with thee and all the saints in praising him for ever and ever. Amen.

Another short Prayer to Our Holy Angel Guardian.

O angel of God, who art my guardian, enlighten, keep, govern, and direct me, this [day, night, *or* hour], who by the divine goodness am entrusted to thy charge.

V. He hath given his angels charge over thee.

R. To keep thee in all thy ways.

Almighty and everlasting God, who hast created me, thy unworthy servant, to thine own image, and hast deputed thy holy angel to be my guardian, grant me, by his guidance and protection, successfully to pass through all dangers both of soul and body, and, this life ended, to attain to the enjoyment with him of eternal happiness. Through Jesus Christ our Lord. Amen.

CHAPTER III

Of Patrons to be Chosen and Honoured Day by Day with a Particular Devotion

OUT of the number of the saints select for thy love and imitation one or more patrons, and by them offer up all thy works daily to God. Recommend thyself to their patronage every morning and evening, and many times during the day, especially in difficult and adverse circumstances, and in times of danger and temptation. Let them be, as it were, judges and witnesses, but especially directors of thy actions. For the philosophers' counsel already cited in reference to angels holds good also with regard to the saints.

And when the Church celebrates their festivals, then do not forget to honour devoutly thy patrons as their client, by a particular exercise of piety, as fasting the day before, alms corporal or spiritual, greater diligence

in prayer, chastisement of the flesh, etc. The holy patrons who are thus honoured and propitiated will not fail their clients in their difficulties and necessities.

A DAILY EXERCISE

Or recommendation of one's self to God and one's holy patrons.

God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.
Holy Mary, Pray for us.
Holy Michael, the Archangel, Pray for us.
My holy Angel Guardian, Pray for me and protect me.

In like manner, enumerate and invoke thy other patrons. Then make thy prayer as follows:

Oblation of One's Self to God

O most dear Lord Jesus Christ, in union with the love with which thou didst recommend and offer thyself for our salvation to the eternal Father when dying on the cross; and by the example of the three Wise Men who, soon after thy birth, offered to thee with fervent affection of heart the three mystical gifts; and by the love with which all thy saints and elect have ever pleased thee and served thee: I, an unworthy sinner, offer to thee, my God and Creator, three small gifts, which, however trivial, of supreme right are due to thee alone: my understanding, my memory, and my will.

I offer thee my body and soul, with the state of life to which thou hast vouchsafed to call me.

I fully and purely apply all my thoughts, words, and actions to the greater glory of thy name, my own salvation, and the edification of my neighbour.

From my heart I implore thee, most merciful Jesus, by the tenderness of thy eternal goodness, by the love which procured thy cry to thy Father to be heard according to thy reverence, and by the sweet love with which thou didst so mercifully receive the three Wise Men with their gifts; by

all the mercy and goodness thou hast displayed towards the wretched and the sinner from the beginning of the world to this very hour, I beg of thee to regard me also with the eyes of thy mercy, and to receive favourably my offering, however unworthy; and so to guide me henceforward by thy effectual grace, that all things within and around me may be directed and ordered to thy glory, and to my own and my neighbour's salvation. For my soul's desire is to please thee and be united to thee now and for evermore. Amen.

Oblation of One's Self to the Blessed Virgin

Holy Mary, Virgin Mother of God, confiding in the tenderness of thy maternal heart, unworthy as I am to serve thee, I choose thee this day, in the presence of my angel guardian and the whole court of heaven, to be my mother and mistress, patroness and advocate; and henceforward I firmly resolve to serve thee faithfully, and to be eternally united to thee and to thy Son. I adjure thee, most holy mother, by the love with which thy Son, when at the very point of death, recommended himself to his Father upon the cross, but thee to his disciple and his disciple to thee, to take me under thy care and protection, and to be with me in all the dangers and difficulties of my whole life; but chiefly to assist me at the hour of my death. Amen.

Recommendation to Holy Patrons

O my holy patrons, objects of my special choice and love! with my whole heart I recommend myself to you by the love of our Lord Jesus Christ. I implore your aid by the peculiar and unspeakable love of almighty God, with which from all eternity he chose you to be his friends, and predestined you to be heirs of his glorious kingdom. And I adjure you by the abundant and efficient grace of God, with which he forearmed you on the way, and prepared you for glory.

For, though set in this vale of misery, and in this frail flesh, yet, clothed with power from heaven, you stood steadfast against all your enemies; nor were any deceits of the world, allurements of the

flesh, or wiles of the devil, able to separate you from the love of Christ Jesus; but with constancy you adhered to him to the end, even to the death; and, therefore, as invincible champions, you now reign with Christ your leader, and triumph in glory.

From my heart, O my holy patrons, I rejoice with you, and congratulate you upon your glory and happiness; and I praise God for having so loved you, and given you the victory. But my soul meanwhile sighs and pants after you with groaning and trembling, amid so many enemies and risks to salvation; entreating you, by the tender mercy of God, and the happy exaltation you now enjoy in heaven, to remember your client: and, as faithful patrons, to obtain for me from the Most High the effectual grace of God, that so I may follow your steps, bravely withstand my foes, the world, the flesh, and the devil, and never yield to their power or deceit; but, like you, may persevere to the death in constancy to Christ my Saviour; and so order my mortal life, as to be united to you here in grace, and hereafter in glory, and praise God in your company for ever and ever. Amen.

Recommendation and Oblation

To the three holy Kings and Magi, whose bodies are religiously preserved and honoured at Cologne.

O holy Magi, illustrious kings, first-fruit of the Gentiles, and honoured patrons! I beseech you by the love of our Lord Jesus Christ, whereby kings yourselves, you were so beloved and charmed by the King of kings, that you left your thrones, and despised the perils and hardships of a length journey, to visit and adore the King of heaven and earth when born at Bethlehem. I beseech you by the heavenly grace which mercifully preceded you when you so fervently and zealously sought the newborn Saviour, whom you so piously and reverently adored when found; and, eluding the treachery of wicked king Herod, returned happily to your own country.

I beseech you by your eminent virtues of faith, devotion, and charity, which you then so admirably displayed, having not only your eyes enlightened

y the star, but your souls by the newly-risen Sun f Justice himself. For though you saw him lying, little wailing infant, in a mean stable, in a lowly ned, yet with strong and undoubting faith you cknowledged him the Lord of majesty most high; ith your mystical gifts you nobly honoured him s the King of heaven and earth, and by falling own on your faces to the ground, you humbly dored him as God your Creator.

By those virtues, and by the love and gentleness ith which the Saviour, when born to us a little nfant, received you with your gifts, I beseech you o take me under your protection, and to obtain or me of Christ three precious gifts, of which I and in the utmost need; a lively faith, a firm ope, and a fervent charity.

Obtain for me also the three most necessary irtues of spotless purity, sincere humility, and true iety; that, thus bountifully endued with these ifts by Christ, I may so much the more readily and cceptably offer him in return the trivial gifts and ndowments that I possess; the incense of fervent rayer, the myrrh of mortification, and the gold of harity or good works. To his greater glory, who s King, world without end. Amen.

PRAYERS TO THE SAINTS

From Blessed Peter Canisius, S.J.

A prayer that may refer to any holy apostle.

Blessed be thou, O Lord, the never-failing source f all blessings, who hast chosen thy holy apostles efore all the saints to be the first-born of thy Son, he first heralds of the gospel, and the pillars and oundations of the Christian Church; that, by their aving doctrines and wonderful works, the knowdge of the Catholic Faith might be spread abroad mong Jews and Gentiles, and over the whole world.

Most humbly, therefore, I implore thy majesty, hat, as we continue founded by thee on the rock f apostolical confession, called to the unity of the ith by the same princes of religion, and assembled ogether in the house of the Church; so, with firm nd thankful hearts, we may hold fast their apos-

tolic doctrine and traditions, and follow their holy conversation in leading blameless lives; above all, uniting fervent charity and constant patience to our Christian profession.

Holy N., apostle of Christ, preacher of, and martyr for, the truth, intercede for us, and obtain by thy prayers that, by the extinction of diverse and strange doctrines, the Catholic Faith in its integrity may flourish again throughout the world; and that I, resting within the terms of apostolic preaching and tradition, may never in my whole life deem anything of more import than the love of Christ and the unity of his Church. Through the same Jesus Christ our Lord. Amen.

A prayer that may refer to any holy martyr of Christ.

I will bless the Lord, because he is so glorious, mighty, and wonderful in his saint N., who shines so brightly both in the militant and the triumphant Church.

His life was precious upon earth, more precious his death, but most precious of all the glory with which the eternal King has crowned his soldier in heaven, who fought to the death in the cause of faith and justice, because he was founded on a firm rock, and sparkled like gold that is tried in the furnace.

O invincible wrestler of Christ! not the allurements of this life, nor the snares of thy enemies nor the pain of thy punishments, nor the cruelty of thy tormentors, could separate thee from the love that is in Christ Jesus. O holy N., pray for us, that, by the love of God, we may overcome every opponent, ourselves first, and afterwards death itself; and that, like thee, we may fearlessly drink of Christ's chalice, as we desire to be crowned with thee by our common Lord in heaven. Amen.

A prayer that may refer to any holy confessor.

O Lord Jesus Christ, King of glory, and Brightness of the saints, we give thee hearty thanks for having set so many shining lights, or rather burning torches in thy Church; that they who live in thy house and need the light of others, may be enlightened

everywhere by the words, counsels, virtues, examples, and writings of the saints.

And because, among other confessors, thou hast highly exalted holy N. to be both an example and patron to many, we beseech thee to accept his prayers in our behalf, that we may perfectly confess with thy confessors the Catholic Faith, not only with our heart and mouth, but also in our life and works; and in knowing and doing the Lord's will, may shine like burning lights in thy house on every side, and ever glorify thy name: who livest and reignest, world without end. Amen.

To any holy woman, especially a virgin.

Let us praise our God, because, among other miracles of his power, he has performed many wonders even in the weaker sex, by variously adorning them with different excellent endowments of grace and virtue; but chiefly by implanting in weak and tender vessels so noble and masculine a courage, that they despised a tyrant's threatenings of death and torments, and went to death as though it were to feasting and pleasure.

These wonderful works of God I this day honour, especially in thee, O most beloved spouse of Christ, N.! And I humbly beseech thee, by the grace which Christ has so largely bestowed upon thee, to obtain for me greater grace to enable me to please God, and to fulfil my vocation; but chiefly to make daily progress in true faith, charity, and patience: to overcome worldly allurements and carnal pleasures by the love of holy continence and abstinence; and to think nothing sweeter than Christ's yoke, or dearer than his love, until, in the enjoyment of a happy immortality, I unite with thee in praising God for ever. Amen.

A prayer to any saint, of whatever degree.

From my soul I give thee joy, O N., saint of God, because the eternal King has wonderfully crowned thee with glory and honour in heaven, and associated thee with the princes of his supreme court in his kingdom on high.

And because thou hast no cause to be anxious

for thyself, I beseech thee to take care of us thy brethren, and of thy unfailing charity lovingly to procure for us what thou knowest to be chiefly necessary to enable us to lead a good and a happy life.

Succour us by thy intercession, who are set in the so great perils of this life, and in the midst of enemies, that, purified from all stains of sin, we may safely come to thee in our common home, through Jesus Christ our Lord. Amen.

An ancient prayer, very generally addressed to all the saints of the Church triumphant.

O Lord, we beseech thee that all thy saints may everywhere assist us, and gladden us by their intercession, that while we celebrate their merits, we may experience their patronage. Grant us peace in our time, and cast away all iniquity out of thy Church. Prosper the way, the wills, and the actions of us and of all thy servants, to the attainment of thy salvation. Requite our benefactors with endless blessings, and give eternal rest to all the faithful departed. Through thy Son Jesus Christ our Lord. Amen.

On the Due Observance of the Festivals of the Saints

From St. Bernard's sermon on the Vigil of SS. Peter and Paul.

"*There are three things to be attentively considered with regard to the festivals of the saints: first, the saint's assistance; secondly, his example; thirdly, our own name. His assistance, because, if powerful on earth, he is still more powerful before the face of the Lord his God; for if he compassionated sinners, and prayed for them while he lived here, he prays the Father now for us so much the more fully, in proportion to the truer knowledge which he has of our miseries; for that happy home has not lessened, but enlarged, his charity. For though he can suffer no more, he can still have mercy, which is all the more tender now that his existence is passed before the fountain of mercy itself. His example, too, should be considered; because, as long as he was seen upon earth, and con-*

versed with men, he swerved neither to the right nor to the left, but kept the royal road, till he came to Him who says, 'I am the Way, the Truth, and the Life.' *Remark the humility of his works and the authority of his words, and you will see how brightly he shone among men, both by word and example, and what footsteps he left behind him for us to walk in without going astray.*

"*But we should reflect even more earnestly upon our own shame; because he was a man like us, framed with the same passions, and out of the same clay as ourselves. How is it then thought not only difficult but impossible to do the works that he did, and to follow in his footsteps? Brethren, let these words make us ashamed and tremble together, that possibly this shame may bring us glory, this fear give birth in us to grace.*

"*These are they who have gone before us, whose progress was so wonderful along the ways of life, that we can hardly believe them to have been men. We should therefore at once be glad and ashamed on the festivals of the saints; glad, because our patrons have gone before us; ashamed, because we are unable to follow their example.*"

LITANY OF ALL THE SAINTS

Collected out of Holy Scripture.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.
Holy Mary, the chosen Mother of God,
called blessed among women,
and throughout all generations, Luke i.
All ye holy angels, who stand ever before God, ready to praise and obey him, and to minister to men, Isa. vi. Heb. i.

All ye holy Patriarchs and Prophets, who with many prayers and sighs desired the coming of the Messias, and by different figures and prophecies foreshadowed it, — Gen. xlix. Isa. vii. *et passim.*

All ye holy Apostles and Disciples of the Lord,

Who have left all things and followed Christ, — Matt. iv.

Who, instead of your fathers, the holy Patriarchs and Prophets, have been born to be sons of God, and have been set up as princes over all the earth, — Ps. xliv.

Who spread the sound of the gospel over all the earth, — Ps. xviii.

Who were sent to the lost sheep of the house of Israel, — Matt. x.

Who were hated by all men for the name of Christ, — *Ibid.*

Who rejoiced that you were counted worthy to suffer reproach for the name of Jesus, — Acts v.

Who were sent as sheep in the midst of wolves, — Matt. x.

Who continued with Christ in his temptations, — Luke xxii.

Who were witnesses of all the actions of Christ, and privy to his secrets, — Acts ii.

Who, being weak and ignoble according to the flesh, were chosen by Christ to confound the power and wisdom of the world, — 1 Cor. i.

Who, when endued with power from on high, and strengthened by the Holy Ghost, boldly confessed Christ, — Luke xxiv.

Who obeyed God rather than men, — Acts v.

Who, with great power, gave testimony to the resurrection of our Lord Jesus Christ, — Acts iv.

Who, being illiterate and ignorant men, amazed the council of the Jews, — *Ibid.*

Pray for us.

Who shall sit on twelve seats judging the twelve tribes of Israel, Matt. xix.
All ye holy Martyrs,
Who suffered persecution for living holy in the world, 2 Tim. iii.
Who gloried in the cross of our Lord, Gal. vi.
Who in your patience possessed your souls, Luke xxi.
Who hated your lives in this world, and kept them to life eternal, John xii.
Who by faith conquered kingdoms, wrought justice, obtained promises, Heb. xi.
Who had trials of mockeries and stripes, bands, and prisons, were stoned, cut asunder, and variously tempted, *Ibid.*
Who are come out of great tribulation, and have washed your robes in the blood of the Lamb, Apoc. vii.
Who have suffered persecution for justice' sake, and now safely possess the kingdom of heaven, Matt. v.
Who shall stand with great constancy against those who have afflicted you, Wisd. v.
Whom not force, nor fraud, nor death itself could separate from the love of Christ, Rom. viii.
All ye holy Confessors,
Who were made keepers in the Lord's vineyard, Cant. i.
Who took not the honour to yourselves, but were called by God, as Aaron was, Heb. v.
Who, being soldiers to God, did not entangle yourselves with secular businesses, 2 Tim. ii.
Who were placed by the Holy Ghost to rule the Church of God, Acts xx.
Who, as faithful and wise servants, were appointed over the Lord's family, Matt. xxiv.

Pray for us.

Who, in the Lord's vineyard, have borne the burden and heat of the day, Matt. xx.

Who, like spiritual men, corrected them that erred in the spirit of gentleness and meekness, Gal. vi.

Who, like good shepherds, laid down your lives for your sheep, John x.

Who faithfully fed, not yourselves, but the Lord's flock, Ezech. xxxiv.

Who watched for your sheep, as those that must render an account of them, Heb. xiii.

Who honoured your ministry by your modesty, earnestness, and holiness of life, Rom. xi.

Who returned with interest the talents you had received from God, Matt. xxv.

Who became all things to all men, that you might gain all men to God, 1 Cor. ix.

Who went up to face the enemy, and set yourselves up as a wall to defend the house of God, Ezech. xiii.

Pray for us.

Who were faithful ministers of Christ, and dispensers of the mysteries of God, 1 Cor. iv.

Who were learned, and instructed many to justice, and now shine as the brightness of the firmament, and as stars for all eternity, Dan. xii.

All ye holy Monks and Hermits,

Who cheerfully bore the sweet yoke and light burden of Christ, Matt. xi.

Who took up your cross, and followed Christ, Matt. xvi.

Who always bore about in your body the mortification of Christ's cross, 2 Cor. iv.

Who crucified your flesh, with its vices and concupiscences, Gal. v.

Who were crucified to the world, Gal. vi.

Who made yourselves eunuchs for the kingdom of heaven, Matt. xix.

Who, when once you had put your hand to the plough, looked not back, Luke ix.

Who put on the armour of God, and bravely stood against the deceits of the devil, Eph. vi.

Who learned both to be full and to be hungry, both to abound and to suffer need, Phil. iv.

Who walked worthy of the vocation in which you were called, Eph. iv.

Who were careful to keep the unity of the spirit in the bond of peace, *Ibid.*

Whose life, as dead to the world, was hid with Christ in God, Col. iii.

All ye holy Men and Women,

Who never counted yourselves to have apprehended, but stretched yourselves forth ever to the things that were before you, Phil. iii.

Who counted all things to be but loss, that you might gain Christ, *Ibid.*

Who minded the things that are above, not those that are upon the earth, Col. iii.

Pray for us.

Who were the good odour of Christ, 2 Cor. ii.

Who received not the grace of God in vain, 2 Cor. vi.

Who humbled yourselves in this world, and are therefore exalted in heaven, Luke xviii.

Blessed of the eternal Father, who possess the kingdom prepared for you from the foundation of the world, Matt. xxv.

Who chastised your body and brought it into subjection, 1 Cor. ix.

Who with fear and trembling worked out your salvation, Phil. ii.

Who used this world as if you used it not, 1 Cor. vii.

Who glorified and bore God in your body, 1 Cor. vi.

Who loved your enemies, and did good to them that hated you, Matt. v.

Who could do all things in Him who strengthened you, Phil. iv.

Who laid up to yourselves treasures, not on earth, but in heaven, Matt. vi.

Who sought first the kingdom of God and his justice, *Ibid.*

Who strove to enter in at the narrow gate, and the strait way, that leadeth to life, Matt. vii.

Who by the love of your pure hearts advanced to the sight of God, Matt. v.

Who, because you were lovers of peace, rejoice in the name and inheritance of the children of God, *Ibid.*

Who now, by mercy to your neighbour, have obtained abundant mercy, *Ibid.*

Who hunger and thirst no more, neither does the sun, nor any heat, fall upon you, Apoc. vii.

Who are saved, because you persevered to the end, Matt. x and xxiv.

Who so ran in the race, that you have now received the prize, 1 Cor. ix.

Who through many tribulations are entered into the kingdom of heaven, Acts xiv.

Who passed through fire and water, and are now brought out into your refreshment, Ps. lxv.

Who bore away heaven by force, Matt. xi.

Who merited, by poverty of spirit, to possess the kingdom of heaven, Matt. v.

Who were sorrowful and mournful in this life, but now are comforted, *Ibid.*

Who, for your meekness and patience under injuries, possess the land of the living, *Ibid.*

Who, for hungering and thirsting after justice, are now filled with the joys of heaven, *Ibid.*

Pray for us.

Who are inebriated with the plenty of God's house, and drink of the torrent of his pleasure, Ps. xxxv.

Who flourish like palm-trees in the house of the Lord, and are grown up like the cedars of Libanus, Ps. xci.

Who rejoice before the Lord as they that rejoice in the harvest, as conquerors after taking a prey, when they divide the spoils, Isa. ix.

Who sowed your seed weeping, and, reaping with joy, now carry your sheaves, Ps. cxxv.

Who rejoice in glory, and are joyful in your beds, Ps. cxlix.

Who dwell in the house of the Lord, and praise him for ever and ever, Ps. lxxxiii.

Pray for us.

Be favourable, O Lord, and spare us.

From all evil, Deliver us, O Lord.

By all thy Saints and Elect,

By thy faithful servants, who stand in thy presence,

By thy friends and beloved, who reign with thee in heaven,

By the merits and intercession of all thy elect,

By the death of thy saints, which is precious in thy sight, Ps. cxv.

Deliver us, O Lord.

We sinners beseech thee, hear us.

That thou wouldst make us partakers with all that fear thee, and keep thy commandments, Ps. cxviii.

That, like the saints, our conversation may be in heaven, Phil. iii.

That we may readily do thy will on earth, as the elect do it in heaven, Matt. vi.

That we may be filled with the knowledge of the divine will, in all wisdom and spiritual understanding, Col. i.

That we may be wise as serpents, and simple as doves, Matt. x.

We beseech thee, hear us.

That we may always rejoice in the Lord, and yet always preserve modesty, Phil. iv.

That we may prove all things, and hold fast that which is good, 1 Thess. v.

That we may not trust in the uncertainty of riches, but in the living God, 1 Tim. vi.

That we may put on, as thy elect, the bowels of mercy, Col. iii.

That we may follow the faith and patience of the saints, considering the end of their conversation, Heb. xiii.

That we may constantly praise thee in thy saints, Ps. cl.

That we may strive, as thy saints have done, to enter by the narrow gate, Luke xiii.

That thy peace, which surpasseth all understanding, may keep our hearts and minds, Phil. iv.

That we may exhibit ourselves, as the ministers of God, in much patience, 2 Cor. vi.

That under just and pious kings and rulers, we may lead a quiet and peaceable life, in all piety and chastity, 1 Tim. ii.

That thou wouldst make us worthy to be partakers of the lot of the saints in light, Col. i.

That we may go with confidence to the throne of thy grace, and obtain mercy in seasonable aid, Heb. iv.

That, with all thy blessed in heaven, we may praise and exalt thee above all for ever. Dan. iii.

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world: Spare us, O Lord.

Lamb of God, who takest away the sins of the world: Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world: Have mercy on us.

Our Father. Hail Mary.

V. Pray for us, O all ye saints of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty and everlasting God, who permittest us to venerate the merits of thy saints, bestow upon us, we beseech thee, moved by their prayers, the fulness of thy forgiveness. Through Christ our Lord. Amen.

A Prayer to all the Saints

The saints shall rejoice in glory, they shall be joyful in their beds.

Hail, all ye elect and beloved of God, angels and all ye blessed, predestined from all eternity to glory, and to the possession of the greatest goods of the Lord in the land of the living, strengthened in all grace, and now possessed of your heavenly reward.

For you now rejoice in the sight of the most holy Trinity face to face, and praise him incessantly with unspeakable joy.

Hail first, O my most holy Lady! Mother of my Lord, Queen of heaven and earth, our patroness and advocate, Virgin Mary.

Hail also, my angel guardian, to whose care and protection the divine goodness has committed me.

Hail, all my beloved patrons, and you especially, Saints N. and N., to whom I now and ever most humbly recommend myself.

I praise, honour, and make my prayer to you, however unworthy; and to the increase of your glory and your joy I offer you the source and treasure of all salvation and of all good, the most tender Heart of Jesus Christ our Lord.

From my heart I give thanks to God, that he has chosen you and justified you by his infinite grace; that he has prevented you with the blessings of his goodness, and that he has preserved you on the way from every hindrance to your salvation, and so at length made you happy in glory. I give eternal thanks to God for all the gifts and favours which he has bestowed and will bestow upon you, in time and in eternity.

O, happy friends of God, obtain for your client

full pardon of my sins and perfect self-denial, that I may follow in your footsteps along the narrow way. By you, also, I humbly implore the peace of God, or calmness of soul, which surpasses all understanding: the inward and sincere love of God, which inflamed you bravely and gloriously to overcome the world, the flesh, and the devil, and all the adversities of this life.

Pray for me, I beseech you, now, and at the hour of death, when I depart hence to stand before the terrible tribunal of the supreme judge; that he may not enter into judgment with me, but may judge me according to his infinite mercy; that so I may be finally admitted into your most happy company, in the Jerusalem which is above, where we may together praise our God and Lord, and exalt him above all for ever. Amen.

CHAPTER IV

A Method of Reciting the Lord's Prayer

With Commemoration and Veneration of the Saints

Our Father, Who art in Heaven

O ETERNAL Father, in whose house are many mansions, where thy only-begotten Son has prepared a place for thy elect children, the possession of which very many have happily gained under his conduct, and now behold thee, their most tender Father, with face revealed: Behold, we banished children of Eve, from our exile inwardly pant with sighs and prayers for our home—yea and for thee, our Father. This we do the more eagerly and boldly, because we know that our brethren, whose natural and carnal condition was once like our own, are gone thither before us; and therefore, by thy grace, we hope to arrive thither also by their patronage and example. Will not he, who so abundantly satisfies their desire with good things reserve one blessing also for us, who are his children

We have indeed no confidence in our own merits and justice; but because the plentiful redemption of thy Son leaves us not destitute of merits, we offer them first to thee, O merciful Father. Father, look upon the face of thy Christ, in whom thou art well pleased.

Behold also thy elect, our brethren (for we have one and the same Father in heaven), come supplicating thee for us to the throne of thy glory, secure of their own salvation, but anxious for ours. For they desire to have us co-heirs with them, and endeavour to forward us by their prayers and merits to the haven of salvation.

Hear us, O merciful Father, in their regard, who, for the sake of Abraham, Isaac, Jacob, David, and the rest of thy beloved, hast full often promised thy favour and thy grace to the rest of man. Wherefore, trustfully we put up our prayer to thee.

1. Hallowed be Thy Name

We adore thee, most holy God, because all honour and glory is due to thee alone; and therefore we pray that the honour and love of thy holy name may be always and everywhere spread and advanced by us. We wish and desire that all that we say, do, and think, may be directed only to the glory of thy name. To this, as we are urged by the example, so we desire to be assisted by the aid of the most holy Virgin Mary, who, when chosen to be the mother of the Son of God, magnified not herself, but the Lord, because he had regarded the humility of his handmaid, and had done for her great things, who is mighty, and his name holy.

We learn as much from the holy angels, whose only office and employment is to hallow and praise the name of the Lord. And therefore they sing to thee incessantly: Holy, holy, holy. No sooner was the Saviour born, than they united in singing, Glory to God in the highest. Nor do they now cease to praise God, but excite us by their warnings and inspirations to hallow God also by holy works. So let our light shine, therefore, and our works appear before men, that they who see them may thence be led to glorify God.

2. Thy Kingdom Come

We adore thee, O Lord, because thou art the king of highest majesty and power, and hast made us heirs of thy kingdom by thy Son. We beseech thee, therefore, by the prayers, tears, sighs, and groans of the holy patriarchs and prophets, that as they, when in the flesh, with so many sighs and most fervent prayers, longed for the advent of thy Son, and the kingdom of the Messias, the new and eternal King; that he might certainly come at last, the meek and peaceful King, the King of glory, mighty in battle, whom all nations desired for so long that he would come and sit upon the throne of his father David, and redeem Israel, since they could not enter into the kingdom of God till the King of glory first came and opened the way; even so may we, now that the entrance is opened to thy heavenly kingdom, long to be quickly conveyed from this world's abode to the kingdom of thy majesty, where one day is better than thousands in the dwellings of sinners. Happy are they who dwell in thy house, O Lord! Oh, for thy kingdom, the kingdom of all ages! Oh, when shall the kingdom of God come to us?

3. Thy Will be Done on Earth as it is in Heaven

We adore thee, most tender Father, because thou wilt, and art able to will, only what is just, holy, and good. We therefore humbly pray thee, by the merits and intercession of thy holy apostles and disciples, that as they so promptly obeyed thy will when called by thee, that at one bidding they left all and followed thee; and when at length commanded to go and preach the gospel over the whole world, they undertook the work that was set them, undeterred by any difficulties or drawbacks; and were thenceforward occupied in the one employment of teaching men to do the will of God, and to keep his commandments, the observance of which is the only way to man's salvation; even so make us eager to learn what is the good, acceptable, and perfect will of God, and when learnt, earnestly to endeavour to perform it; that we may not be o

the number of those who, knowing the will of God, and doing it not, are liable to be beaten with many stripes. Give, O Lord, what thou commandest, and command what thou wilt.

4. Give Us this Day our daily Bread

We adore thee, most bountiful Father, because thou feedest us from our infancy, and, with fatherly affection, providest for us what is needful both for body and soul. We pray thee, therefore, by the merits and patronage of thy holy martyrs, that, as thou didst feed them in this world with the bread of tears in measure, amid so many pains, trials, and afflictions, and didst often support them in hunger—not indeed with the bread of this earth (for man lives not by this alone), but didst strengthen their heart with the bread of sons, the bread of patience, hope, and thy word and consolation; the bread of life and understanding; and givest them, now that they are conquerors, to eat of the tree of life, which is in the midst of thy paradise: so, too, vouchsafe to give food to us, both for body and soul, in due season, in the many tribulations and necessities of this life, that we faint not by the way in which we perseveringly follow thee. Oh, that we too may reach thee, and with them be satisfied with the plenty of the house of God.

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

We adore thee, most merciful Father, because thou art rich in mercy, and ever ready to forgive. We therefore humbly pray thee, by the merits and intercession of thy holy confessors, that, as they never closed their hearts to love and mercy towards their neighbour, but willingly and cheerfully forgave even their enemies all offences and injuries, prayed for their persecutors, and did good to them that hated them; so we, too, may be ready to forgive our neighbour, for thy sake, that thou mayest, in return, be more ready to forgive us, and to be favourable to our sins, and not to requite us according to our iniquities.

6. And Lead Us not into Temptation

We adore thee, most loving Father, because thou art not a tempter of evils, nor temptest any man. We therefore most humbly pray thee, by the merits and prayers of all holy virgins, that as they, though weak in age, and sex, and strength, yet, by the assistance of thy grace, nobly and successfully overcame, with a masculine courage, all temptations, the allurements of the world, the lusts of the flesh, and the wiles of the devil; so we, too, by thy grace and their intercession, may never yield to any temptations, but, for the love of thee, may manfully resist everything which could separate us from thee, to be united to whom is our happiness now and for ever. Meanwhile prove and try us, O Lord, whether we love thee sincerely. Yet suffer us not to be tempted above our power, but give us, with the temptation, the means of escape. For, if thou givest us thy grace and increasest our faith, we shall be able to do all things in him who strengthens us.

7. But Deliver Us from Evil

We adore thee, most gracious Father, because thou only art good, and the chief good of man. We beseech thee, therefore, by the merits, prayers, and patronage of all the saints, thy elect, who now reign with thee in heaven, that, as thou hast delivered them out of this corruption of the flesh in which is the source of all malice, and out of this world, which is wholly set upon evil, and from Satan who is the instigator to evil, and brought them where they are now free from all evil, and in the happy enjoyment of all good, which is thyself; so we too may be delivered from all evils and miseries and at length associated with thy elect, where, with them, we may obtain thee, the chief and only good and praise thee for ever in the company of thy saints. Amen.

Conclude with the prayer with which the Church closes the Lord's Prayer, and which is here particularly appropriate.

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and, by the inter

cession of the blessed and glorious Mary, the ever-virgin Mother of God, with thy blessed apostles, Peter and Paul and Andrew, and all the saints, favourably grant us peace in our days, that, by thy merciful assistance, we may ever be free from sin, and safe from all disturbance. Through the same Jesus Christ, our Lord. Amen.

CHAPTER V

Litany of the Saints in Verse

With Hymns, in which are briefly comprehended the Praises of Different Saints.

[The following rhythmical Litany of the Saints, commencing in the Latin "Summe Pater, Sancte Deus," is of unknown authorship. The translation is apparently Oakeley's own.]

FATHER! Creator! God most high!
Maker of all in earth and sky,
Thou God of love and majesty;
Oh, save thy creature, I implore,
For whom thine own-begotten wore
The weeds of frail humanity.

O Jesu! thou didst heaven forsake,
On thee our human flesh to take,
And pour thy blood on Calvary.
Whatever stain of sinful clay
Our hearts have caught, oh! wash away
Within that fount of purity.

O Holy Spirit! Lord of grace!
Our inmost soul's most secret place
Burn with the fire of charity:
Make clean our hearts, and then infuse
Rich largess of thy heavenly dews,
To gift them with fertility.

In persons three: in substance one:
In gifts inseparate: Father, Son,
And Spirit, blessed Trinity.

Oh, bear our fainting steps along,
And make us out of weakness strong,
In faith, and hope, and charity!

O Mary! heaven is bright with thee,
Earth's queen, and lady of the sea,
Imperial, next to deity:
Behold, to thee ourselves we vow;
Our suit in grace vouchsafe us thou,
A spirit nerved for victory.

Mother of God, thy maker! we
No less a mother find in thee,
Poor children of iniquity;
Oh! plead for us by sin forlorn:
Thus art thou mother, thus is born
Of thee a countless progeny.

O virgin, glorious, full of might;
Virgin of virgins, passing bright,
Made brighter by maternity:
That so, to both thy Son and thee,
Well-pleasing may our service be,
Win for us inward purity.

Hail! Michael, captain in the fight,
By whom, dash'd headlong from the height,
Down fell that dragon enemy;
Lest we through pride be cast away,
Oh, make us lowly, so one day
To join thy heavenly company.

Hail, Gabriel! who to Mary's ear
Didst wondrous salutation bear,
Thou herald of the mystery:
Grant us to praise our God above,
And with our undivided love
Repay his love's immensity.

O Raphael! who didst guide aright
The young Tobias, and with light
Didst gift the blind abundantly:
I too am blind—oh, might I see
A wanderer I—oh, might it be,
That thou my steps accompany!

Hail, glorious Angel guardian! bound
To God's high service: creature crowned
With excellent nobility:
Oh! be thou still my faithful guide,
Ever to aid me at my side
In trembling hour of jeopardy.

O Seraphim! with love on fire,
May your celestial flames inspire
Our hearts with kindred fervency;
That we may love requite with love,
And praise with you our God above,
Both now and everlastingly.

Hail, holy, radiant Cherubim!
Illume, we pray, our spirits dim,
With knowledge of the deity:
By you may grace afford us light
To know our nothingness aright,
Aright to know his majesty.

Ye Thrones! commend us to the blood
Of Christ our ransom on the wood
Pour'd in his passion's agony:
So may we use these gifts, that we,
Absolving judge, be placed by thee
On throne of bliss eternally.

Dominions! may your prayers abound,
To fence us with dominion round,
Against our threefold enemy:
Satan, the world, the flesh must fall,
Where Christ is part, and lot, and all,
Treasure, and hope, and sovereignty.

Princedoms! to us a prince is born,
For us hath died the death of scorn,
The ransom of our slavery:
Then, oh! may this world's prince depart,
Our prince the palace of our heart
Swaying in sole supremacy.

Ye Powers! bring succour, lest we fail!
For oh! how many foes assail,
By violence or subtlety!

But Christ! thy sweat, thy precious blood,
The stripes, the thorns, the nails, the wood,
Shall overcome the enemy.

Ye Virtues, hail! to you 'tis given,
Things wrought on earth, and signs in heaven,
To sway with wondrous potency:
Be yours this fragile wall of clay,
Which, self-sustained, must sink away,
To guard with faithful custody:

Archangels, who in presence stand
Of God most high, with helping hand
Uplift me from my misery:
While in temptation here I sigh,
Oh, might I, wafted from on high,
But feel your succouring ministry!

O choir of angels! one and all,
Who round the throne adoring fall,
In ever-wakeful loyalty:
Your prayers be with us, that by grace
We may be kept to fill the place
Made vacant by apostacy.

Ye patriarchs and prophets, hail!
By your protecting aid prevail
To gift our souls with fervency:
That we one day may feast with you
On what we now at distance view
In heaven's undreamt felicity.

Hail! ye who threefold gifts did bring,
Ye kings, to him of kings the King,
To greet his new-born infancy:
May chastened flesh the myrrh impart,
The frankincense a lifted heart,
And gold the deeds of loyalty.

All hail, Christ's great precursor!—he,
Our shepherd, called the Lamb by thee,
Hath borne the world's iniquity:
To him for us poor exiles pray,
Far from our fatherland away,
That he may guide us tenderly.

Hail, Joseph ! of that mother mild
Meet spouse wert thou, who, undefiled,
Didst guard her in her purity:
May love within our hearts by thee
To child and mother kindled be,
Like sun and moon in radiancy.

Hail, Peter ! thine the keys of heaven:
Patron of sinners, thine is given
The grace of Christ transcendently:
Oh, grant us penitence, we pray,
Our stains of sin to wash away
In contrite tears unceasingly!

Hail, vessel of election, Paul !
On thee what showers of blessing fall !
Gifts from God's wondrous clemency:
Oh ! for Christ's love, in mercy pray,
That I be not a castaway,
Seduced by worldly vanity.

Andrew ! 'twas thine thy blood to pour
E'en as thy Master died before,
The Cross embracing eagerly:
Oh ! make us count all things but loss:
In thee, O life-bestowing Cross !
Alone let all our glory be.

O blessed John ! to Christ so dear,
That mother mild, without a peer,
Was trusted to thy custody:
Oh ! in the fight of death, I pray,
With that sweet mother near me stay,
To foil my raging enemy.

James ! sharer of thy Master's reign,
Able, with him, in love to drain
The self-same cup of agony:
To tread the path of life divine,
With undivided heart be mine,
And spirit loosed from vanity.

All hail ! ye princes of the earth,
Ye radiant lights of heavenly birth !
Apostles' glorious company !

Oh! may your prayers unwearied rise,
That Christ may draw us to the skies
With cords of kindred charity.

Hail, Stephen! consecrated thou,
The first to wear, on bleeding brow,
The martyr's crown of victory:
May fervent love our spirits fill,
Not to be overcome of ill,
And free to spare an enemy.

Hail, Laurence! champion for the right,
All undismayed by torture's might,
All unsubdued by tyranny:
'Twas charity as strong as death
That kept thee steadfast in the faith:
Oh, be the same our panoply!

O Vincent, hail! victorious thou—
Now wearing, on unvanquished brow,
The palmy wreath of victory:
Make us, too, strong; for Christ bestows
His hidden manna but on those
Who win in fight the mastery.

All hail, ye blood-empurpled band
Of noble Martyrs! now ye stand
Beside your Lord triumphantly:
By force have ye the kingdom won;
In vain have evils, many a one
Withstood your spirit's constancy.

Nor yet do persecutions fail;
Satan, the world, the flesh, assail
Our hearts in dread confederacy:
Though tortures sleep, more dire than they
Are blandishments which lure to slay:
Oh, be we kept by charity!

Hail, Austin, hail! we see thee shine,
Bright with the marks of grace divine
'Poured forth on thee exceedingly:
Oh, pray for us, that we may be
From galling bonds of sin set free
And guilty deeds' just penalty!

Hail, holy Father Benedict!
Bold chieftain, legislator strict,
Whose aid hath wondrous potency:
Oh, make our life and death like thine
In rule of holy discipline,
That like to thine our crown may be!

O Bernard! spirit free from gall,
Thy words like drops of honey fall,
Distilled in sweetest charity:
May we, like thee, grow mild and still;
And Christ our hearts with sweetness fill,
Beyond all earth's felicity.

Hail, Confessors! in zeal and faith,
By Christ's own gift, unto the death
Ye persevered in fervency:
So will we too confess our Lord,
Ever in heart, and work, and word,
If you will aid our constancy.

Hail, holy Virgin, Catherine!
Thou who, with science all divine,
Didst foil this world's philosophy:
Be we thus trained in wisdom's lore,
And armed, like thee, for evermore
Against the shafts of sophistry.

All hail, ye choir of Virgins! ye,
Dead to the world, have learned to flee
The flesh and all its luxury:
Oh, may the Spouse for whom ye live,
To us, for your deservings, give
The spotless robe of purity!

Hail, gentle Magdalen! in thee,
Thou flower of penitents, we see
Our God's unmeasured charity:
Be ours at Jesu's feet to fall
With thee, and love him above all
With our full heart's intensity.

Hail, Anna! mother undefiled,
The mother of our God, thy child:
Hail! bright in virtue's radiancy,

O mother, with that child, be near,
And may her Son, our Saviour dear,
  Gift us with life eternally.

Hail, all elect ones! ye who stand,
Angels and saints, one glorious band,
  We hail your blessed company:
Oh, guard us ever! that we may
Still follow Christ along the way
  That leads to immortality.

Ye Saints triumphant now above,
Pouring from hearts of joyous love
  Strains of perennial jubilee:
Oh! offer unto God our prayer,
And keep us true, as on we fare,
  And strong in grace unchangeably.

Ye Saints who share your Saviour's reign.
And chant his praise in glorious strain,
  Far from your trampled enemy:
By you be this, our mortal state,
To God's own glory consecrate;
  Be ours your crown of victory.

Your aid we crave, poor pilgrims we:
But oh, how graced by God are ye,
  Beatified in radiancy:
To him be glory: songs of praise
To him let every creature raise,
  Sole source of all felicity! Amen.

To the Holy Angels

[A mediæval rhythmical prose, apparently of late date, found as a sequence in certain missals. It begins with the words "Laus erumpat ex affectu," but must not be confused with Adam of St. Victor's splendid hymn to St. Michael, of which the first line is identical with this.]

Let our love burst forth in praise;
Sing we while we lift our gaze
  To yon celestial company:

Praise is grateful, song is sweet,
When pure hearts with voices meet
In full responsive symphony.

Praise ye, then, the angel choir,
Whosoe'er on earth aspire
To join their blest society;
Oh! how meet for glorious lay
Were the triumphs of that day,
When angels won the victory.

When the vanquished dragon fled,
And in rout discomfited,
Fled all that fierce confederacy.
Troubled was the troubler: driven
Headlong down from heights of heaven,
The throne of his nobility.

Under Michael's sway had birth
Peace in heaven and peace on earth,
With festal pomp and jubilee:
Oh! how glorious in his might
For the common weal in fight
Yet stands he forth triumphantly.

Chased from light to middle air,
Ever wandereth here and there
The tempter to iniquity;
Pouring poison, weaving toils,
But each blunted shaft recoils
By angels' watchful custody.

Classed in hierarchies three,
Worship they the mystery
And vision of the Trinity:
Ceasing not, though evermore
Rapt they stand the throne before,
Their man-befriending ministry.

Oh! that city of the sky,
With its threefold company,
How marvellous in charity!
Us they guard in hope to view
Filled their broken ranks anew
From our redeemed humanity.

As gradation rules our race
Here on earth, nor gifts of grace
  Are measured in equality;
So it fareth with the blest:
Such diverseness tending best
  To praise of God's supremacy.

As the sun exceedeth far
Lesser lights, and star from star
  Is different in radiancy;
So amid the blest in heaven,
In degree is honour given,
  And portioned out in equity.

Yield the old man to the new,
Earth its earthiness imbue
  With angels' spotless purity;
Their coequal soon to reign;
And if not yet free from stain,
  Still hope may grasp the victory.

We the while will homage pay
(So they guard us on our way),
  And service winged with loyalty:
We, too, emulous in love,
Would be knit to God above
  With angels' zealous fervency.

Heavenly secrets unrevealed,
Be awhile in silence sealed:
But our suppliant hearts and hands
Lift we to yon angel bands:
Guard they through our mortal strife
Us, their fellow-heirs of life,
That with them our song may be
Praise to God eternally!

Amen.

The Life and Praise of St. John the Baptist

[The long prose known as "Præcursorem summi regis," in honour of St. John the Baptist, is found in very many mediæval missals. The wording varies greatly. The English rendering given by Canon Oakeley is probably his own.]

Our King's precursor from above,
Thee, herald of redeeming love,
  Heaven's crowning rays adorn.
If dear to memory is thy birth,
Not less is dear to sons of earth,
  O'er death thy victory's morn.

'Tis marvel, and that aged sire
An angel's token must require,
  That heaven's gift will be won:
For how should age and nature brook,
With faith's mysterious onward look,
  To expect that infant son?

The doubting father disbelieves,
What confirmation yet receives,
  But not his tongue can teach.
The parent disobeys the word,
Till heaven for punishment accord
  A sign in loss of speech.

Ere yet the womb hath been unsealed,
Ere the precursor yet revealed,
  Forth heaven's bright mystery gleams,
While yet from nature's sun shut out,
The one true Sun that child about
  Hath shed his mystic beams.

And that true Day he knows before
Upon him opes, from nature's store,
  The vision of our days.
He, yet unborn, is natheless known;
Born twice is one unborn, to own
  The unborn Messiah's praise.

A virgin's womb encloses God;
Behold the enclosed the enclosed applaud
  Within their prison gloom.

Hence then, ye tongues, give gestures place;
Before you gestures, in the race,
Hail infants in the womb.

Born now the son, the sire believes,
And, with returning faith, receives
His speech that son to name.
Oh, happy mother's happy pains,
Whereby the father speech regains,
The mystery to proclaim!

A birth in sooth the mother's gain,
Atones the unfruitful mother's stain,
Her long-expected boy.
Precursor ushered in with fears.
To grief of many he appears,
But natheless kindling joy.

Purely he dwells in the impure throng,
Pure is preserved the impure among,
For all his youthful days.
Soon from men's converse to retire,
For shelter, sustenance, attire,
To seek the roughest ways.

Where strictest rule by rock and fell,
And honey from the wild bee's cell,
And locust fare his state;
By worldlings spurned, in desert lair,
With garment rough of camel's hair,
He to his God is great.

Fill'd with bright glow of light from heaven,
Lamp of the true Light he is given,
Of the true Sun the star.
Of the new law the herald new,
The new king's standard-bearer new,
When forth he goes to war.

On more than prophet's mission sent,
O'er prophets super-eminent
By virtue of his call.
Whom coming they, he present shows;
Whom promised they, he living knows,
Proclaiming Lord of all.

By life that shines, by word that burns,
Blest myriads to the light he turns,
  Voice that true light to preach.
Oh ! way to learn most excellent,
Where o'er them scholars humbly bent
  Their master's footsteps teach.

For he in sooth, that Light is not,
To bear to thee, O Christ, his lot
  The witness of the light.
No light, but only lamp is he;
For Christ the eternal Light must be,
  Creating all that's bright.

When Christ around the waters close
By him baptized, Christ then bestows
  On these a greater dower.
Lo, both are heaven's peculiar care,
Baptizer and baptized are there
  Avowed by heaven with power.

Gains the baptizer dignity,
But the baptized no purity,
  In whom is nought impure.
Cleansed is the cleansing element;
For whom its potency hath lent
  Can all corruption cure.

Gaze we on him, on whom amazed,
As tho' on Christ, the throng hath gazed,
  By virtue of his word.
Who lifted not his head on high,
But deemed he was too vile to untie
  The sandal of his Lord.

Of him hath Christ the witness given,
Than he no greater hath arisen,
  Of woman e'er produced.
So Christ, himself excepting, said,
Who flesh of woman's flesh was made,
  No carnal aid induced.

Oh, pillar of the truth indeed,
Not here some lightly quivering reed,
  Confounding ill with gold,

He lasheth scribes and doctors too,
The law's transgressors drags to view,
  Envenomed vipers' brood.

By Herod now, convict of sin,
The prophet, bound in chains within
  Dark walls is unsubdued,
Bears unjust punishment the just,
Detesting, ah ! the incestuous lust
  Of king with crime imbrued.

Groweth the praise of John apace,
Increasing with the king's disgrace,
  From the hour his wrath was moved,
Slave to the wise is e'er the fool,
Just sternly by the impious rule
  Of his injustice proved.

Upon King Herod's natal feast,
From earthly combat John released
  The tyrant's foul behest.
The swordsman to the dancer sped,
The wanton held his trunkless head,
  Her mother's ruthless quest.

Christ's exaltation by the Cross,
John's diminution by the loss
  Of head denoted is.
Oh, precious is the just man's death,
When memory, in life's fleeting breath,
  Of glorious deeds is his !

In honour thus, O Christ, of thee,
The Baptist, thy precursor, we
  Recall with hymns of praise,
From this drear vale where death is rife,
Thy guidance grant us on to life
  In his bright steps to raise. Amen.

The Life and Praise of St. Peter the Apostle

["Petri laudes exequamur." An anonymou rhythmical hymn, first printed, it would seem, b Horstius. The translation is by Canon Oakeley.]

Oh, sing the great apostle,
  In memory of the rock,
The basis of that fabric
  Which fears not tempests' shock.

To our Creator's glory
That festal chant shall burst;
We praise the second shepherd,
To glorify the first.

O Peter, light of doctrine,
And torch of holy love;
The very type of fervour
And wisdom from above.

Type too of sad transgression,
The fruit of faithless fears;
And, from thy lapse uprisen,
Of penitential tears.

The grace of the great Fisher
Called thee, a fisher then,
To ply a nobler calling,
And search the depths for men.

And he who bade thee venture
Thy nets into the sea,
Will save the draught they capture
For immortality.

He called—he bade thee follow—
Nor marvel showed nor sign:
But thou, at once believing,
Didst own the voice divine.

Earth's vanities despising,
Thou didst obey the call:
For heavenly truth forsaking
Thy nets, thy bark, thine all!

Blessed art thou, Bar-Jona!
For Christ hath pledged to thee
His wealth of heavenly treasure,
And throne of victory.

'Twas thine to tread the waters;
And when about to sink,
His hand of help sustained thee,
Close on destruction's brink.

So, when our faith is shaken,
And tossed by storms of ill,
May Christ, for ever present,
Bid winds and waves be still.

Thou to thy Master's question,
Didst venture brief reply,
Enclosing all the substance
Of faith's deep mystery.

For in that one confession
Were both avowed by thee;
Diversity of Natures,
And Person's unity.

That which no flesh can compass,
Nor thought of man descry,
To thee did God reveal it,
By teaching from on high.

Wherefore that holy structure,
Which riseth day by day,
By care of heavenly builder,
Stands fixed beneath thy sway.

A power replete with wonder,
To thee by Christ was given:
Whom thou shalt bind or loosen,
Are bound or loosed in heaven.

The keys, by Christ committed,
Within thy keeping dwell,
Which sway the heavenly portals;
The dreadful gates of hell.

At Christ's transfiguration,
His love vouchsafed to thee,
With Moses and Elias—
Mysterious colloquy.

Oh! were it thine for ever
Upon the Mount to rest,
In that celestial converse,
Should we not deem thee blest?

But oh ! how far more blessed,
In worlds beyond the sky,
Rapt in perennial glory,
To gaze on Deity.

Amid so many bright ones
To dwell, absorbed in bliss:
Oh ! better far than thousands,
One day of light like this.

Thou, unto Christ our Saviour
Companion, full of faith,
Didst turn, with earnest longing,
To share thy Master's death.

Zeal is the spur of loving;
But be thy mournful fall
A healthful admonition
Of holy fear to all.

Thy Lord, all-knowing, warned thee
Such grievous fall should be:
Lest pride should be thy ruin,
And vain security.

One look amid his passion
That sin to thee revealed:
His glorious resurrection
Thine anxious spirit healed.

Thrice sinning by denial,
What may that sin remove ?
By simple love 'tis cancelled:
By thrice confessing love.

And oh ! be sinners ever
Pursued and thus restored;
Oh ! thus may the repentant
With tears pursue their Lord !

His flock so dearly purchased
Christ trusted unto thee;
First laying on his people
The law of charity.

Beloved wert thou in loving;
  But trembling at the call,
Scarce daredst to confess it,
  In memory of thy fall.

Tho' lacking gold and silver,
  Yet marvels wrapt thee round:
The bond 'twas thine to loosen,
  Wherewith the lame was bound.

One from his couch upraising,
  Who lay in palsy there;
The power of God was present,
  In answer to thy prayer.

When Dorcas lay for burial,
  That prayer was not in vain,
For straight her breath returning,
  She lived and moved again.

By faith thy very shadow
  Dispelled the power of ill;
The fierce diseases healing,
  Which baffled human skill.

Thou, o'er thy flock presiding,
  With shepherd's watchful care,
Didst strike with death, in judgment,
  That false, defrauding pair.

God hateth lies and liars:
  Wherefore, as scattering fire,
Down swept them to destruction
  The fierceness of his ire.

By Herod kept in prison,
  The monarch's wrath was vain:
Despite of guards and keepers,
  An angel burst thy chain.

By thee of Simon Magus
  The sorceries were unveiled:
He wrought the work of Satan;
  But his devices failed.

He spread the venturous pinions;
But fell and perished then:
So strikes the bolt of vengeance
Upon presumptuous men.

On thee his wrathful fury
The cruel Nero hurled;
Beneath whose sway lay groaning
The city and the world.

For thee the cross preparing,
Came ministers of crime;
And Christ proclaimed him ready
To die a second time.

That cross at last approaching,
Thy heart with hope beat high:
What joy for the disciple
The Master's death to die!

But deeming thee unworthy
In death with Christ to be,
Thou badst the torturer bind thee
On an inverted tree.

Thou from the cross didst follow
Thy Master to the skies;
And oh! be thou our leader,
That we too there may rise.

Unto thy flock fling open
The glorious gates of heaven,
Of thy high office mindful,
By God our Saviour given.

By our good Shepherd's merits,
And by his saving prayer,
Thy trespass-laden people,
Eternal Shepherd, spare!
Amen.

To the Praise of St. Laurence the Martyr

["Laureato per agonem." This anonymous hymn has not been traced further back than the first edition of the *Paradisus* (A.D. 1644).]

Now our festal chants shall sound
Laud of Laurence, laurel-crowned,
  Who hath wrestled valiantly:

Flower of martyrs, song of praise,
I with heart and voice would raise,
  Rich in love and purity.

When accused, denied not he:
What is fiery pain to thee,
  Fire of Christian charity?

In the flame, the golden ore
Soileth not, but shineth more
  In its tested purity.

When the lute is tightest strung,
Then the music from it flung
  Rings in richest melody.

So, each fibre rung with pain,
Burst from him that noblest strain,
  True confession's harmony.

  Thou torturer, see
  How steadfastly
  Mid threats and brands,
  And stripes he stands,
Invincible by tyranny:

  For hope is given,
  And might from heaven,
  To meet with power
  The conflict hour,
And nerve his soul with constancy.

Wouldst thou treasures ? they are won—
Well thy fire its work hath done
For him, but not for thee.

Stored they lie with Christ above,
Treasures of eternal love,
Guerdon of his victory.

Night for him no darkness knows,
Threats, nor fire, nor torturing blows,
Warp his soul's fidelity.

His to bless the blind with sight,
Wrapt himself in robe of light,
From the present Deity !

He made a good profession,
His torch of faith was bright;
The glory of confession,
He hid it not in night;
Thro' ages' long procession
It burns, a shining light.

The Master's cross ! right well
It pleased the servant then:
See him, white flames around him swell,
A holocaust, a spectacle
To angels and to men.

Shrinks not he from fiery pain,
Who would burst his fleshly chain
To dwell with Christ eternally:

Fears not him who can but slay
The body —cannot snatch away
The spirit's immortality.

Fire will prove the vase of clay,
That therein its substance may
Harden to solidity;

So, thro' might of flame, revealed,
Shines he forth a martyr, seal'd
By his changeless constancy.

While the old man burned away,
Perfect grew the new that day
In destructibility;

Wherefore grew he strong in fight,
Princely champion for the right,
Servant armed with loyalty.

Fire to him seemed dewy shower;
Such of holy zeal the power,
Such the might of charity.

Higher heap the pile and higher;
What is this before the fire,
Burning unconsumingly?

Ye must bruise the spice before
It will yield its precious store;
Frankincense must burn, to pour
The treasure of its fragrancy.

So our martyr, tried in pain,
Breathed thro' toil, and fire, and chain,
The odour of his sanctity.

Glorious king! for royal name
Conqueror of a king may claim,
Nerved by grace to victory.

Soldier of the King of kings,
By thy suffering heavy things,
Justice won the mastery.

Who hast vanquished many a pain,
Waiting for thy blessed reign
With Christ in immortality.

Win us grace to strive like thee,
That with thine our lot may be
At last in heaven's felicity.
Amen.

For the Festival of any Saint

[The following hymn, "Lux illuxit triumphalis," was originally composed in honour of St. Germanus, Bishop of Paris. There are other English translations besides the one here given.]

Hail! the festal morn begun
When our brother's race was run,
And his first rich robe was won.

Bright the robe already his.
But a brighter far than this
Waits he yet in realms of bliss.

Now his faith, his works, his ways,
Nights of watching, toilsome days,
Borne for Christ, 'tis meet we praise.

He, by word and sigh of might,
Marked by grace, and pure, and bright,
Filled the world with shining light.

All the present things of earth
Unto him were nothing worth;
Burning for his heavenly birth.

Force in vain, and treacherous wile,
Torture, and seducing smile,
Sought his spirit to beguile.

Wealth and power he counted dross,
All the flowers of earth but loss,
Trampled underneath the cross.

Thro' this desert, day by day,
Wandered not his steps astray,
Treading in the royal way.

Sword and spear he might not wield;
But, with faith his heart to shield,
Marched he to the battlefield.

Scant in speech, and sleep, and food,
Such the arms his foes subdued—
Arms of holy hardihood.

Oh ! what festal morn was this,
When the Lord with wreath of bliss
Crowned his champion's faithfulness !

Soon the conflict hour was done;
But the wreath that moment won
Blooms while endless ages run.

Flesh no more shall burden them
Who have won the royal gem—
Christ's unfading diadem.

All is won: revealed at last;
All that erst was overcast,
In a dark enigma glassed.

Labour, conflict, toil, and strife
Ended with his mortal life;
But the peace with blessing rife,

Now, O Christ, bestowed by thee,
Guerdon of his victory,
Ends not with eternity.

Past is now the time of pain:
Grief that city may not stain,
Seat of fadeless beauty's reign.

Brother dear, to thee is given,
In that cloudless light of heaven,
Radiant morn that knows not even.

Thou hast found that Guiding One,
Into light who led thee on;
Christ, the sole-begotten Son.

Following him with purpose pure,
Erred not thy footsteps sure;
In that heavenly road secure.

In thy tearful wanderings,
Thou didst pant for heavenly things,
As the hart for water-springs.

Now in bliss that passeth measure,
Thou art filled with boundless treasure,
Bathed in torrent streams of pleasure.

Angels thronging round the gate,
Thine approach to gratulate,
Hail thee partner of their state.

Sing, exult—O blessed thou !
Bright the crown upon thy brow;
Measureless thy glory now.

Now that thou art throned on high,
Mid the senate of the sky,
To our judge for mercy cry.

Win by thy protecting prayer,
Though our sin might bid despair,
Our avenging God to spare.

Wash our sins, our flesh refrain;
Save us from eternal pain;
For thy prayer is not in vain.

So shall we not bootless pine,
Rooted in the living Vine,
For the prize of life divine.

Amen.

END OF THE SECOND PART

PART THE THIRD

PENANCE

TO THE

GLORIOUS HERALDS OF GRACE AND LIVING MIRRORS OF PENITENCE, THE PATRON SAINTS OF SINNERS.

To DAVID, King and Prophet, the man according to God's own heart, but human still, and allowed to fall that, taught thereby, we might the more surely watch.

David's one only cry for mercy brought him full forgiveness: for wondrous great is God's love of man.

To PETER BAR-JONA, first in the company of the Apostles, bearer of the keys of heaven, rock on which holy Church is built: likewise permitted to fall that thenceforth he himself might have pity on the fallen.

Heedlessly Peter forsook his Lord: yet straightway, weeping bitterly, he returned into himself. For great the power of one look from Christ: and everlasting the love of him whom Peter had denied.

To thee, too, MARY, once the sinner, but now Christ's friend and spouse most beautiful, to whom, because thou didst love much, many sins were forgiven. Mighty indeed, thy tears! they bathed God's feet, they washed thy very soul from guilt.

To thee, in fine, who sharest the happy lot of David, Peter, Magdalen, whom we know not save as the GOOD THIEF, but for whom thy well-deserved cross was the short and ready road to paradise.

THRICE BLESSED! THOU DIDST CONFESS THY KING, WHEN HE PARTOOK WITH THEE OF DEATH AND SHAME. AND LO! THY SIMPLE PRAYER WAS HEARD, AND, THAT VERY DAY, THINE WITH HIM WAS THE GLORY OF HIS KINGDOM.

O YE WHO ARE THE COMFORTERS OF SINNERS AND THE PATTERNS OF THE PENITENT, IN YOUR EVIL-DOING WE HAVE GONE ASTRAY WITH YOU, MAY WE FOLLOW YOU REPENTANT, AND, LIKE YOU, REIGN WITH CHRIST FOR EVERMORE.

PART III.—PENANCE; OR, THE SINNER'S CONVERSION, AND ITS EXERCISES

(*For Tuesday*)

CHAPTER I

Colloquy between Christ and Man on the Way to do Penance

1. The Sinner's Lamentations over His Miserable Condition

Man.

UNHAPPY man that I am, who shall deliver me from the body of this death? Why do I still live, or why do I cumber the ground? I, who am a dry and unfruitful tree; I, who am ever thankless and hurtful to my God, while I do nought but heap sin upon sin, and so treasure up to myself wrath against the day of wrath, and the just judgment of God? Too well I know by experience, alas, that there dwells not in me that which is good, and that the corruptible body is a load upon the soul. Therefore it is that I do evil, and sin daily; and what is worse, I seldom or never reflect how dreadful a thing it is, that I commit sin, and yet endeavour not with adequate tears and groans to propitiate God my Creator, whom I so often provoke to anger.

How much cause, alas, I have to weep, while I have no just cause to laugh! With a darkened heart and a treacherous conscience; with relapses into sin and rejection of grace; with so many entanglements and occasions of sinning, what can I do but weep and groan because of them? Who will give water to my head, and a fountain of tears to my eyes, and I will weep day and night, for the losses of the time past, the dangers of that to come,

and the miseries of my soul, which are multiplied without number. Ah, my Lord God! what will ever become of me, when I fail daily, and cease not to offend thee? When shall I be cured of my infirmity? When shall I rise again from the mire of the deep into which I am cast? Can it be thought that I have any hope of rising again! Can one that is dead again live?

Out of the depths, behold, I cry to thee, O Lord! Oh, graciously hear my voice. I have no hope of myself; would it were more firmly fixed on thee. A violent despair is ready to seize me, because my weakness grows daily greater by my fault. And if I say, Now I will begin; now is the hour for me to rise out of sleep; for now is the acceptable time, and the day of salvation; sin forthwith is present at the door, like a heavy yoke, and like a weight of lead pressing down my neck; and the enemy lifts himself up against me, and the habit of evil drags me in its fetters like one that is conquered and bound.

Look, O Lord, upon my affliction, deliver me from them that surround me, for the fear of them is grown strong upon me. For counsel has perished from me, and my strength has failed me. My arm is broken, and my sword will not save me. Thou only art left to me for a refuge. But, alas! I have too often forsaken thee, and therefore I justly dread to be forsaken by thee; nay, I fear already that I am cast away from thy sight. For thy countenance is against them that do evil things, to cut off the remembrance of them from the earth. Lord, all my desire is before thee, and my groaning is not hid from thee.

2. The Conviction and Confusion of the Sinner

Christ.

MY son, I have heard thy groaning, and the cry of thy heart has reached my ears. For I am near to them that are of a contrite heart, and am ready to save the humble of spirit. But hearken awhile, on thy part, to my just complaints.

True, I break not the bruised reed, nor quench the smoking flax; for it is not for me to destroy any one of those whom my Father has given me. But see thyself how justly my anger might burn like fire against thee. I made thee to my own image and likeness, and redeemed thee with my blood, that thou mightst serve me, who before wert the slave of Satan. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities. Put me in remembrance, and let us plead together. Tell if thou hast anything to justify thyself.

Am not I thy Father, who have possessed thee, and made thee, and created thee? But thou hast forsaken the Father that begot thee, and hast forgotten the God that created thee. If I am thy Father, where is my honour? And if I am thy Lord, where is my fear? Behold, I have brought thee up, and exalted thee to be my son, but thou hast despised me. Why, when thou mightst have been brought up in scarlet, and clothed in double garments, hast thou preferred to go abroad into a far country, to attach thyself to strangers, to embrace the dung, and to pine away naked with hunger and cold? What have I done to thee, or in what have I molested thee, that thou shouldst abandon me? Why hast thou forsaken me, the fountain of living water, and dug to thyself broken cisterns, that can hold no water?

I had chosen thy soul to be my dearest spouse; but thou hast preferred to go after other lovers. I shewed thee a straight and level way, for I am myself the way, the truth, and the life. Why hast thou, then, wearied thyself, in the way of iniquity, and walked through hard ways, in which is nought but sorrow and unhappiness, and refused to learn the way of peace?

I had given thee a law of life and discipline, that in keeping my commandments thou mightst show that thou lovedst me, and mightst have life; but thou hast hated my discipline, and hast cast my words behind thee. Oh, how often have I called, and thou hast refused! How often have I reached out my hand to thee, and thou regardest not, and despisedst all my counsel! Is not my yoke sweet,

and my burden light? How, then, wouldst thou rather buy thee five yoke of oxen, and go after the concupiscences of thy own heart, which plunge a man into destruction and perdition? O son of man, how long wilt thou be dull of heart? Why dost thou love vanity, and seek after lying?

Man.

INDEED I know it is so, and that man cannot be justified compared with God. If I would justify myself, the truth will condemn me. If I say that I am innocent, thou wilt prove me guilty. If I would contend with thee, I cannot answer thee one for a thousand. I have sinned. What shall I do to thee, O keeper of men? Behold, I know my iniquity, and am become burdensome to myself. Why dost thou not take away my sin, for my iniquities, as a heavy burden, are become heavy upon me. I confess I have deserved thy anger, not thy pardon. Thou actest justly, then, if thou castest me out from thy presence. But thou actest mercifully, if, wretched and unworthy as I am, thou receivest me even among thy hired servants. Oh, that mercy would exalt itself above judgment, because it is mercy that is over all thy works! Behold, I, a wretched pilgrim and exile, in going down from the heavenly Jerusalem, have fallen among robbers; I have been stripped of my robe of immortality, and, with many wounds, have been left half dead; and now my sores are putrefied and corrupted because of my foolishness, and there is no health in my flesh. If thou neglect me, and pass me by, who will have pity upon me, or who will bind up my wounds? If thou pour not in the wine of consolation, and the oil of mercy, who shall prepare for me the medicine that I need? And if thou pay not the penny, the price of my salvation, who shall be able beside?

3. The Sinner Urged to Penance from the Motive of its Necessity

Christ.

MY son, be of better comfort, and be not afraid. Thy ruin is from thyself alone, but thy help is from me. I am the Samaritan, that true physician, who came for this into the world, to heal the contrite of heart. It is I myself who have borne thy infirmities, and even of my own blood have prepared a remedy for thy wounds. For I desire not the death of a sinner, but that he turn from his way and live; and therefore I came to seek and to save that which was lost. I came not to call the just, but sinners. For they that are in health need not a physician, but they that are ill. Remember my words, by which I invited to myself all the sinners of the earth, saying, Come to me, all you that labour and are burdened, and I will refresh you.

Come, then, too, and return by another way to the heavenly country, the way which I have shown to sinners, that they might walk in it; I mean the way of penance. If, then, thou desirest life, turn away from *evil* and do *good;* be mindful from whence thou art fallen, and do penance, and do thy first works. Return, transgressor, to the heart, and see that it is a bitter thing to have forsaken the Lord thy God, thy Creator. Lay aside all malice; cast off the works of darkness; bring forth fruits worthy of penance; deny thyself ungodliness and worldly desires, and live henceforward soberly, justly, and godly in this world. This is the way that leads to life, and beside it there is no other.

Man.

OH, how sweet are thy words to my palate, O Lord, more than honey and the honeycomb to my mouth! Now, indeed, according to the multitude of my sorrows in my heart, thy comforts have given joy to my soul. Oh, faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, of whom I am

the chief. Now, therefore, be mindful of thy word in which thou hast given me hope; receive again the son, who has been a prodigal and a fugitive from thy presence, and, now that he returns to his dearest Father, embrace him with the arms of love. Cast me not away from thy presence, and forgive thy servant all his sin, and strike not out my name from the book of the living.

4. The Sinner Urged to Hasten His Penance

Christ.

I, EVEN I, am he that blots out thy iniquities for my own sake, and I will not remember thy sins. It is I that justify the wicked man, forgiving him all his sins for my name's sake; for I choose rather to be merciful than angry, and desire to spare more than to punish. Why, then, dost thou fear? Why tremblest thou to approach so loving a bosom? I am more ready to pardon than thou to repent.

But see thou be not slow to turn to the Lord, and that thou defer it not from day to day. Many herein are the evils of delay and procrastination. When thou art sick, dost thou defer to take care of thy health? On the contrary, dost thou not presently send for a physician, and deem that the disease should be met in its beginning, lest perhaps medicine be prepared in vain, when the complaint has gained strength by too long a delay?

Thou art wise in so doing; but why dost thou not the same when thy soul is sick? Then, surely, thou art in greater danger than if pestilence or poison had penetrated into the inmost parts of thy body. Why, then, dost thou slumber? Why delay? Arise, make haste, and turn to God thy Saviour, lest at any time he seize upon thy soul as a lion, and there be none to ransom it, none to save. Remember thy Creator in the days of thy youth, and beware of habituating thyself to any sin; for nothing binds down a man more powerfully than a bad habit. It is as difficult to rid one's self of a bad habit, which is as it were a second nature,

as of nature itself. Shouldst thou give thy prime to the world and the flesh, and thy refuse to me, who have given thee my all, not the worst, but the best, and for thy sake have been in labours from my youth ?

Man.

TO many this saying, O Lord, is hard, and they cannot receive it. Hence they say, Come, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. Let not the flower of the time pass by us; let us crown ourselves with roses before they be withered. Among them, too, are some who promise themselves length of days, and meantime pass their days in pleasures, as though it would be time enough at the last to recount the years that are gone in the bitterness of their soul, and then to ask thee not to remember the sins and the ignorances of their youth. As though it were but simple justice, that where sin abounded, grace should much more abound. Thus they speak foolishly in their heart, and to this their life and their very works bear witness.

5. Penance not to be Delayed from the Hope of a Longer Life

Christ.

I KNOW that the number of the foolish is infinite, but be not emulous of the evil-doers, and, if sinners entice thee, consent not to them. Walk not with them: restrain thy foot from their paths. For when sudden calamity shall fall upon them, and destruction as a tempest shall be at hand; when tribulation and distress shall come upon them, then shall they call upon me, and I will not hear; because they despised all my counsel, and neglected my reproofs. Hearken, whosoever thou art, who, in the hope to live longer, delayest to live better. Fool, what if this night, what if this very hour, I require of thee thy unhappy soul ! whither, thinkest thou, will it go ? Oh, how many thousands of men have been deluded by that hope

or rather foolish presumption! But now they are laid in hell, death feeds upon them, and, above all things, they are tormented by this, that they neglected to do good works while they had time, and, for the sake of an uncertain hope, neglected the sure remedy for the recovery of their salvation, not so much wishing to abandon, as to defer their penance. But that procrastination has been their destruction: for their life has been cut off as by a weaver, when they seemed but to begin it. They died before they knew they were dying. And now infer for thyself what kind of repentance was theirs at the last. Then they most repented, and still, but in vain, repent, that they neglected penance at the seasonable time, and did not, as they easily might, at the expense of a few hours, ransom themselves from eternal torments.

Oh, that thou wouldst gain wisdom from the loss of others, and become more cautious in so serious a matter! True, I have promised pardon to the penitent, but I have not promised life to the deferrer of his penitence till to-morrow. To-day, then, if thou wilt hear my voice, harden not thy heart, for thou knowest not when I shall come to thee. What if I come as a thief in the night, and at an hour when thou thinkest not! Watch, therefore, and be ready at all hours.

Behold, what is thy life but a vapour, that appears for a little while! What is thy body, liable as it is to a thousand accidents, miseries, and dangers, and which a wind, a slight fever, or a sudden accident, lays low in a moment? And dost thou venture to lean confidently upon so frail a support?

Is not the folly of such confidence sufficiently proved by the examples of mortality that are of daily occurrence; which, without distinction of age, sex, or condition, but not without the sure counsel of my providence, are frequently brought before thy eyes, that thou mayest learn how vain are men's hopes, how delusive their thoughts, and remember that what has befallen another may also befall thee, and that he is happy and wise who improves his own conduct from the misfortunes of others.

Man.

THOU art just, O Lord, and thy judgment is right; but spare me, if I speak to my Lord who am dust and ashes. Is the death of the wicked a pleasure to thee? Are not thy mercies over all thy works? And when thou art angry, wilt thou not remember mercy? Hast thou not said, I desire not the death of a sinner, and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness? Is there not, then, time for repentance as long as there is life?

6. Penance not to be Delayed from Regard to the Divine Mercy

Christ.

GREAT indeed is thy folly, whosoever thou art, who forgettest my justice, to flatter thyself with the hope of my mercy. Wilt thou therefore be evil, because I am good?

Is it for this that I proclaim myself to be merciful and ready to pardon, merely that thou mayest sin the more securely, and the more freely provoke me to anger? and that, when thou hast filled me with reproaches at thy will, thou mayest not the less confidently promise thyself my mercy? Great, I own, is my mercy towards sinners, while it is the time for mercy; but thou, whom I have warned so often by my inward inspirations, so often by the preachers of my word, but hast ever resisted my spirit, and, like the deaf asp, that stops her ears, hast refused to hearken to my voice, how canst thou venture to hope for my mercy at the last, who, according to thy hardness and impenitent heart, treasurest up to thyself wrath against the day of wrath?

There is more reason for thee to fear, for thy contempt of my mercy, to be delivered up to a reprobate sense, thenceforth entirely to follow the desires of thy own heart; and so, when thou art come into the depth of sins, be a scorner, and thus, at length, become unworthy of mercy, and be reserved for justice only. The sinner who forgot

me when alive and well, is deservedly punished in dying by forgetting himself.

Say not, therefore, The mercy of the Lord is great, he will have mercy on the multitude of my sins; for mercy and wrath quickly come from him, and his wrath looks upon sinners. Walk rather whilst thou hast the light, that the darkness overtake thee not. And whatsoever thy hand is able to do, do it earnestly. Thou knowest not what thou wilt or mayest be able to do hereafter, when thy strength fails thee. While thou art young, correct thy way, by observing my words. Behold, now is the acceptable time, now is the day of salvation. If thou neglectest these, thou art too rash in promising thyself more time for penitence. A late repentance is seldom real, for sins are then rather forsakers than forsaken, because the power to sin is failing. How strange is it, then, that thou shouldst venture to risk thy salvation on so uncertain and doubtful an event, when, in other things, thou seekest anxiously for the greatest certainty! I offer thee my grace now, which, if thou reject, peradventure will be justly refused thee hereafter.

Oh, couldst thou but know how dangerous and hurtful it is to receive my grace in vain, and to reject me when I call! Then wouldst thou pant after me, like the hart for the fountains of water; thou wouldst labour by good works to make sure thy calling and election. Do then now what thou wilt wish done then, when thou canst do it no longer, and wilt exceedingly grieve that thou hadst not done when thou couldst; but then thou wilt find no remedy left for thy grief. What things a man shall sow, those also shall he reap. The time of sowing is this life, in death will come the time of harvest; then, if thou hast sown of thy flesh corruption, thou shalt of thy flesh reap corruption. Sow, then, now in tears, what then thou mayest reap in joy.

Understand this, ye that forget God; understand, lest at any time he seize upon thee, and there be none to deliver thee.

Behold, I have left the ninety-nine sheep in the desert, and have sought thee the stray one; and

now that, as a good shepherd, I am ready to take thee upon my shoulders, rejoicing to carry thee back to my fold, defraud me no longer of my desire and my angels of their joy, with which they rejoice over one sinner doing penance.

Man.

TRULY I have gone astray like a sheep that is lost, but thou, O Lord, seek thy servant, for thou camest to seek and to save that which was lost. To thee only have I sinned, and done evil before thee; but, oh, the occasion of magnifying thy glory, if, according to thy promises, thou showest thy mercy to the wretched and downcast; and overcomest, when thou art judged, the perverse judgments of men, who do not think of thee in goodness, but deem thee too cruel and severe in punishing the sins of men. But I, who know thy mercy and goodness, will return to thee, as a prodigal son to the Father of mercies. Oh, cast me not away from thy face.

7 Examination of Conscience the First Step towards Contrition and Confession

Christ.

RETURN, my son; why dost thou eat the husks of swine abroad, when thou mayest be fed upon the children's dainties at home? Return to me with thy whole heart, and I will receive thee to my arms. Here is the way: First of all, recount in the bitterness of thy soul all the days and years which thou hast spent in sins. Examine thyself seriously; carefully clear the hiding-places of thy conscience. If thou do this only thoughtlessly and carelessly, much will escape thee; for the heart is perverse and unsearchable, and who can know it? Nothing is more difficult, but at the same time nothing is more useful, than TO KNOW ONE'S SELF. If thou knowest not thyself, all other knowledge is vain. To know thy own disease is the beginning of health.

Man.

IN many things we all offend, and thou, O Lord, hast proved me, and known me, and numbered all my steps, for all things are naked and open to thy eyes. Thou best knowest what is in man, and understandest my thoughts afar off; but who is there of us who understands his sins? From my secret ones cleanse me, O Lord. For I fear all my works, knowing that thou dost not spare the offender; my iniquities are multiplied above the hairs of my head, and I was not able to see. But thou, O true light, who enlightenest every man that comes into this world, enlighten the darkness of my mind, that I may see where I have swerved from thy commandments, and be directed back into the right way. Tell me how great are my iniquities and my sins.

8. Contrition the First Part of Penance

Christ.

THY own conscience, if not blunted or seared, will easily answer thee; question it earnestly, and it will not be silent. Does it not very often, unasked, torment, reprove, and scourge with secret lash the guilty sinner? But if anything is forgotten, however, after diligent scrutiny, commit it to my mercy, and weary not thyself with scruples; for I intend this Sacrament of Penance for thy comfort, and not thy torture. Yet self-love not unfrequently causes a man to incline his heart to evil words. to make excuses in sins. Exercise, then, with all impartiality, within thyself, the several functions of culprit, accuser, and judge; and when thou hast found thyself guilty, do not spare, but reprove thyself very severely, and grieve from the bottom of thy heart, that thou hast offended and despised me thy God, thy Creator, and thy Saviour, who should have been the supreme object of thy love, because I am supremely good.

Think how greatly thou sorrowest and weepest instantly for the loss of something most worthless; yet dost thou not sorrow when thou hast injured

thy own soul, and lost me, thy greatest good. Thou confessest me thy Lord, but where is my fear? Thou callest me thy Father, but where is my love? How often have I spoken to thee in thy heart and said, nay, even thy own conscience has said to thee: Thy way is perverse; by this men go not to heaven; this is the broad way that leads to destruction; none have gone by it who pleased God. How long wilt thou love vanity, and seek after lying? But for all this, thou hast cast my words behind thee; and behold, still I stand at the door and knock, and am hardly admitted.

Man.

ENTER not into judgment with thy servant, for in thy sight shall no man living be justified. Remember, O Lord, I beseech thee, that thou hast made me as the clay, and wilt bring me into dust again. And since thou hatest nothing that thou hast made, let thy mercies speedily overtake me, for I am become exceeding poor.

9. Method of Awakening in One's Self Contrition or Sorrow for Sins

Christ.

REMEMBER, my son, what I have done for thee; for what hast thou which thou hast not received? See how evil and bitter a thing it is for thee to have forsaken the Lord thy Creator, and to be so ungrateful and noxious to thy greatest benefactor.

I created thee to my own image and likeness, and signed upon thee the light of my countenance, that thou mightst acknowledge and praise me as thy Creator, and set thee over the works of my hands. But thou, when thou wert in honour, understoodst not; thou art compared to senseless beasts, and art become like the horse and the mule, which have no understanding.

Yet have I preserved thee, and fostered thee hitherto with a father's care, as the eagle enticing her young to fly, and hovering over them. I have

given thee health and strength, safety in so many dangers and adversities, the necessaries of life, and countless other blessings. But how many times hast thou been made only the more insolent by my very gifts and blessings, and abused them to my reproach; whilst thou hast grown fat and gross, and forsaken the God who made thee?

And if these seem small things, recollect others that are far greater. When thou wert a lost slave to Satan, and a debtor to suffer eternal death, for thy sake I came down from heaven, and was made man; for thy sake I took the form of a servant, although I was Lord of all. I endured so many labours and sorrows, and redeemed thee at a great price, not with corruptible things, as gold or silver, or precious gems, but with my own blood, that thou mightst glorify me, and bear me in thy heart and in thy body; and what is there that I ought to do more to my vineyard that I have not done to it?

But what hast thou rendered to me for all the things that I have rendered to thee? Has it not been evil for good, and hatred for my love? I looked for thee to bring forth grapes, and thou hast brought forth wild grapes. The price of thy soul is my blood, and yet thou hast sold it for nought. For what are all those things for which thou so often and so readily barterest away thy soul, wasting my blood as though it were worthless—what but smoke and shadow? What else is the filthy pleasure of the flesh? What else the most empty vanity of the world, or the base desire of gain? All these things have my apostle, and the rest of my friends, esteemed as dung, that they might gain me. But thou holdest them so high, that thou preferrest often to offend me rather than man, and rather to despise my commandments than the judgment of the world. And what doth it profit thee, if thou gain the whole world, and suffer the loss of thy own soul? Is this the return thou makest me, O foolish and senseless man?

Man.

WHO shall stand up to plead with thee, or shall answer thee one for a thousand? I acknowledge that thou art a God long-suffering and patient, and of great mercy, who hast mercy upon all, and overlookest the sins of men for the sake of repentance. Oh, who will give water to my head, and a fountain of tears to my eyes, because I have not kept thy law, and have received my soul in vain, for which thou gavest thy own beloved soul to death? What shall I say to thee, O immeasurable goodness? I have sinned; but spare me, and condemn me not, who wast willing to be condemned for me.

Christ.

WITH an everlasting love have I loved thee; with sweetness unutterable, with promises of exceeding reward have I sought to draw thee to love me in return. But thou hast run like an adulteress after many lovers, and hast not been afraid to become my enemy, that thou mightst be the friend of the world. Thou hast forsaken me, the fountain of living water, and hast dug to thyself broken cisterns that can hold no water, when thou mightst have drawn waters with joy out of the Saviour's fountains. Thou hast chosen, I say, rather to follow an enemy, who requites the service rendered him with eternal punishments and the short-lived pleasure that attends it, than me, who crown my followers with glory and honour.

10. Sorrow for Sins with Hope of Pardon

Man.

I HAVE sinned, O Lord, and have done evil before thee. But far be it from me to say with the wicked, My iniquity is too great for me to obtain pardon. For I know thou art bountiful to forgive; and although my sins are multiplied exceedingly, yet of thy mercy also there is no number. I should despair indeed, did I not know the mercies of the Lord. And the tempter, too,

does not sleep; but to him, my Jesus, I oppose the memory of thy abundant sweetness, which thou hast displayed, to David when he grievously sinned, to the adulteress, to thy betrayer, to Mary the sinner, to Peter when he denied thee, to the woman of Canaan who cried out to thee, to the seditious robber on the cross; nay, to those even who crucified thee. Let those therefore hope in thee who know thy name, since thou, O Lord, forsakest not them that seek thee; nay, thou even invitest those who seek thee not.

I have gone astray like a sheep that is lost. For the love of thee I grieve from the bottom of my heart. Oh, that I had never offended thee! Oh, that I may offend thee no more for ever! Oh, who will grant me, that I might be according to the months past, and according to the days when I yet enjoyed the fatherly sweetness of thy countenance! Nevertheless, even now look upon me, and pity me, because I am poor and alone. Uphold thy servant unto good, for whither shall I fly from thy face any more? Without thee it has nowhere been well with me, since I have been a fugitive from thee. Cast me not away from thy face, and draw me not away together with the wicked. A sacrifice to thee is an afflicted spirit, a contrite and humbled heart, O God, thou wilt not despise. Thou who searchest the heart and reins knowest the desire of my heart, and my groaning is not hid from thee.

Christ.

CAN a mother forget her infant, so as not to have pity on the son of her womb? But if she should forget, yet will not I forget thee; for I have given my life for thee, and have washed thee in my blood. If thy sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool.

Man.

OH, how good and tender, O Lord, in all things is thy spirit! Bless the Lord, O my soul, and never forget all that he hath done for

thee, who forgives all thy iniquities, who heals all thy diseases, who redeems thy life from destruction, who crowns thee with mercy and compassion, who satisfies thy desire with good things; thy youth shall be renewed like the eagle's. I thank thee, O Lord, from the inmost marrow of my soul, that thou hast given me life and mercy until now, and hast not destroyed me, as thou mightst have done, in the midst of my sins, doubtless in order that thy goodness might lead me to penance.

II. Confession the Second Part of Penance

Christ.

BUT that thou mayest be the more fully restored to my favour, when thou hast confessed against thyself thy injustice to me, go and show thyself also to the priest, to whom I have given the power to bind and to loose. For he that hides his sins shall not prosper; but he that shall confess and forsake them, shall obtain mercy. My son, for thy soul be not ashamed to tell the truth. For there is a shame that leads to sin, and there is a shame that leads to glory. Open thy conscience, therefore, fully and sincerely to my vicar, and he will open heaven to thee; for to this end are delivered to him the keys of the kingdom of heaven.

Why blushest thou to say that in the presence of a man and sinner like thyself, which thou hast not blushed to do in my presence? For wheresoever thou art, my eyes are ever upon thee, which behold in every place the evil and the good. Away, then, with this shame, useful only when thou wouldst sin, but hurtful when thou wouldst repent. For what is to conceal sins else than to cover up wounds, and to refuse to permit the physician to examine them until they grow corrupt, because of thy foolishness? Dost thou, then, value thy honour more than thy salvation? And fearest thou to be exposed before one man like thyself, when hereafter thou wilt have to be accused and condemned before the whole world?

What, wretched one, wilt thou do in that terrible day when I shall bring to light the hidden things of darkness, and shall make manifest the counsels of the hearts; when there is nothing hidden that shall not be known, and whatever has been spoken or done in the darkness shall be published in the light before the whole world? Be not ashamed, then, to say what thou hast not been ashamed to do.

Oh, to how many do my sacraments, which are vessels of grace and salvation, become a stumbling stone and rock of scandal, through this vice of unseasonable shame! Overcome, therefore, this ridiculous shame, and humble thyself before the priest, whom I have deputed to thee in my stead, to be thy physician and thy counsellor. Tell him thy iniquities, that thou mayest be justified.

Man.

I HAVE said, I will confess against myself my injustice to the Lord, and also to the man whom I venerate in thy stead: O Lord, forgive the iniquity of my sin. I am a man, and know that there dwells not in my flesh that which is good; and if I say that I have no sin, I am a liar, and deceive myself. It is my nature to go astray, to fall, to be ignorant, to be deceived; why should I deny, or attempt to hide it? Why should I wish to seem to men more holy or innocent than thou knowest me to be, who seest all that is within my heart? Rather will I candidly discover to him all my wounds, that so I may be the more easily cured by him whom I acknowledge to be the physician whom thou hast appointed for me.

12. How to Avoid Occasions of Sin and Relapse

Christ.

MY son, thou hast sinned: sin no more, but pray rather that thy past sins may be forgiven thee. When, therefore, thou returnest from confession, thou art now entirely cleansed from the leprosy of thy sins in Jordan; that is,

in the bath of my blood. See thou return not, therefore, like a sow to her wallowing, or like a dog to his vomit. Behold, thou art made whole; sin no more, lest some worse thing happen to thee. An easy relapse is a proof of a not very serious repentance.

Firmly resolve, therefore, to endure all things rather than offend me again. For this, it will be most useful for thee to know into what sin thou art most liable to fall, and also upon what occasions thou art most apt to slip, so that thou mayest fortify thyself the most wherever thou findest thyself weakest and most exposed to danger.

Search, therefore, not carelessly, but diligently, for the very root itself, from which alone sprout forth nearly all the thorns, briers, and noxious weeds that infest thy soul. Pluck out, or at least choke up this, and thou wilt have done much.

But few do this in earnest, and therefore they ever stick in the same mire; they accuse, without healing their conscience. They put by their sins, and propose to do better, but soon return to their vomit. They weep at one moment for what they have done, and a little after commit what they must weep for again; and often pass their lives in thus dallying with me, till death unexpectedly seizes them, and plunges them in the deep, and the pit of hell shuts its mouth upon them.

My son, beware of imitating those who thus abuse my patience and long-suffering and so often receive my grace in vain; crucifying again to themselves the Son of God, and making him a mockery. I tell thee, it is hard for those who act thus to be renewed again to penance. For the earth that drinks in the rain which comes often upon it, and brings forth herbs meet for them by whom it is tilled, receives blessing from God. But that which brings forth thorns and briers is reprobate, and very near to a curse—whose end is to be burnt. Does not man himself at last exclude entirely from his favour and friendship his fellow-man who time after time offends him ?

Man.

ALAS, O Lord, but now I rejoiced in the things which thou saidst to console me, and now again thou utterest words full of terror and severity. Good Lord, what shall I say? I am confounded and ashamed to lift up my face to thee, for my iniquities are multiplied over my head. For I too am become very vile, in so often retracing my steps, and in returning so often to my vomit, like a dog that is abominable in thy sight. Whither shall I go from thy Spirit, or whither shall I flee from thy face?

Christ.

WHITHER, indeed, my dear son, but to his mercy, whose power, by sinning, thou hast despised. No man doth right to fly from me, save it be to fly anew to me; that is to appeal from my severity to my goodness. Whither wilt thou fly, where thou wilt not find me present? But it is well if, in thus reproaching thee, I have made thee sorrowful to penance. For the sorrow that is according to God, works steadfast penance to salvation. One warning I give thee, to learn wisdom from others' danger and loss, who confess their sins with their mouth; but their heart is not right with God, for they constantly repeat the same deeds, and so perish at last.

How easy would it be for many to escape sins, if they wished in earnest to flee from dangers! The senses of man are too prone to evil from his youth; and shalt thou pass unhurt through the very occasions or incentives to sin? Can a man hide a fire in his bosom, and his clothes not be burnt; or walk upon hot coals, and the soles of his feet not be scorched? Behold, David, Solomon, Peter, and many others, were famous for their wisdom and holiness, yet the occasion of sin was their fall; and therefore they are now set before thee for an example of human frailty, and need of care. For, by so easily falling, they teach thee that thou too canst fall; and canst thou venture

to trust to thyself and to promise thyself security in the midst of dangers? Happy is the man who is always afraid.

13. Good Purpose

Man.

I HAVE sworn, and am determined to keep the judgments of thy justice. But what can I do without thee? In vain do I purpose, unless thou too give me thy grace, and reach out thy right hand to the work of thy hands. True, I wish to serve thee, but without thee I cannot; thou, who hast given the will, give also the power to perform. Confirm, O Lord, what thou hast wrought in me; cast me not away from thy face, and take not thy Holy Spirit from me. Pierce my flesh with thy fear, and wound my heart with thy love; that upon these two feet, as it were, I may constantly walk in the path of thy commandments.

14. Satisfaction the Third Part of Penance

Christ.

WALK before me, and I will be with thee in all thy ways, and will direct thy steps. But knowest thou not that torment is due to the sinner, in proportion to the vain-glory and luxury in which he has lived? Is it not just that the number of his stripes should be commensurate to the greatness of his fault?

Therefore, if thou art wise, anticipate the sentence of the judge, and punish thyself, lest, perhaps, at the last, thou be cast into prison, never to go out from thence till thou repay the last farthing. It is easier to satisfy the divine justice now, while it is yet the time of mercy, and the day of salvation; it is easier to discharge thy faults in this life than to reserve them to the time when I shall judge with justice.

Therefore, be converted to me with all thy heart, in fasting, in weeping, and in mourning. Thou hast indeed very often offended me, by pursuing

the pleasures and gratifications of the flesh. Is it not just, then, that thou shouldst chastise thy body, and bring it into subjection; that, as thy flesh, when it was pampered, drew thee into sin, so, now that it is afflicted, it may bring thee back to pardon?

The prayer, too, of the humble and meek has ever been pleasing to me, and moved me to be favourable to their sins. Therefore thou wilt earnestly employ this means also, that I, as the true High Priest and advocate at my Father's right hand, may intercede for thee, and offer to my eternal Father the price of my blood and the merits of my passion, by which I have made satisfaction for the sins of the whole world.

Redeem, too, thy sins by alms-giving. Nothing so much inclines me to mercy as to see man, from feelings of brotherly love, show mercy to the needy and afflicted. But if thou shut up the bowels of compassion towards them, and refuse to listen to their cry, see the time come not, when thou wilt cry thyself, and not be heard. Wouldst thou, then, make satisfaction for thy sins? Behold, how good is prayer, with fasting and alms.

But the satisfaction which is best of all, as most pleasing to me, and most profitable to thyself, is to direct the whole force of thy penitence against thy sins themselves, and the roots of those sins. Specially, therefore, and earnestly, apply thyself to the exercise of those virtues which are the most opposed to the vicious inclinations of thy mind, and most distasteful to the flesh, where it is the most prone to sin. When a wound in thy head needs a remedy, to what purpose wouldst thou apply a plaster to thy feet? Even so there are remedies proper for every vice, as for every disease. Nothing insures true penitence but hatred of sin. When thy repentance is such, that what was heretofore sweet to thy body tastes bitter to thy soul, then thou truly repentest, and makest me really thy friend.

Perhaps my counsel seems hard to thee; but that is harder from which I would have my counsel preserve thee. But tell me, hast thou not heretofore suffered harder things than these for the world

and the flesh? Thou hast promptly and cheerfully complied with their pleasure and the suggestions of Satan, but hast rejected with disgust my precepts, my counsels, nay, my entreaties, that, for the sake of my love and of my blood, thou wouldst carry about in thy body my mortification. Is it not so?

Behold, I will reprove thee, and set it before thy face. If any hope of gain, honour, or preferment, had gleamed upon thee, wouldst thou not, to gain it, at once have turned every stone, and undertaken the longest journeys by land and sea? If attacked by disease, thou wouldst have endured cutting and burning, and have spent all thy substance on physicians, rather than risk thy life. If another had inflicted on thee injury, loss, or insult, what wouldst thou not have done to defend thy property, reputation, or honour? But, to please me, how little hast thou done! True it is, that a very little pain would have gained thee much repose; for, hadst thou done for heaven the tenth part of what thou hast done for the world, thy life would indeed be secure and happy, for my yoke is sweet, and my burden light.

But is it, then, wonderful, if this almost surpassed thy belief? Thou hadst not tasted how sweet the Lord is, nor relished the things that are above, for thou wert fed only upon those which are upon the earth. What fruit hadst thou, then, in those things of which thou art now ashamed, the end of which is death? But now, being made free from sin, thou art become the servant of justice. Therefore, as thou hast yielded thy members to serve uncleanness and iniquity, to iniquity; so now yield them to serve justice, to sanctification. Then shalt thou know how sweet and good I am to them that are of an upright heart.

Man.

IT is true, O Lord, that when I turn myself to all the labours in which I have hitherto laboured in vain, I see nothing in them all but vanity and vexation of mind, and that nothing is lasting under the sun. But thou, O Lord, endurest for ever. What, then, shall I do? Henceforward it

is good for me to adhere to thee, O Lord, and to put my hope in thee alone; and what shall separate me from thy love? Oh, that neither life, nor death, nor any other creature may be able! But how shall I come to thee, and be united to thee, unless thou draw me with the cords of thy love? Draw me, I beseech thee, that I may run to thee, as the hart to the fountains of water. Help me for the glory of thy name, for thou art God my Saviour.

It need not be regretted that this colloquy has exceeded the limits of my original design, since a subject merits a somewhat more accurate treatment which is of daily and most necessary use; for we sin every day. And possibly this advantage will result from our greater diligence, that we may commit less frequent, or at least less shameful, sins.

CHAPTER II

A Litany for Penitents

Collected out of Holy Scripture.

By the use of which the sinner's heart is awakened to the hope of pardon and the love of penance.

LORD have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.

I.

O God, who desirest not the death of the wicked, but rather that he be converted and live, Ezech. xxxiii.

Who sparedst not the angels that sinned, but didst thrust them down to be tormented in hell, — 2 Pet. ii.

Who calledst Adam after his fall to the acknowledgment of his sin, and to repentance, — Gen. iii.

Who didst cast out from thy presence impious Cain, when he despaired of pardon, — Gen. iv.

Who, by the ark, didst mercifully save Noe from the flood that destroyed the ungodly, — Gen. vii.

Who didst bring out Lot from the midst of sinners, — Gen. xix.

Who didst dreadfully punish Pharao at last, when he feigned penitence and hardened his heart, — Exod. xiv.

Who, when the children of Israel cried to thee in their distress, didst deliver them from the cruel bondage of Pharao, — *Ibid.*

Who gavest the law to Moses in the mount, when he had fasted forty days, — Exod. xxxiv.

Who, at the prayer of Moses, forgavest the sins of thy trespassing people, — Exod. xxxii.

Who savedst Jonas when he cried to thee out of the whale's belly, — Jonas ii.

Who sparedst the Ninivites when they fasted and did penance in sackcloth, — Jonas iii.

Have mercy on us.

II.

Who didst bring David, by Nathan, to acknowledge his sin, — 2 Kings xii.

Who didst remit the sin of David when he confessed it, and did penance in sackcloth, — *Ibid.*

Who gavest him the choice of three plagues for the sin of numbering the people, — 2 Kings xxvi.

Who didst spare Achab when humbled and penitent, — 3 Kings xxi.
Who didst hearken to Judith when she prayed in haircloth and ashes for the deliverance of the people, — Judith ix.
Who didst deliver Ezechias and his people from the army of the Assyrians, when they called upon thee with fasting, in sackcloth and ashes, — 3 Kings xix.
Who didst hearken to Manasses when penitent, and restoredst him to his kingdom, — 2 Par. xxxiii.
Who madest Esther, when she fasted, to find favour in the eyes of king Assuerus, — Esth. xiv.
Who didst deliver Mardochai from the gibbet, when he called upon thee in sackcloth and ashes, — Esth. xvi.
Who didst succour the Machabees, when they fasted and invoked thee in sackcloth and ashes, — 1 Mach. iii.
Who hast commanded the priests to weep, pray, and offer sacrifices for the people, — Joel ii, etc.

Have mercy on us.

III.

Who camest into this world to save sinners, — 1 Tim. i.
Who, in coming to redeem the world, didst send John before thee to be a preacher of penance, — Matt. iii.
Who gavest him to be a mirror of penance, by his wonderful austerity in food and raiment, — *Ibid.*
Who thyself didst fast forty days and forty nights, — Matt. iv.
Who, rich in mercy, for the exceeding charity wherewith thou lovedst us, even when we were dead in sins, hast quickened us together in Christ, — Eph. ii.

Who, by thy grace, didst call Matthew sitting in the custom house, Matt. ix.

Who didst testify that the publican received the grace of justification, when he struck his breast in sorrow and humility, Luke xviii.

Who didst heal the paralytic of his disease, when thou hadst first forgiven him his sins, Luke v.

Who, by the example of the prodigal son returning to his father, hast given to sinners the hope of pardon and forgiveness, Luke xv.

Who didst open a fountain of living water to the woman of Samaria, John iv.

Who broughtest salvation to the house of Zacchæus, when he was penitent and made restitution, Luke xix.

Who didst graciously hear the woman of Canaan, when persevering in her prayer, Matt. xv.

Who didst mercifully pardon the woman taken in adultery, John viii.

Who didst receive and eat with publicans and sinners, Luke v, xv.

Who didst forgive Mary Magdalene her many sins, because she loved much, Luke vii.

Who, by graciously looking on Peter when he thrice denied thee, didst move him to acknowledge his sin, and to shed tears of penitence, Luke xxii.

Who, when hanging on the cross, didst promise Paradise to the penitent thief, Luke xxiii.

Who didst no sin, yet didst bear our sins in thy body upon the tree, 1 Pet. ii.

Who wast bruised for our sins, Isaias liii.

Have mercy on us.

IV.

Who lovest all things that are, and hatest none of the things which thou hast made, Wisd. xi.

Who provest thy elect, as gold in the furnace, Wisd. iii.

Who, when we sin, givest us time and place for repentance, Wisd. xii.

Who scourgest every son whom thou receivest and lovest, Heb. xii.

Who rebukest and chastisest such as thou lovest, Apoc. iii.

Who art not willing that any should perish, but that all should return to penance, 2 Pet. iii.

Who camest to seek and to save that which was lost, Luke xix.

Who hast mercy upon all, and overlookest the sins of men for the sake of repentance, Wisd. xi.

Who wert made the propitiation for our sins, 1 John ii.

Who hast mercy upon sinners, when they turn to thee in fasting, weeping, and mourning, Joel ii.

Who wilt have mercy, and not sacrifice, Matt. ix.

Who camest not to call the just, but sinners to penance, *Ibid.*

Who, by thy benignity, leadest us to penance, Rom. ii.

Who didst call Paul by a miracle, when he was a persecutor and devastator of the churches, Acts ix.

Who didst give him sight when he was three days fasting and praying, Acts ix.

Who, when we have done penance, no more rememberest any of our sins, Ezech. xviii.

Gracious and merciful God, who art patient, and rich in mercy, and ready to forgive evil-doers, Joel ii.

Have mercy on us.

V.

Be favourable, O Lord, and spare us.
From all evil, Deliver us, O Lord.
From all sin, Deliver us, O Lord.
From a sudden and unhappy death, Deliver us, O Lord.
By thy baptism and holy fasting, Deliver us, O Lord,
By thy labours and sorrows, Deliver us, O Lord.
By thy blood which thou hast shed for the remission of our sins, Deliver us, O Lord.
In the day of tribulation and distress, and of thy dreadful judgment, Deliver us, O Lord.

VI.

We sinners beseech thee, hear us.
That thou wouldst vouchsafe to bring us to true penance,
That we may judge ourselves, and so escape thy judgment, — 1 Cor. xi.
That, while there is time, we may bring forth fruit worthy of penance, — Matt. iii.
That, as we have yielded our members to serve uncleanness and iniquity, to iniquity; so now we may yield them to serve justice, to sanctification, — Rom. vi.
That we may never again give place to the devil, nor let the sun go down upon our anger, — Eph. iv.
That denying iniquity and worldly desires, we may live soberly, justly, and godly — Titus ii.
That we may chastise our bodies, and bring them into subjection, — 1 Cor. ix.
That sin may not reign in our mortal body, — Rom. vi.
That we may not yield our members as the instruments of iniquity, — *Ibid.*

We beseech thee, hear us.

That we may not love the world, nor the things which are in the world, 1 John ii.

VII.

That we may not be conformed to this world, but may be reformed in the newness of our mind, Rom. xii.

That we may not be more wise than it behoves, but may be wise unto sobriety, *Ibid.*

That we may not be drunk with wine, wherein is luxury, Eph. v.

That, as true members of Christ, we may crucify our flesh with its vices and concupiscences, Gal. v.

That no evil speech may proceed from our mouth, but that which is good to the edification of faith, Eph. iv.

That all bitterness, anger, and indignation may be put away from us, *Ibid.*

That we may not be made desirous of vainglory, Gal. v.

That we may put off the old man with his deeds, and put on the new man in justice and holiness of truth, Eph. iv.

That we may not live according to the flesh, but may mortify the deeds of the flesh by the spirit, Rom. viii.

That we may never despise the riches of thy goodness, patience, and long-suffering, Rom. ii.

That, in going with confidence to the throne of grace, we may obtain mercy, and find grace in seasonable aid, Heb. iv.

That, by putting on the armour of God, we may be able to

stand against the deceits of the devil, Eph. vi.
That we may work out our salvation with fear and trembling, Phil. ii.
That we may count all things loss for Christ's sake, Phil. iii.
That, being dead to sins, we may live to justice, 1 Pet. ii.
That, through the many tribulations of this world, thou wouldst vouchsafe us entrance into the kingdom of God, Acts xiv.
That thou wouldst vouchsafe to burn and purge us here, and hereafter to spare us for ever,

We beseech thee, hear us.

That thou wouldst vouchsafe graciously to hear us.
Son of God, We beseech thee, hear us.
Lamb of God, who takest away the sins of the world, Spare us, O Lord.
Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. O Lord, remember not our old sins.

R. Let thy mercies quickly overtake us, for we are become exceeding poor.

V. Help us, O God, our Saviour.

R. And for the glory of thy name, O Lord, deliver us, and be merciful to our sins for thy name's sake.

V. From thy secret sins, cleanse me, O Lord.

R. And from the sins of others spare thy servant.

V. Remember not, O Lord, our sins, nor those of our parents.

R. Neither take vengeance on our sins.

V. Deliver not to beasts, O Lord, the souls that confess to thee.

R. And forget not the souls of thy poor for ever.

V. O Lord, turn away thy face from my sins.

R. And blot out all my iniquities.

V. Give me again the joy of thy salvation.

R. And strengthen me with a perfect spirit.

V. Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O God, who rejectest not any, but of thy tender mercy art reconciled by penance to the greatest sinners, favourably regard our humble supplications, that so we may be able to fulfil thy commandments.

O God, who justifiest the wicked, and desirest not the death of the sinner, we humbly entreat of thy majesty, graciously to protect thy servants who trust in thy mercy, and constantly to preserve them by thy heavenly aid; that we may continually serve thee, and never by any temptations be separated from thee.

O God, who desirest not the death, but the repentance of sinners, most tenderly regard the weakness of our human condition, and of thy goodness further our endeavours; that, by thy infinite mercy, we may happily obtain pardon of our sins, constancy in thy service, and finally, the rewards promised to those who persevere to the end; through Jesus Christ our Lord. Amen.

CHAPTER III

Various Prayers for Penitents

PRAYERS AGAINST THE SEVEN CAPITAL SINS, ONE OF WHICH MAY BE SAID AFTER EACH OF THE PENITENTIAL PSALMS

1. Against Pride

O LORD Jesus Christ, meek and humble of heart, who by word and example hast commanded us to learn humility of thee; for, being in the form of God equal to the eternal Father, thou didst humble thyself, taking upon thee the form of a servant, and becoming obedient to death, even to the death of the cross.

Take away from us all pride and swelling of spirit, that, glorying in nothing but thee, and despising none, we may think humbly of ourselves, and, with a lowly heart, praise thee alone; and if we seem to have any good, make us acknowledge it to come, not from ourselves, but from thee, the everflowing fountain of all good; that so we may ever give glory, not to ourselves, but to thee. Amen.

2. Against Avarice

Most bountiful God, who needest not anything that we have, and who, in so abundantly bestowing upon us thy blessings, biddest us be liberal to our poor neighbours of the things granted to us for the support of life, and therefore constantly recommendest to us alms-giving and works of charity: incline our hearts to thy testimonies, and not to covetousness; grant that for thy name we may give willingly, and freely distribute our temporal goods.

But pluck up out of our hearts covetousness, which is the root of all evil, that we may not desire other men's goods, but give of our own, not with sadness, or of necessity, but with a full hand and a

kind heart; and so be beloved by thee as cheerful givers, and receive the kingdom prepared for us from the foundation of the world. Amen.

3. Against Gluttony

Lord Jesus, mirror of abstinence, who, to recommend to us by word and example a salutary abstinence, after taking our mortal flesh, didst fast forty days and forty nights; and hast taught us that man doth not live by bread alone, but by every word that proceeds out of the mouth of God: Grant that we may taste the honeyed richness of thy words, which are sweeter than honey and the honeycomb; that, rejecting all delicate meats and provocatives of appetite, we may live soberly and godly in this world; and, contented with plain and moderate fare, may receive thy gifts with thanksgiving and make not a god of our belly, but serve thee the living God, who so bountifully providest for us. Amen.

4. Against Luxury

O Lord Jesus Christ, guardian of chaste minds, and lover of modesty, who, to shew that thou most delightest in purity, didst vouchsafe to take human flesh of the womb of thy most pure Virgin Mother, mercifully regard the weakness of our nature. Create in us a clean heart, and renew a right spirit within us. Grant us to curb the concupiscence of the flesh with the bridle of continence, to subdue all incentives to lust, and to pierce our very flesh with thy fear; that, this bosom enemy overcome, we may serve thee with a chaste body, and please thee by a clean heart. Amen.

5. Against Envy

Most loving Jesus, great example of charity, who comprisest all the precepts of the law in the love of God and of our neighbour; grant us to love thee our God and Saviour with all our heart, with all our soul, and with all our mind, since thou hast first so loved us that thou hast given for us thy life.

Make us next to love our neighbour from our inmost hearts, and only to hate him by whose envy

death entered into the world, that, rejoicing in our neighbour's prosperity, and grieving in his adversity, we may have pleasure in no one's unhappiness; but stifling all motions of envy, we may attain to thee, who art the true charity. Amen.

6. Against Anger

Most meek Jesus, who, like a gentle lamb taken to sacrifice, and like a sheep led to the slaughter, didst not open thy mouth, but, when dragged, mocked, spit upon, struck, and at last nailed to the cross, didst not only not return evil for evil, but didst even pray for the transgressors to God the Father; implant, I beseech thee, in our hearts the virtues of meekness and patience, that we may restrain the fury of anger with gentleness of heart, overcome evil with good, and love our enemies; that so, being inflamed with kindness, as with hot burning coals, we may be enkindled to mutual love, and with one heart and mouth, in brotherly love, give glory to thee our God and Father upon earth, and finally attain to thee in heaven. Amen.

7. Against Sloth

O Lord Jesus, who didst shun no labour, but, often wearied with travel, didst suffer hunger and thirst and every hardship for our sake, and didst often also pass the night in prayer; expel from our hearts and bodies all inactivity and sluggishness, that we may be quick and ready to serve thee in watching, fasting, and prayer, and to devote ourselves entirely to thy glory and the salvation of our neighbours; and that our soul may not slumber through heaviness, but that we may cheerfully run the way of thy commandments, when thou hast enlarged our heart by the love of thee and of our neighbour; lest at any time our lukewarmness disgust thee, and thou begin to vomit us out of thy mouth.

Kindle, therefore, within us the fire of thy love, and strengthen our weakness, that, being made strong in thee and by thee, we may endeavour by good works to make our calling sure; and whatever

our hand finds to do, it may do it earnestly, that so we may please thee alone, and thou mayest be finally our exceeding great reward.

THREE SHORT AND FORCIBLE PRAYERS FOR PARDON OF SINS AND AMENDMENT OF LIFE

From the German prayers of Blessed Peter Canisius.

First Prayer

MOST dear Lord Jesus Christ, I, an unworthy sinner, remind thee of all the holy contemplations thou hast ever had from all eternity until now, and of that especially by which, O eternal Word, thou didst contemplate becoming man, I remind thee also of all the holy thoughts which saints in heaven and good men on earth have ever had, or will have hereafter, for the honour of thy name.

O most merciful Lord, from the bottom of my heart I pray to thee to pardon me, in return, all the vain, shameful, and bad thoughts which I have ever had until now, or in any way whatever occasioned others to have, that were beside or opposed to thy will. *Our Father. Hail Mary.*

Second Prayer

O most tender Lord Jesus Christ, I, a wretched sinner, remind thee of all the good and saving words which thou hast ever spoken upon earth, or which have ever been, or will be hereafter, pronounced by others in thy name.

Forgive me, I humbly beg of thee, O good Jesus, all the words that I have ever until now spoken, or occasioned others to speak, in opposition to thy divine will. *Our Father. Hail Mary.*

Third Prayer

O most sweet Jesus Christ, I, a sinner, unworthy, but redeemed by thy precious blood, remind thee of all the good works thou hast wrought on earth for our salvation, or which have ever been, or will hereafter be, done by others in thy name.

Pardon, I beseech thee, most merciful Lord, whatever by my misconduct I have at any time ignorantly

or knowingly committed, or occasioned others to commit, that is contrary to thy law and to the glory of thy name.

Direct and order also, O most gracious Lord, all my thoughts, all my words, and all my works, according to thy divine pleasure, to the praise of thy name; and conform them to the most perfect pattern of thy most holy conversation and life. I am thine, and will be thine, O Lord, in life and in death; and into thy hands I commit myself, and all that I have. *Our Father. Hail Mary.*

A PRAYER FOR A PENITENT

From the same.

O Jesus Christ, Saviour of the world, who mercifully invitest all sinners, and castest not out whatever comes to thee, but graciously receivest, cherishest, and refreshest it; I remind thee of the infinite love with which thou hast of thy own accord offered thyself up for us upon the cross; and by the most generous shedding of thy precious blood, hast so abundantly paid the price of our salvation, and atoned for the sins of the world.

By the most sacred and efficacious penance of thy most holy life and innocent death, I humbly beseech thee to forgive me all my sins, as readily as thou forgavest and promisedst paradise to the robber when hanging on the cross. I now cast all my sins into thy deep and sorrowful wounds. Whatever I lack that is requisite to my contrition and penance, vouchsafe mercifully to supply out of the riches of thy own satisfaction and merits, and of all the sorrows, pains, and labours which thou didst cheerfully undergo in thy most holy body, and didst will thyself to endure for us, even to the bitterest death.

And as thou, the fountain of all mercy, of thy love alone, and with the sighs of thine inmost heart, didst pray for thy enemies, nay more, didst shed thy blood for thy very tormentors; so make me who am unworthy to partake in thy most holy life and passion. Let not their fruit be lost to me, but let me be delivered from all my sins, and the punishments I deserve for them, and devote myself wholly and entirely to thee, thy worship and love.

Grant me, O most merciful Saviour, never again to crucify thee by my sins, but by the virtue and merit of thy cross, to grieve sincerely for my past sins, valiantly to overcome present temptations, and henceforward to hold on the way of the cross and of penance, and to persevere even to the end in good works; for to thee I desire to live, and in thee to die.

To thee I commend my body and soul, and all that I have, with my friends and benefactors, both living and dead. O Jesus, son of David, have mercy on us, and make us all resolutely to shun sin, and fulfil thy commandments, to thy greater glory and our own salvation. Amen.

A MOST ELEGANT OBLATION OF ST. BERNARD FOR FORGIVENESS OF SINS

O Lord Jesus Christ, in union with thy sorrow with which thou didst undertake to advocate the cause of my sorrow, and to find a remedy for my sins, together with all that sorrow and are truly penitent, and that seek thee in truth, I confess to thee all my sins, both of evil done and good left undone, or done carelessly, or without a pure intention, just as they are known to thee in number, weight, and measure, with the lost days of my life, in which I have offended thee and robbed thee of the praise due to thee, and fallen from thee, my highest good, and drawn my neighbour with me in my fall.

Accept then, O Lord, the years that remain to me out of this my wretched life; and for those which I have lost by my misconduct, despise not, O Lord, a broken and a humbled heart. My days have declined and perished without fruit, for it is impossible for me to recall them; but permit me to recount them in the bitterness of my soul.

O Lord, the deep of my most profound misery calls upon the deep of thy most deep mercy. Shut not up thy mercies in thy anger, and let not the fount of thy inexhaustible mercy be dried up towards me because of my sins; for thou hast mercy upon all, and hatest nothing that thou hast made, and overlookest the sins of men for the sake of repentance.

It is thine, O Lord, to forgive sins; have mercy upon me, for now is the time for grace and mercy. And while there is time for amendment, grant me to merit the glory of thy blessing, lest, in the day of consummation, I be struck with the sentence of thy curse.

Make me, O Lord, I beseech thee, to abandon my evil habits, and to do works acceptable to thee; and henceforward, by thy aid, to apply to doing thy will the diligence which I have hitherto spent upon sins, that so, where sin abounded, grace may more abound.

And I implore thee, by thyself, and for the love of thy most tender mother the glorious Virgin Mary, and by the intercession of all thy saints and elect, to pardon all my sins, negligences, and ignorances; and not to destroy me with my iniquities, nor in thy anger to reserve my sins to the end.

Remember, O Lord Jesus, that it is thine to lose nothing of all that thy Father hath given thee, and that it is thy property always to have mercy, and to spare; to lose none, but to save. For thy Father sent thee into the world, not to judge the world, but that we might have life through thee; that thou mightest be for us, and not against us. For thou hast paid our debt, atoned for our sin, and supplied our neglect.

Let, then, thy full and superabundant satisfaction, O Lord; thy bitter death, and the price of thy blood that was shed; the renewal of thy satisfaction, which is the venerable mystery of thy body and blood, daily offered to thee in the Church for the salvation of the faithful, in which thou art thyself priest and sacrifice, the offerer and the receiver of the offering, and the offering itself, avail now, and in my last hour, to merit for me now the grace that I merit not myself, and to obtain for me hereafter the rest and glory which thy most bitter death has won for me.

Thy eyes, O Lord, have seen my imperfect being; but thou, who art gracious and merciful, and ready to forgive the doer of evil, and hast in thy best and wisest manner pre-ordained all things to the most high and perfect good, impute it not to me for eternal punishment, and let me not be blotted out of the

book of life; but offer for me, for my relief, the portion that falls to me, namely, of thy precious Passion, in return for which it has been thy will to have man to be joint-heir with thee in the land of the living.

Let then, O Lord, the consideration of human frailty stir and incline thee to mercy; for thou knowest what is man's substance, and that thou hast not placed him for nought upon the earth; and preserve me, who am the work of thy love, lest thou shouldst have laboured for it in vain, and that the shedding of thy spotless blood may not be fruitless in my regard.

Thou who makest purification for sins, grant that I may be cleansed from the filth of my sins, and enlightened to know thee with the eye of my mind; and that I may ever confess thee, tend towards thee, and aspire to thee in the bent of my heart; that, finally, by a happy death, I may come to thee, O Jesus Christ, who, with God the Father, in the unity of the Holy Ghost, livest and reignest, world without end. Amen.

CHAPTER IV

The Lord's Prayer, variously adapted to the Use of Penitents

A Method of Reciting the Lord's Prayer while the Mind is Reflecting on the Parable of the Prodigal Son

From F. Christian Mayer, in the "Enchiridion Industriarum."

Our Father, Who art in Heaven

O MOST loving Father, who art solicitous for the welfare of thy children, however unworthy, with greater affection and care than any father, nay, than ever was mother for the son of her womb; to what misery, alas! have I been reduced by my own fault and wilfulness in forsaking such a Father, and squandering the grace and blessings which he so bountifully bestowed upon m ! Woe

is me, that I was once, as it were, cherished in my Father's most tender bosom, brought up in his house, shared his table, and was in all respects as a son, in want of nothing! Now I am living in a far country, a foreigner among strangers that know me not, an exile, starving and naked.

1. Hallowed be Thy Name

On how many accounts have I been bound, in how many ways been able, to hallow thy name, return thy love, and glorify thee, the Father of infinite majesty, power, wisdom, and goodness, anticipated as I have been by so many benefits, and strengthened by so many aids! I grieve that I have not done so. Behold, to do so for ever, from this moment, is my most anxious desire from the inmost depths of my heart.

2. Thy Kingdom Come

Oh, how foolishly have I preferred the cruel tyranny of the world, the flesh, and the devil, to thy sweet yoke! and now, wearied out in the way of sin and perdition, how greedily I long again for my Father's kingdom, the kingdom of thy grace and glory, wherein is peace and joy in the Holy Ghost!

3. Thy Will be Done on Earth as it is in Heaven

Oh, how many evils have I suffered from my own perverse will, by the abuse of which, in opposition to thy most holy will, I have made myself liable to punishment, when I ought to have used it to merit for myself an increase of grace and glory! May, not mine, but thy most holy will be done by and for me henceforward, for ever, and in all things, as it is done by the blessed in heaven.

4. Give Us this Day our Daily Bread

O most bountiful Father, who satisfiest thy elect with the plenty of thy house, from which I have but too foolishly separated myself! How many hired

servants in my Father's house abound with bread, and I here perish with hunger! Time was, alas! when I was clothed in scarlet, and fed with the bread of sons; but now I hardly fill my empty belly with the husks of swine! Oh, that, if not as a son, yet at least as a hired servant, I might be fed again with the bread of thy grace!

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Behold, I cry out, prostrate before thee: Father, I have sinned against heaven and before thee, I am not now worthy to be called thy son, make me as one of thy hired servants. I am sorry that I have ever offended thee. Forgive me, as I too forgive all for thy sake.

6. And Lead Us not into Temptation

Thou hast now, O Lord, received me back indeed to grace with the kiss of peace, and embracest me with loving arms; but thou knowest my infirmity; let me not, I beseech thee, be ever again separated from thee, nor go astray after my own heart's desire.

7. But Deliver Us from Evil

Preserve and deliver me from all the evils of my present and future life, as far as they are opposed to the advancement of thy glory and my own salvation, that I may suffer no hindrance in serving thee perfectly upon earth, and may happily enjoy thee in heaven, where no evil can enter in, but thou art all in all, and art for ever the highest good of those that love thee. Amen.

The Lord's Prayer opposed to the Seven Capital Sins

The Lord's Prayer is most fruitful in holy meanings, and is, as it were, a complete armoury, or, if you will, a universal charm against the plagues and diseases of the soul, which all spring up out of the direful root

of the seven capital sins. Against these the Lord's Prayer is the most suitable defence.

This sevenfold evil principle is therefore described in the Apocalypse under the figure of a Beast having seven heads, which, as being exceedingly hateful and inveterate against man, ceases not to assail us with one or other of its heads, and to pour its baneful poison upon us; so that as one is cut down another springs up, and as one loses another gathers strength, and thus in turn they succeed one another.

Nay, they not unfrequently combine together, as it were, to attack us in a body, as everyone soon knows by experience who is in earnest about his salvation. Hence our Saviour, when he left us this contest for the trial of our virtue and the increase of our merit, gave us in his own prayer a remedy ready to our hand; and this he delivered to us with its seven petitions, as though it were armed with so many weapons, with each of which we might inflict a wound upon some head of the Beast.

Our Father, Who art in Heaven

In thus beginning thy prayer, lift up thy eyes to God thy Father, who dwells in heaven, and knows the high afar off; nay, is nigh to all that call upon him, and to them that are of a contrite heart. Consider, therefore, who, and how great, and how powerful and good, is thy helper in heaven; that he is God, and that he is himself thy Father. Fear not, then, in this conflict, but confide in the fatherly love of God towards thee, and say with the Prophet: The Lord is the protector of my life, of whom shall I be afraid?

Hallowed be Thy Name

While repeating these words, aim thy weapon against pride, which is the first head of the beast. For since pride, which is the beginning of all sin, instigates us to vainglory, or the love of our own honour, praise, and pre-eminence, it will be wise in us to dispel the pestilent humour by referring all praise and glory to him who alone is of himself truly holy and great, and therefore alone is justly to be praised

and glorified. Let us say, then, O our heavenly Father, hallowed be thy (not our) name; be thy name confessed holy, and in all things praised and glorified by all men.

For this is truly right and just, whereas, on the contrary, nothing is more misplaced than for the sinner to exalt himself, and seek for honour and praise, who is dust and ashes, corruption and a worm, by arrogating to himself what belongs to God alone; for, says the apostle, To God alone be honour and glory. The prophet, too, expresses his utter aversion to human glory, in saying, Not to us, O Lord, not to us, but to thy name give glory.

Let this too be our feeling in saying, *Hallowed be thy name.* For if we ourselves seek not our own glory, another will seek it; if in and by all things we honour God alone, he will honour them that honour him; but upon them that despise him, he will bring ignominy and disgrace. They shall be covered with shame who arrogate to themselves the glory that is due to God.

When the head of pride has been struck down and crushed, the devil often resorts to the incitements of avarice, and with persuasion proposes gain next to honour for an object of pursuit. Hence he inflames men's minds with longing for this world's goods, and makes it his sole endeavour to cause them to spend their whole lifetime in acquiring and preserving them, to place their hope in them, and to estimate their happiness by the greatness of their wealth.

On the other hand, reflecting how vain, fleeting, and insufficient to satisfy the heart of man are these things, and that God has promised, as far as they are necessary, to give us them, even with no care of ours, if we seek first the kingdom of God and his justice; we, deliberately despising the things of earth, lift up the eyes of our mind to that heavenly kingdom, that inheritance incorruptible and undefiled, and unfading in heaven, which only they merit to receive who set not their heart upon riches, but despise the kingdom of the world and all its pomp, and sigh continually for the riches of the kingdom of heaven.

Thy Kingdom Come

The kingdom of all ages, when we shall be filled with the good things of thy house, and be satisfied, when thy glory shall appear; for we believe that we shall see the good things of the Lord in the land of the living. Oh, what, and how great, are they! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things has God prepared for them that love him.

Meantime, may *thy kingdom* of grace and justice *come* to us also, which may make us, though poor in worldly things, nevertheless rich in the merits of good works. For poor as is the life we lead here, yet, if we fear God, we shall have many blessings. For not earthly wealth, but virtues and the gifts of grace, are the true riches.

But we must beware of being surprised by faintness and sloth in seeking the kingdom of God; for, not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven. (Matt. vii. 21.)

Next, therefore, to the victory over avarice, will come the struggle against sloth. The weapon to assail it with is the prayer next following:

Thy Will be Done on Earth as it is in Heaven

That is, oh, that we, inhabitants of earth, may do it like those of heaven! In heaven God is praised with the greatest delight. In heaven the angels, with wonderful readiness, obey his pleasure. Oh, that we might do so with similar devotion, alacrity, and promptitude upon earth! Even to wish this is much in the sight of God, who sees into our good will.

But because the weakness of our flesh compels us to refresh our bodily powers with meat and drink, an act which is productive of pleasure, the devil endeavours to make this an occasion of entangling us in the vice of gluttony and of leading us into excess in the quality or quantity of our food. Therefore we must earnestly pray God against this peril, for he it is who has made us by nature frail, and liable to this necessity of restoring our strength by food.

Give Us this Day our Daily Bread

O merciful God! vouchsafe to give us our necessary food, and so to rule us, that we may not change into a matter of pleasure the requirements of necessity, and not use for luxury what thy bountiful hand has bestowed upon us for the support of nature; but that we may restrain our carnal appetites by the law of God and of right reason. Vouchsafe also to give us the bread of heavenly wisdom, that, by tasting how sweet the Lord is, we may loathe the allurements of the palate, and turn with disgust from all bodily pleasures, which, in comparison of the sweetness of his taste, are but as husks of swine.

But while the appetite is being bridled, the malice of the devil often contrives for us occasions for anger and impatience, that, by yielding to the sin of hatred, we may be robbed of the fruit of abstinence, and even in our very fasts become odious to God, like the people of whom Isaias speaks, who fasted for debates and strife.

Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Who thus prays from his heart hurls with a mighty hand his weapon against the sin of anger, that malignant head of the Beast. For there is not a day on which we have no need to ask of God forgiveness of our sins; for in many things we all offend, and if God shall mark iniquities, who shall endure it? But this we can only obtain by not being angry with those who sin against us, and forgiving them from our hearts. Then indeed we can say with open confidence, Forgive us, as we forgive.

This connection of the one clause with the other may well strike us with fear and anxiety. For what if thou forgive not thy debtors, or if thou forgive not fully and sincerely, or if outwardly only and deceitfully, and in the meantime cherishing anger in thy heart, and meditating revenge? Then, undoubtedly, thou invokest God, not for thee, but against thee, and wilt have him not for thy father, but for thy judge; and wilt hear, Out of thy own mouth I

judge thee, thou wicked servant: for thou hast asked to be forgiven only as thou forgivest.

Let us, then, become more careful, and follow our Lord's counsel: When you shall stand to pray, forgive, if you have aught against any man. Otherwise, if man reserve wrath for man, how shall he seek remedy of God?

But if we learn to be gentle-minded and placable towards all who injure us, we have to take care that his gentleness does not degenerate into softness and remissness, and that the devil does not thus gradually seduce us into carnal *luxury*.

When, then, we see that this detestable vice of *luxury* is dominant far and wide over the human race, so that all flesh has corrupted its way no less at this day than of old, we should have a strong fear of this pestiferous head of the Beast; for, says the Wise Man: It has cast down many wounded, and the strongest have been slain by it. Let us therefore implore God to be our helper, for we cannot be continent except by the gift of God.

And Lead Us not into Temptation

That is, permit not us to be led into it, who are frail to resist it, because, if we are left to our own strength, such is our proneness to evil, that we are certain to be led into it, and overcome by it.

But though our wicked enemy should find himself foiled in his previous attacks, still he will not desist, but will endeavour to destroy the soul by the poison of envy, the sin most peculiarly his own, for by the envy of the devil death came into the world, and to make our neighbour's prosperity become our cross and torment.

Hence it is that we do not look with a good eye upon our neighbour, but grieve at his prosperity, and rejoice at his adversity.

But Deliver Us from Evil

In putting up this petition we pray, in fine, to be freed from envy, that diabolical and worst of vices. For it is envy that makes us wholly and entirely evil. By inciting men to envy, the evil one infects and inflames them. The evil one infects and in-

flames men with the poison of which he is himself full to the uttermost. For what is worse than for one to turn to his own hurt the good of another, who, by rejoicing in another's good, might, as it were, make it his own, and thus himself be made by it better, happier, nearer to, and more worthy of, the Supreme Good?

A Method of Repeating the Lord's Prayer to God the Father,

That our sins and failings may be atoned for by the virtues and merits of his Son.

Our Father, Who art in Heaven

O most holy Father! by that immeasurable love by which thou hast granted to us to be called and to be the sons of God, from the bottom of my heart I beseech thee mercifully to pardon my neglect hitherto to render thee the honour and filial love which I owe to my most loving Father; instead of which I have often and deeply offended thee by my sins, and by my sins have very often driven thee shamefully out of my heart, in which it was thy right to dwell, as thou dwellest in heaven, thy throne.

O most merciful Father! look upon the face of Christ thy Son, and have mercy upon me. I beseech thee, in union with that infinite love with which thou hast from all eternity begotten thy Son to be coequal with thee, and hast willed him at the predestined time to become man for us; I beseech thee, by the power of that most ample satisfaction, which the same thy most beloved Son and our sinless brother Jesus Christ has made to thee for me, graciously to accept in atonement for all my sins and failings the most ardent love of his divine Heart, together with that most appropriate praise and honour which, with the greatest humility, he rendered to thee.

1. Hallowed be Thy Name

O most tender Father! with all the affection of my heart, I entreat thee not to punish me because I have not hallowed thy most holy name with its

rightful religious worship, honour, and reverence; nay, have often treated it with contumely, and have many times so shamefully disgraced, by my unworthy conduct, the Christian name which, by thy grace, I bear.

O Father most high! vouchsafe, I beseech thee, to accept, in atonement for all my faults, the perfect holiness of life of thy most dear Son; in which, for the three and thirty years and upwards that he lived upon earth, he never ceased to glorify thy blessed name, and to praise and sanctify it by so many signs and miracles, words and works.

2. Thy Kingdom Come

O Father of mercies! I beseech thee most mercifully to forgive me for having never, with becoming ardour and zeal, sought thee, the King of heaven and earth, and thy eternal kingdom, in which alone is true peace, and rest, and joy. Vouchsafe, I implore thee, of thy most tender mercy, to accept the most acceptable labours of thy most holy Son, by which he has made me and all men joint-heirs with himself in thy kingdom, for all the negligences and failings of which I have been miserably guilty, while I sought and minded so negligently the things that are above, but so ardently the things that are upon the earth.

3. Thy Will be Done on Earth as it is in Heaven

O most merciful Father! forgive me, I beseech thee, of thy infinite goodness, for not having always, as I ought to have done, preferred to my own thy divine and supreme will; for having so often again usurped by sin the power over my own will, which I had surrendered to thee once for all; and for not having readily, reverently, and cheerfully embraced the determination of thy most gracious will respecting me.

Vouchsafe, I implore thee, O eternal Father, to accept thy most dear Son's most ready resignation of heart, and that most perfect obedience whereby he became obedient to thee even to the death of the cross, in atonement for all my disobedience and transgression of thy commandments.

4. Give Us this Day our Daily Bread

O most bountiful Father! who openest thy beneficent hand, and fillest with blessing every living creature, and thus feedest even me, however unworthy, from my youth, by so largely providing so many blessings for my body as well as my soul; from the very bottom of my heart I pray thee to forgive me for having so ungratefully received thy gifts and benefits for the nourishment of both soul and body, and for having so often abused them, to thy hurt and my own damnation, while I either set my heart too much upon them, or enjoyed them to excess, or gave thee not due thanks for them.

Vouchsafe, O my Father, I implore thee, by the love of thy only-begotten Son, to accept his fasts, hunger, thirst, and wonderful abstinence, with all the thanksgivings which he was accustomed to offer up before taking food, in atonement for all the carelessness and ingratitude that I have ever been guilty of in receiving thy benefits and gifts.

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

O Father of immeasurable goodness! if thou wilt mark our sins and iniquities, who shall endure it, in so many things do we all offend; I beseech thee, therefore, by thy eternal love, mercifully to forgive me whatever things I have failed in, at whatever time or place, and in what manner soever; or, if I may not have clearly fulfilled thy precept of forgiving those who sinned against me, or not have loved my enemies from my heart, I implore thy majesty to accept, O most just God, in satisfaction, the infinite price of the blood, and the most touching prayer of thy most dear Son, by which he asked thee to forgive his enemies when he was hanging on the cross.

6. And Lead Us not into Temptation: but Deliver Us from Evil

O most gracious Father! for the sake of thy infinite love, forgive me for not having hitherto, with sufficient diligence and earnestness, endeavoured

to resist my corrupt concupiscences and desires, but rather consented to the evil suggestions of the world, the flesh, and the devil, for which I have been deservedly exposed to various misfortunes. I pray, then, O Lord, that if, in the counsel of thy divine providence, thou willest me, on that account, to undergo temptations, thou wilt never permit me to consent to them. Vouchsafe, I beseech thee, O almighty God, to accept the glorious victory of Christ thy Son, by which he vanquished the flesh, the world, and Satan, together with his most holy conversation, and all his labours and sorrows for the supplying of all my negligence and frailty; and so to deliver me from all evil, and to bring me to all good, which is nowhere nor aught else, but thyself, singly and only, O my God, and my all! Amen.

CHAPTER V

Sacramental Confession

A SHORT INSTRUCTION FOR THE PROFITABLE PRACTICE OF CONFESSION

OF the exercises of an ascetic or holy life, none is of more frequent recurrence than confession; but many derive little or no benefit from it, because they go through it, not so much from a love of true piety, or from a desire to amend their lives, as carelessly and thoughtlessly, because it is customary.

I. *Reflect, therefore, that devoutly to frequent the sacrament of penance is the readiest way to make great progress in a short time on the road to perfection. For, firstly, by its means, sins and sinful inclinations are got rid of. Secondly, a desire of virtue and of spiritual progress is awakened. Thirdly, the grace and love of God is increased. Fourthly, purity of conscience, tranquillity, and security are acquired, and the dread of death is diminished.*

II. *Excite or renew in thyself a fervent desire and firm purpose of approaching this sacrament of pen-*

ance in a suitable frame of mind, with recollection and devotion, and this by considering :

1. *How very precious are the effects of this sacrament, which are—pardon of sin, cure of spiritual languor, renewal of fervour, increase of merit, of grace, of glory.*

2. *How very easy and effectual a way of applying to ourselves the merits of Christ, and participating in the vast treasures of divine grace, is afforded us by the frequent, earnest, and loving use of this sacrament.*

3. *The inducements to frequent it, such as the will of God, whose only wish for us is our sanctification, the great number of the divine blessings, the heavy burden of sin, the shortness of life, the uncertain duration in our time of grace, fear of the strict judgment that awaits us, dread of eternity, the severity of punishments in the next life, etc.*

III. *Prayer for the effectual grace of God, whereby thou mayest acknowledge, detest, lay bare, and amend thy sins, by the infinite mercy of God, who so graciously waits for and urges thee to penance.*

IV. *Assist thy memory by calling to mind thy sins in regular order. Examine where thou hast sinned against God, against thyself, against thy neighbour, in thought, in word, in deed. Sum it all up briefly, omitting what is general, immaterial, and unnecessary, and what many are in the habit of relating conditionally, but the object of which is rather self-excuse than self-accusation. Fully explain the kind, the precise or probable number, and the essential circumstances which affect the character, etc., of all the sins which burden your conscience. Clearly express everything in unequivocal, simple, and plain terms, separating the certain from the doubtful, important from unimportant matter, things done with from things done without deliberate purpose, attention from inadvertence, a full from a half consent, and so forth.*

V. *Endeavour most,* 1. *To obtain real contrition of heart, that so thou mayest grieve for them, and all the sins of your past life, from the simple and unmixed love of God.*

2. *To have a firm and resolute purpose earnestly to amend them all, especially those which are the most wilful, or into which thou fallest the oftenest, and to be cautious of the dangers and occasions of them, and of*

thenceforth serving and pleasing God more perfectly ; and all this with a filial confidence in God's fatherly mercy. And it will be of the greatest use to accustom thyself often to repeat this act of contrition, especially before prayer, when in danger of falling, after a fall, in time of temptation, or before sleep, though only with a single ejaculation : O Jesus ! I love Thee, and am heartily sorry that I have offended thee.

SOME OF THE COMMONER REMEDIES FOR THE AMENDMENT OF OUR FAILINGS AND FAULTS

I. *Make, and very often renew, an earnest and fervent resolution to avoid all sins, especially those to which thou art most inclined.*

II. *Protest every morning, in the presence of God, against thy most trying temptations and thy readiest occasions of falling, with detestations of them, and with the firm determination that thy will shall never consent to them.*

III. *Before thou beginnest any work that is more serious than ordinary, make a practical meditation upon it, and this with renewal of thy intention and purpose of amending thy habitual failings, and with prayer for grace, made at least by short ejaculations.*

IV. *Look to the aim and result of every occupation, and be anxiously cautious not to wander from it, or, while engaged in it, to fall into any of thy customary failings. What thou doest do in earnest.*

V. *Accustom thyself to realise God's presence in everything by making frequent and fervent ejaculations to him.*

VI. *Look to Christ as to the living mirror and pattern of all perfection, and strive to imitate him, and arouse thyself to it by the very name of Christian which thou bearest.*

VII. *When tempted, have recourse at once, with filial affection and confidence, to Jesus, to his most tender Heart and Sacred Wounds ; and also to the bosom of his most dear mother, the Virgin Mary ; so will all temptation quickly vanish away. Renew also the protest made in the morning against suggestions and temptations of this kind. Courageously resign*

thyself to undergo them. In good time tell all to thy spiritual father ; ask his advice, and follow it.

VIII. *Renew thy earnest resolve utterly to eradicate the sins of — —, and those also of ——, by a particular examination of them, by the practice of mortification, etc.*

A PRAYER PREPARATORY TO SACRAMENTAL CONFESSION

Maker of heaven and earth, King of kings, and Lord of lords, who hast made me out of nothing to thy own image and likeness, and redeemed me with thy own blood; whom I, a sinner, am unworthy to name, invoke, or contemplate in my heart; I humbly and earnestly beseech and implore thee who hadst mercy upon the woman of Canaan and Mary Magdalene, who sparedst the publican, and the robber when he hung upon the cross, mercifully to look upon thy wicked servant, and to have mercy upon me.

To thee, O most tender Father! I confess my sins; nay, I could not, O Lord, if I would, conceal them from thee. Spare me, O Christ, whom but now I have offended much in thought, word, and deed, and in every way in which a frail and sinful man like myself could sin against thee, by my fault by my fault, by my most grievous fault.

Therefore, I implore thy clemency, O Lord, who camest down from heaven for my salvation. Spare me, O Lord, who raisedst up David after he had fallen into sin. Spare me, O Christ, who sparedst Peter when he denied thee. Thou art my Creator and my Redeemer, my Lord and my Saviour, my King and my God.

Thou art my hope and my confidence, my guide and my succour, my consolation and my strength my defence and my deliverer; my life, my salvation and my resurrection; my light and my desire; my helper and my protector.

Help me, I pray and beseech thee, and I shall be saved; guide me and defend me. comfort me and console me, strengthen me and gladden me, enlighten me and visit me. Revive me when dead, for I am thy workmanship and thy work.

O Lord, despise me not, for though bad, though

unworthy and a sinner, still I am thy servant, who wait upon thee; but whatsoever I am, whether good or bad, I am always thine. To thee if I go not, to whom shall I fly? Who will receive me, if thou cast me out? if thou despise me, who will look upon me?

Own me, then, unworthy as I am, when I fly to thee, although I am worthless and unclean; because, if I am worthless and unclean, thou canst cleanse me; if I am blind, thou canst make me see; if I am sick, thou canst cure me; if dead and buried, thou canst raise me to life again; for thy mercy is greater than my iniquity; thy pity is greater than my impiety; thou canst remit more than I can commit, and spare more than I can sin.

Despise me not, then, O Lord, nor regard the multitude of my sin; but according to the multitude of thy tender mercies have mercy upon me, and be favourable to me the greatest of sinners.

Say to my soul, I am thy salvation, who saidst, I desire not the death of the wicked, but rather that he turn from his way and live. Turn me to thyself, O Lord, and let not thy wrath be kindled against me.

Most precious Father, I entreat thee for thy mercy's sake, I beg and implore thee, to bring me to a good end, and to true penance, to sincere confession, and fitting satisfaction for all my sins. Amen.

A PRAYER BEFORE SACRAMENTAL CONFESSION

O Lord God, who enlightenest every man that comes into this world, enlighten, I beseech thee, my heart with the brightness of thy grace, that I may truly know my failings and sins, and confess them with true sorrow and contrition of heart, as it is right to do in thy presence at the feet of the priest thy minister; and that I may make full satisfaction for them, and amend them to thy praise and glory, and of thy blessed Mother, and of all the saints, and to the salvation of my soul. Amen.

A PRAYER AFTER CONFESSION

I thank thee, most tender Jesus, for having patiently waited for the repentance of a sinner so

unworthy as myself, and for having mercifully granted me pardon and forgiveness of my sins. Accept, I beseech thee, this my humble confession which I have made, and in whatever I have now fallen short of the full and sincere enumeration of my sins, and of suitable sorrow for them, vouchsafe graciously to supply out of the fountain of thy mercy and the treasure of thy passion, and to hold me entirely absolved in heaven; and grant me the help of thy grace, that henceforth I may avoid sin, and serve thee more faithfully, by the intercession of thy glorious virgin Mother, Mary, and of all the saints who have pleased thee from the beginning of the world; for I have sworn and am determined henceforth to keep the judgments of thy justice, by thy aid, who livest and reignest, God, world without end. Amen.

ANOTHER PRAYER BEFORE SACRAMENTAL CONFESSION

Accept my confession, O most loving and merciful Lord Jesus Christ, who art the only hope of salvation for my soul; and grant me, I beseech thee, contrition of heart and tears to my eyes, that day and night I may weep for all my negligences, with humility and sincerity of heart.

Let my prayer, O Lord, come before thee. If thou art angry with me, whom can I seek to help me? who will have pity on my sins? Remember me, O Lord, who didst call the woman of Canaan and the publican to penance, and who didst receive Peter when he wept. Receive my prayer, O Lord my God; O good Jesus, Saviour of the world, who, to save sinners, gavest thyself to the death of the cross, look upon me, a wretched sinner, who calls upon thy name. Remember not how evil I am, but how good thou art; and if I have done that which entitles thee to condemn me, thou hast not lost the power which ever enables thee to save.

Spare me, then, thou who art my Saviour, and take pity on my sinful soul. Loose its fetters, heal its wounds. I long for thee, I seek thee, I wish for thee, O Lord Jesus; shew me thy face, and I shall be saved.

Therefore, O most tender Lord, for the merits of thy most pure and spotless ever-virgin Mother, Mary, and of thy saints, send forth thy light and thy truth into my soul, to shew me truly all my failings, which I ought to confess, and to aid and teach me to unfold them fully and with a contrite heart. Who livest and reignest with God the Father, world without end. Amen.

PRAYER AFTER CONFESSION

I beseech thee, O Lord, for the merits of thy blessed and ever-virgin Mother, and of all the saints, that this my confession may be pleasing and acceptable to thee, and that thy love and mercy may supply all that I have fallen short in of perfect contrition and of sincere and entire confession; and vouchsafe accordingly to hold me more fully and perfectly absolved in heaven. Who livest and reignest, world without end. Amen.

PRAYER FOR OBTAINING REMISSION OF SINS

NOTE.—*An act of contrition should consist of seven parts and elements.* 1. *Faith.* 2. *Sorrow for sins.* 3. *Love of God above all things.* 4. *Resolution for the future.* 5. *Oblation of self through Christ.* 6. *Hope of pardon through Christ.* 7. *Prayer for God's grace and assistance.*

1. O Lord Jesus Christ, true God and true man, my Creator and Redeemer.

2. From my whole heart I repent of having offended thee, my Lord and my God.

3. Whom I love above all things.

4. I firmly purpose to sin no more, to avoid all occasions of sinning, to confess, and to perform the penance which shall be enjoined me.

5. I offer to thee, in satisfaction for my sins, thy most sacred life, passion, and death, and the whole price of my salvation, that is, every drop of thy Precious Blood shed for us, together with the merits of the blessed and ever-virgin Mary and of all the saints, with all my works, and my whole life.

6. I trust in thine infinite goodness and mercy,

that for the merits of thy precious blood thou wilt forgive me all my sins.

7. And that thou wilt abundantly give me thy grace, to enable me to lead a holy life, and to serve thee perfectly to the end. Who, with the Father and the Holy Ghost, livest and reignest, God, blessed for ever. Amen.

OF THE ACT OF CONTRITION

So precious and effectual a thing is perfect contrition in the sight of God, that it can extinguish a thousand most grievous sins in a moment of time, reconcile a person to God, and, if he should happen to die without opportunity for confession, recover for him the happy eternity which he had lost by sin. A contrite and humbled heart God will not despise.

Contrition, then, principally depends on the love of God above all things. It contains three acts :

The first is, of sorrow for having offended God, who is most worthy to be loved and adored by all men above all things.

The blessing of his friendship, which is lost by every mortal sin, is infinite, and greater than all blessings besides ; hence, too, the evil which is incurred by every mortal sin is infinite, and greater than all evils. Hence the loss of so great a good, and the endurance of so great an evil, should strike us with greater sorrow than the loss of all the blessings of this life, health, fame, life, and all the rest. To die ten thousand times is mere play, compared with the everlasting fires of hell to which even a single sin consigns us.

The second is, of resolution to sin no more, and to make restitution of anything unjustly acquired.

By this firm purpose of the soul, a man offers himself to keep all the laws of God, so that he is prepared to say : O Lord, I have said I will keep thy law ; whatever thou hast commanded, O my God, I will do as fully as I can.

The third is, of hope of pardon, and of prayer for grace earnestly to amend our lives.

To accuse oneself, and not reform oneself, is to tempt God ; and it is of no avail to ask pardon of our sins, and then renew them. But the blood and death of the Lord Jesus inspires the good with the con-

fidence after the commission of offences so heavy and so multiplied, still to hope and still to pray for the grace, great as that is, of earnest amendment of life.

A FORM OF SELF-ACCUSATION AND PURPOSE OF AMENDMENT OF LIFE,

For One who has Relapsed into a Sin against which he knew that he ought to have been the most on his Guard.

O my most loving God! I, an ungrateful abandoned wretch, return to thee after having long strayed away from thee in unlawful paths: after myself making thee my enemy, again I seek thee for my friend. Again I have sinned, and after falling so often already, have fallen again. Alas, O Lord, that into the fault which I knew to be most displeasing to thee, and most hurtful to myself, into that very fault I have again relapsed

I knew beforehand how much I ought to be on my guard against it, and yet I took no care. Thus have I offended thy majesty, O God! Thus have I lost thy grace, forfeited heaven, damned myself—and for what? For a thing of no value, a mere vanity; for what else is that pleasure, that advantage, that earthly good, which I sought to obtain?

I know, O Lord, that I ought to love thee above all things. I acknowledge, O my God, that thy law and thy honour ought to be dearer to me than all created things and yet so blindly do I love myself, that I have now, in very many instances, preferred my own honour, my own paltry gain, my own lust, to thee, thy law, and thy honour.

Oh, how carnal am I still! Though I should deny it, my works will tell the tale; not only is the world not yet crucified to me, but it is all alive and breathing within me; I am full of depraved tastes, shameful concupiscences and desires, and of miseries without end; and yet I am not humbled, but delight to be esteemed and preferred before others.

My life is a very chameleon, the veriest inconstancy and feebleness: my outward senses expatiate at large in whatever direction they please;

how manifold, and how foul are the fancies that too often infest my mind! When called to penance, O my God, how hard am I, and immovable as a rock! To speak, how hasty and rash! How deaf to the warnings of salvation! How eager to catch at tales and trifles! Too strange and distasteful to me are the things that relate to heaven and to God, but those that relate to worldly gain and bodily comfort, I most readily apprehend. When I am to pray, I utterly loathe it; when to feast, how keen is my appetite; in haste to go to divine worship I am a tortoise, but to go to sports and amusements, I am swifter than an eagle. I creep to what is good, but fly to what is forbidden; most prone to envy and suspicion, I am very loth to excuse the imperfections of another. To myself I am mild and lenient, but harsh and stern to others. I am scarcely touched but I am angry, and strike with my tongue, at least, if I cannot with my hand. No one hurts me, but I plan how to punish and be revenged on him.

Thou knowest, O God, how near to me are the flames of concupiscence; here, indeed, I hide and dissemble them, but all things are open to thee, O eye of the world! from thee no secret of the heart can be concealed. Oh, how great things, and how often, I purpose and promise to do! How quickly they vanish out of sight, ridiculously, nay even wickedly forgotten!

Therefore I do well to grieve, that I so often commit what calls for grief; nay, the very fact that I do not grieve more, nor feel my own misery as I should do, is itself an occasion of grief.

But although I have been hitherto most sluggish in the way of piety, and, alas, too prompt and hasty in that of vice, yet will I not be so in future. I will not be myself; I will not be the person I have been. I have said, Now have I begun. None ends well the journey to heaven unless he begins daily.

Therefore I must firmly purpose, by thy aid, O Lord, to guard against those faults, and every occasion of sinning. Oh, may this be the change of the right hand of the Most High!

Create in me, O my Lord and my God, a pure and a chaste heart! Renew, I pray thee, a right spirit

within me, that now at length I may amend my life in earnest, love thee from my heart, and persevere in so doing as long as I live.

A FORM FOR AROUSING PIOUS AFFECTIONS OF GRATITUDE, CONTRITION, ETC., BOTH BEFORE AND AFTER CONFESSION

From F. Christopher Mayer.

O Jesus, God of my heart! infinite in mercy and long-suffering, infinitely sweet and lovely, how dost thou, with the Father and the Holy Spirit, multiply upon me, amongst the rest of thy elect, the priceless riches of thy mercy, long-suffering, goodness, and love, by so often hitherto looking upon me with Peter, who have been so ungrateful to thee; by so often, when I was gone far astray from thee, recalling me with Magdalen, wretch unworthy that I was, into the way of salvation; by so often cleansing me, that was so unclean, in thy own blood; by so often receiving to the kiss of peace so prodigal a son; by so often inviting to thy closest intimacy so faithless a spouse!

O Lord, thou art truly compassionate and merciful, patient, and of much mercy. Thou art truly gracious to all, and thy mercies are over all thy works. Let all thy works praise thee, especially thy works of mercy and goodness; and let thy saints bless thee who have felt thy pity, and sing of thy mercies for ever.

I acknowledge, adore, and embrace thy heart that has shewn so much mercy to me and all thy elect, both those that have gained its possession, and those that are yet on their way. In union with their love, and with all the possible love of all possible creatures, I give, and will for ever give, thee thanks for that unspeakable excess of eternal love with which thou hast graciously preserved me, with them, from the consequence of the many sins into which I had fallen; so patiently borne with me, though so often daily falling; so mercifully pricked me to penance when fallen; so lovingly restored me to favour when penitent; and also so bountifully hitherto vouchsafed to me the effectual wish to

recover myself, abundant grace to lead henceforward a more holy life, and the firm hope of persevering, and of finally attaining to glory.

For these and other innumerable blessings of thy goodness, oh, that I had given thee thanks, and praised thee all my life long! Oh, that I had ever loved and glorified thee, who art most worthy of infinite honour and love! Oh, that I had never offended thee, and would not hereafter for ever!

But alas, how little have I confessed, loved, and glorified thee, O infinite Goodness! What return have I made thee for all that thou hast done for me, except acts without number of sin, ingratitude, and neglect! From my heart I am sorry for these, and for all and each of the sins of my whole life; not from fear of punishment, or of loss of glory, but purely for thy sake, O my God of infinite love, because, above all things, they displease thee whom I love, and will love for ever.

I fervently desire and firmly purpose, by thy grace, to amend all my sins, especially these N., and by these means N. N. and, with renewed fervour, to devote myself entirely to thy service.

By thy same loving kindness and infinite love, with which, with the Father and the Holy Spirit, O loving Jesus, thou hast so often and so tenderly looked with the eyes of thy mercy upon me, an ungrateful sinner, and upon all penitents; with which thou hast patiently borne with us, washed us in thy blood, and ceasest not now to look upon us, to bear with us, and to wash us; remember to have mercy both in its head and in its members, upon all thy holy Church.

O Queen of all Saints, virgin Mother of God, my holy Angel Guardian, my holy Patrons, N., and all the Elect, bless, praise, and extol the Lord with me and for me, for this and all other blessings bestowed and ever to be bestowed upon me, upon you, and upon all, and obtain for me the grace perfectly to glorify him now while on the way, and hereafter in bliss with you in heaven, with Cherubim and Seraphim singing to him for ever: HOLY, HOLY, HOLY Lord God of Sabaoth! Benediction and glory, and wisdom and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

ANOTHER VERY BEAUTIFUL FORM FOR EXCITING OUR AFFECTIONS AFTER CONFESSION

From the same.

I. O Jesus, of infinite love, how is it that so vile a worm, so impure a sinner, so ungrateful a servant, so prodigal a son, so faithless a spouse, should be the object of so much compassion to so transcendent a bounty, of condescension to so exalted a majesty of love, to so immeasurable a charity, that thou vouchsafest to look upon me with the eyes of thy mercy in my frequent wanderings from thee; to bring me back when gone astray, to enlighten me when blind, to raise me when fallen, and to invite me to the kiss of peace? HOLY, HOLY, HOLY, Lord God of Sabaoth! Mayest thou be confessed, loved, and glorified infinitely, and infinitely often, by all, in all, above all, for no reward, for thy own sake, world without end.

How thou multipliest hitherto upon me thy mercy, love, and goodness! I confess, venerate, and embrace it, and, with all the possible love of all possible creatures, I thank, and will thank, thee for ever.

How slight and imperfect a return of love and glory have I made thee, who art most worthy of infinite honour, love, and service! How often too have I offended thee by N. N.! I confess and detest my exceeding ingratitude towards thee; and from my heart I am sorry for thy sake. Pardon me, and supply my deficiencies from thyself. From this moment I press to my heart with the arms of love, and with every possible feeling of devotion, thyself and thy most holy will, and though thou shouldst annihilate, or (which thy infinite goodness will not permit) reject me as reprobate, I will never let it go.

Grant to me, and all others, the knowledge, will, and ability perfectly to accomplish this, by thy tears, thy sweat, and thy blood.

Jesus, God of my heart, grant me grace to amend all my sins, especially this N., to make progress in this virtue N., to alter my conduct in this respect N. to persevere in my holy calling N.

Make me to live in thee, to die in thee, to continue

in thee; let me, I beseech thee, be wholly thine, and thou mine for ever, O Jesus, by the merits of thyself, of the blessed Virgin, and of all the saints.

(*Here perform the penance enjoined thee.*)

II. Grant, O tender Jesus, of thy infinite love, by thy tears, thy sweat, and thy blood, by the merits of thy blessed virgin Mother and of all the saints, the same grace, mercy, and forgiveness to all those for whom thou hast vouchsafed to die, and for whom I am most bound and accustomed to pray.

To the departed, by giving them rest, that, being purified from their sins, and brought out into a place of refreshment, they may most perfectly love, praise, and glorify thee for me, an ungrateful sinner.

To the just who are grounded in grace, by preserving, furthering, and aiding them, that, serving thee in holiness and justice all the days of their life, they may go from virtue to virtue, until they happily behold thee in the heavenly Sion.

To all sinners, by graciously looking upon them with the eyes of thy mercy, and by mercifully converting them to the knowledge, fear, and love of thee, that they too may be made white in thy blood, and sing of thy mercies here upon earth, and hereafter, with all the blessed, for ever in heaven.

THE EXHORTATION TO PENANCE OF DOMINIC THE CARTHUSIAN

This prose or rhythm, which in the Latin begins "Homo, Dei creatura," is among the most celebrated of the religious poems of the Middle Ages. It has been ascribed by some to the famous Denis the Carthusian († 1471); but appears to be of older date. F. Caswall's translation ("Creature of God, immortal man") will be found in his "Masque of Mary."

Man, of God erewhile created,
And to die by nature fated,
Why so little agitated,
For eternal glory's prize?

Hadst thou of its worth the notion,
Thou wouldst seek no other potion,
Nor pursue with such devotion
Earth's poor passing vanities.

Couldst thou realise the presence
Of hell's dark and deep horrescence,
All thy carnal concupiscence
To subdue thou wouldst not fail:

And thy sins past calculation,
Word and deed and cogitation,
With thy soul in consternation,
Thou wouldst worthily bewail.

With such joys are saints surrounded,
Sinners with such wrath confounded,
That their vastness all unbounded
Human sense can never scan,

Till the clay the spirit leaveth,
And the palm of joy receiveth,
Or for ever wildly cleaveth
To the sinners' cursed clan.

When to earth the body goeth,
Of the soul man nothing knoweth,
Little saith and little showeth,
Of its joy or misery.

Grief, indeed, is simulated,
But the wealth is dissipated,
Mid the kinsfolk generated
Strife and loss of charity.

Death on good and bad attending,
But to lot unequal sending,
Yet alike in never ending,
Be it bless or be it bale:

Be the death-mass celebrated,
Or the friends in banquet sated,
Nought is to the dead abated,
Save he be in mercy's pale.

There no time is for repenting,
There no season for relenting,
There no place escape presenting,
For the sinner will remain.

Up thou strainest, down they chase thee,
From the dark abyss they raise thee,
And before the Judge they place thee;
All will be, alas, in vain.

From Christ's love if thou hast swervéd,
Nor his holy Mother servéd,
Nor thy patron's aid deservéd,
Thee to shield in trouble's hour,

Who shall pray for thy transgression ?
Who make for thee intercession ?
In the last and dreadful session
Who shall be thy refuge-tower ?

Peaceful Angels round thee soaring,
As 'tis written, tho' deploring,
Yet acknowledge, all adoring,
That the Judge's doom is just.

And, what harder still appeareth,
This God's every creature cleareth,
And the conscience doubly teareth,
With its guilt by all discust.

Conscience bearing attestation
To its own prevarication,
Can in heaven's condemnation
Nought but even justice find.

Then such forms of wrath address her
And with pains so sore distress her,
That the soul, such griefs oppress her,
Maddens into fury blind.

By the blessed reprobated,
And to hopeless sorrow fated,
Ruined, blighted, desolated,
Down she sinks for ever lost.

Where wild chaos' dungeon burneth,
Whence no captive e'er returneth,
For, as Abraham confirmeth,
Never may the gulf be crost.

Who can give a full narration,
Picture in imagination,
Or can make enumeration
Of the wrath and torments dire

Spirits of the damned assailing
Divers tortures there entailing,
On each sin and mortal failing,
As strict justice doth require ?

Fire and frosty tempest roaring,
Dark and sulphurous vapour soaring,
Each lost soul its fate deploring,
Such their poisoned cup of woe.

Dragons, death without conclusion,
Famine, demons, toads, delusion,
Bitter suffering, and confusion,
Ever fresh upon them throw.

There so many gloomy places,
There such torments and disgraces
That the world's remotest spaces,
And whate'er is visible,

Are but little to be fearéd,
Nor may be with them comparéd;—
These, to wit, may be declaréd,
Those are indescribable.

But the joy by saints possesséd,
And the bliss of angels blesséd,
And the praise to God addresséd,
Ne'er can earthly lips declare.

There thou'lt see the heavenly vision,
And embrace in love's fruition,
Potent, active, wise condition—
Bright and blithesome, free and fair.

Where God's face in glory splendid
Is toward thee ever bended,
Blest to whom it is extended
  Such a vision to enjoy:

Never dreading separation,
In unbounded exultation,
Without fear or trepidation,
  Without suffering or alloy.

Angels their soft chorus swelling,
Beauteous, and in good excelling,
In existence endless dwelling—
  Death is unremembered there.

Merst in everlasting blessing,
With the holy coalescing,
Every good in full possessing,
  In eternal glory fair.

Ear hath never known the story,
Eye the scene consolatory—
Heaven's denizens of glory
  By experience know alone.

How, from sorrow liberated,
Saints in glory elevated,
Are with bliss and honours sated
  In the presence of the Son.

But these few things being stated,
Partly touched on and narrated,
Which to sinners destinated,
  And to saints we plainly read.

Take we rede of wisdom's giving,
Choose we holiness of living,
And, while yet on earth, with grieving,
  Wail our every evil deed.

Live we not like brute creation,
Lest, when dead, to desolation
We should come, and lamentation—
  God's intolerable ire;

Let us pardon now entreating,
Jesus slain our spirit greeting,
Fit ourselves above for meeting
Joys that holy souls desire.

Lo ! the world is passing quickly,
Fall its beauty's blossoms thickly,
Viler daily and more sickly,
Its fallacious glories grow,

Down that sink to lakes infernal.
Let the glory, then, supernal,
And the bliss of life eternal,
Ever through our mem'ry flow,

That from Death's dominion gliding,
With the saints in bliss abiding,
We may joy in God residing,
The supreme delight on high:

Unto whom, all praise possessing,
Love and warmest heart's caressing,
Glory, honour, might, and blessing,
Be through all eternity. Amen.

St. Augustine

*"Observe what is the character of true penance, because many are in the constant practice of calling themselves sinners, and yet continue to delight in sin. This is profession only, not amendment. The soul is accused, not healed; the offence is admitted, not removed. Nothing makes penitence secure but hatred of sin and love of God. When thou so repentest, that what was before one of life's enjoyments now tastes bitter to thy soul, and that thy soul is now tormented by the very thing that once delighted thy body, then thou dost well to begin to send forth groans to God, and shalt say, To thee only have I sinned, and have done evil before thee."**

St. Gregory

"To do penance, is to mourn for sins committed, and to commit no more what is matter for mourning.

* Serm. vii. de temp.

*For he who mourns for some sins in such a manner as still to commit others, does penance either in pretence, or in ignorance."**

ST. AMBROSE

"Why put off to-morrow, when thou mayest gain to-day besides? We must be careful not to throw away one day, lest we lose both. To lose a single hour is no slight loss, and one hour is a portion of our whole life."†

ST. AUGUSTINE

"The sinner who forgot God when living, is punished, when dying, by forgetting himself."‡

THE SAME

"God has promised pardon to thy conversion, but he has not promised a to-morrow to thy delay."§

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* Hom. xxxiv. in Evang.
† Epist. lxxxii.
‡ Serm. x. de omnibus Sanctus; see also lib. I. hom. 41.
§ In Ps. cxliv.

END OF PART III

PART THE FOURTH

THE EXERCISES OF THE CHRISTIAN VIRTUES

TO THE

MOST HIGH GOD,

OF THE GREAT SEA OF LIFE, MONARCH SUPREME, WHOM WINDS AND WAVES OBEY, RULED BY WHOM, IN THE CHURCH, THAT GLORIOUS SHIP—OVER THE VAST OCEAN OF THIS WORLD TO THE HARBOUR OF ETERNITY—SAILS, TEMPEST-TOST, THE CHRISTIAN PEOPLE.

PROSPEROUS THE VOYAGE OF PETER'S BARK: FAITH, HER POLE-STAR; HOPE, HER ANCHOR: CHARITY, THE OARS THAT IMPEL HER.

PRUDENCE AT THE HELM SHAPES HER COURSE: JUSTICE IS HER LOFTY STEADYING MAST: FORTITUDE, HER CORDAGE, BRACES HER: TEMPERANCE, HER PLUMMET, FOREWARNS OF PERIL.

REASON THE WATCH DAY AND NIGHT KEEPS, NOTING FOES THAT THREATEN, STARS THAT GUIDE, STORMS THAT DRAW NEAR: HUMILITY TO HER IS A SURE DEFENCE FROM ROCKS AND QUICKSANDS: POVERTY, A TRUSTY SAFEGUARD AGAINST PIRATES: CHASTITY, THE MEANS WHEREBY SHE IS DEAF TO SYRENS: OBEDIENCE HER PLAN AND DIVISION OF LABOUR: PENANCE, THE WINDLASS THAT PUMPS DRY HER HOLD: IN FINE, PRAYER, FASTING, ALMSDEEDS, WITH THE REST OF THE VIRTUES, THE SAILS SHE SPREADS.

YET, WHAT CAN ALL AVAIL, IF THOU, A GOD AND LORD OF WIND AND SEA, SEND US NOT A FAVOURING BREEZE, EVEN THE GENTLE ZEPHYR OF THY GRACE; SINCE ALL OUR SUFFICIENCY IS FROM THEE, AND WITHOUT THEE WE CAN DO NOTHING.

AND NOW FIERCE A STORM ARISES AND OVER THE SHIP BEAT ANGRY WATERS.

LORD! SAVE US, WE PERISH.

WONDERFUL ARE THE SURGES OF THE SEA: BUT YET MORE WONDROUS FAR IS THE LORD ON HIGH.

THOU, MIGHTY RULER OF THE WORLD, O THAT THOU WOULDST, AS OF OLD TIME, REBUKE THE WINDS AND THE SEA AND THAT OVER OUR TROUBLED LIVES A GREAT CALM MIGHT COME! GIVE PEACE IN OUR TIME, O LORD, THAT, ONE DAY AMIDST JOYFUL ALLELUIAS, OUR GLAD SONG MAY BE:

"WE HAVE PASSED THROUGH FIRE AND WATER: BUT THOU HAST BROUGHT US INTO EVERLASTING REST."

PART IV.—CONTAINING VARIOUS EXERCISES PROFITABLE FOR THE PURSUIT OF VIRTUES AND OF CHRISTIAN PERFECTION

(*For Wednesday*)

A Preparatory Prayer before any Pious Reading

BLESSED is the man whom thou shalt instruct, O Lord, and shalt teach him out of thy law; yea, O Lord, he is every way blessed, because he cannot go astray under thy guidance, for thou art the way; nor be deceived under thy teaching, for thou art the truth; nor perish under thy protection, for thou art the life. Teach me, therefore, goodness, discipline, and knowledge. For many indeed are the lessons of virtue and piety that I everywhere hear; I read much that has been piously and laboriously written by thy servants upon the means, the warnings, and the commands to obtain thy grace; but how shall I understand it, unless thou enlighten my understanding? And how shall I perform it, unless thou too inflame my affection? For to will is present with me, but I find not how to accomplish. I can do nothing indeed without thee, but in thee I can do all things; for from thee is all our sufficiency.

Therefore, while I read what is piously written in books, inscribe the same, I beseech thee, with thy finger on the tables of my heart. For things beautifully said soothe the ear, but without thee they affect not the soul. In vain am I addressed by one that is a man like myself, let him speak ever so piously, learnedly or eloquently, unless thou, O Lord, speakest inwardly to my heart. Speak, then, Lord, for thy servant heareth; but if I hear not, then cause me to hear; for thou makest the deaf to hear and the dumb to speak.

But make my heart also burn within me while

thou speakest to me. Teach me to do thy will, that my sentence may not be the heavier, because when I knew thy will I did it not. For the servant that knows the will of his Lord, and does it not, shall be beaten with many stripes. But I am thy servant; give me, then, understanding, that I may learn thy commandments, and give me grace also; that I may keep them with my whole heart. For it is my soul's desire henceforward to obey and to please thee, and be for ever united to thee, O God of my heart, and God that art my portion for ever!

CHAPTER I

The Doctrine of a Holy Life

1. Aspiration after the Way of Salvation

Man.

O LORD my God, who art the eternal wisdom, how admirable is thy name in the whole earth! All these things hast thou created out of nothing by thy powerful hand; and of thy immeasurable goodness hast made me to thy own image, when I was not. But when I was lost, thou hast redeemed me by thy blood; and, that I might have life, hast given thy own precious life unto death.

Thou hast also signed upon me the light of thy countenance, that I might own thee for my highest good. And therefore my soul pants after thee, O my God, as the hart after the fountains of water! Oh, when and how shall I appear before the face of God! For in this desert land, where there is no way and no water,—in this place of horror, this vast wilderness, I find no path that is sufficiently certain and safe.

Therefore, O true light, who enlightenest every man that comes into this world, enlighten me, who sit in darkness and in the shadow of death, and direct my feet into the way of peace and salvation. Enlighten my darkness, and tell me what I must do to possess eternal life. Thou who teachest the way

of God in truth, make known to me the way wherein I should walk, that I may come to thee, O my salvation and my life!

Christ.

THOU dost right to inquire for the way that leads to life. For there is a way which seems just to a man, but the ends thereof lead to death. Strait and narrow is the way that leads to life, and few there are that find it; but broad is the way that leads to destruction, and alas, how many are they that go in thereat! And why? Because they take no care, where the ways diverge, nay, rather among so many turnings and windings, to look for the right way, and to inquire for a guide that knows the way.

Hence it is that the wicked walk round about, and because they do not find the way of peace and truth, they perish miserably. I will therefore point out to thee, my son, what is good, and what I the Lord require of thee; namely, to do judgment and justice, and to love mercy, and to walk carefully with thy God.

Man.

I KNOW, O Lord, that the way of a man is not his, neither is it in a man to walk and to direct his steps. Man is a stranger and a pilgrim upon the earth, and is ignorant of his end; he knows not when he comes into the world, nor when he goes out of it. Without thee we are like sheep going astray that have no shepherd. Seek, then, thy servant, O thou good shepherd! Direct me in thy truth, and teach me, for thou art God my Saviour, and see if there be in me the way of iniquity, and lead me in the eternal way.

2. Christ the Way of Life, by keeping His Commandments

Christ.

WOULDST thou know the way? Behold, I am the way, the truth, and the life: the way in being thy example; the truth, in giving thee my promise; the life, in being thy reward.

He that follows me walks not in darkness, but shall have the light of life. I have given you an example, that you should follow my steps; that, as I have done, you should do also. Look into my life, therefore, and do according to the pattern which was shown thee on the mount; that is, learn of me, because I am meek and humble of heart; for I came not to do my own will, but the will of him that sent me; nay, I became obedient to God the Father unto death, even the death of the cross.

Go, then, also, my son, and do in like manner. Be humble and obedient; and if thou wilt enter into life, keep the commandments. Now the first and greatest commandment is, Thou shalt love the Lord thy God, with thy whole heart; and the second, thy neighbour as thyself. He that has my commandments and keeps them, he it is that loves me. For the proof of love is the performance of duty.

Man.

AH, my Creator, reach out thy right hand to the work of thy hands, that I may not swerve from thy commandments. Oh, that my ways may be directed to keep thy justifications, for my will is in the law of the Lord. But also, unhappy man that I am, I am delighted with thy law according to the inward man; but I see another law in my members fighting against the law of my mind; so that the good which I will I do not, but the evil which I will not; so prone are the thoughts of a man to evil from his youth, and the corruptible body a load upon the soul. How, then, shall I love thee as thou wouldst and shouldst be loved? For the measure of loving thee should be without measure, because thou exceedest all measure.

Christ.

MY commandments are not grievous, much less are they impossible; for my yoke is sweet, and my burden light. If thou believe not me, thou wilt be convinced by so many thousands of my faithful ones, who have adhered to me with their whole heart. Nay, even boys and young virgins will shame thee, who are weak by their sex or age. Behold how they are numbered among

the children of God, and their lot is among the saints! For my love, they crucified their flesh with its desires, they trampled upon the world and all its allurements, threatenings, and all kinds of torments they boldly despised, they manfully overcame Satan; and thus, embracing my yoke with joy, they followed me, their Redeemer, with their whole heart. And wilt not thou be able to do what those did?

Man.

THESE are they that fly like the clouds; but I am weak and lame, and creep upon the ground. Their virtue was exceedingly strengthened, and I cannot attain to it.

Christ.

THEN contemplate, my son (I speak as a man, because of the infirmity of thy flesh), those who are wise to do evil, and rejoice when they have done it; and also the bullocks of Ephraim taught to love to tread out corn, I mean, the children of this world. Behold how actively they run and toil, how they torment themselves, and all to acquire a few earthly goods that soon must perish! How and why is it that they are in their generation stronger than the children of light? Why, when they thus yield their members to serve iniquity to iniquity, canst not thou yield them to serve justice to sanctification? Try at least, and make though it were but a little exertion, and thou wilt find for thyself much rest. Then thou wilt see how much easier it is to gain heaven than earth — to please and serve me than the world. Thou wilt learn too the wretchedness of those who walk in ways that are so difficult; because there is toil, and contrition, and unhappiness in the ways of those who have not known the way of peace; but my ways are ways that are beautiful and easy. Why, then, do you love vanity, and seek after lying? Why do you weary yourselves in the way of iniquity? How long will you be dull of heart, O sons of men that are liars in the balance? What will it profit you to gain the whole world, and to suffer the loss of your soul?

Man.

LORD, whither shall I go away from thee? Thou hast the words of eternal life. Thy testimonies are exceedingly trustworthy. Blessed is the man whom thou instructest, O Lord, and teachest him out of thy law. Show me thy ways and teach me thy paths. Lead me into the path of thy commandments, for this have I desired; and remove from me the way of iniquity.

Christ.

HEAR my words, for they are spirit and life. It is I who teach thee what is profitable. Blessed is the man who hears me and keeps my words; but all men are vain, in whom there is not the knowledge of God. Behold, by precepts few and easy, I will instruct thee in this way, in which thou shalt go. I will lead thee by the paths of equity, which when thou shalt have entered, thy steps shall not be straitened; and when thou runnest, thou shalt not meet a stumbling-block. Hearken, then, diligently to my words, and lay them up in thy heart. For if thou wilt keep my commandments, they will keep thee.

Man.

SPEAK, Lord, for thy servant heareth. But give me also understanding, that I may learn thy commandments, and keep them with my whole heart. Teach me to do thy will, for thou art my God, that I may not deserve to be beaten with many stripes, as a servant who knows, but does not, the will of his Lord.

3. Consideration of the End of Our Creation

Christ.

BEFORE all things, consider often and seriously within thyself the end of thy creation. For thou knowest that there can be no regular application of means without knowledge of the end. Think, therefore, to what end thou wert made a man, and formed to my own image and likeness; why thou hast received, in preference to all other

living creatures, so noble a gift as that of reason; why brought into this world, as it were into a most spacious theatre. Lastly, why thou wert redeemed by so many labours of my whole life; and provided, moreover, with so many sacraments and aids of heavenly grace.

For can it be that I have made for naught all the children of men? For what, then, have I bestowed upon them so many gifts of mind and body? Was it that they might strive to heap up riches? to seek reputation and glory? to build largely and magnificently, as if they were to live here for ever? to join house to house, and lay field to field? to be engaged with farms and yokes of oxen? to be clothed in purple and fine linen, and feast sumptuously every day? to spend their time in pleasure, comfort, plays, and amusements? to eat and drink, and pass their lives in enjoyment, imagining this to be their portion? Away with a thought that is so impious and disproportionate to my bounty; for I created man, and redeemed him, for a much higher and nobler end.

Man.

PRAISE the Lord, O my soul! I will praise thee, O Lord, as long as I live. For, since thou needst not anything, what is man that thou art mindful of him, or why hast thou set thy heart towards him? Didst thou, then, create us for any need that thou hast of our goods? Yet what have we that we have not received? Thine is the world, with all its fulness. Thou hast created us only to display in us the riches of thy goodness and glory. For since thy nature is goodness supreme, it desires nothing more than to communicate and diffuse itself around. Who, O Lord, can tell the wonders of thy power, wisdom, and goodness? What shall I render to the Lord for all that he has rendered to me? My soul, bless the Lord, and forget not all his benefits. Let my tongue cleave to my jaws, if I remember not my Creator.

Christ.

OH, that thou wouldst be wise and understand, and know how to estimate rightly thy end, and the gift of thy creation! Hear, therefore, and

understand. I gave thee understanding, and fixed my eyes upon thee, that thou mightst not be like the horse and mule, which have no understanding to know God their Creator. I gave thee, I say, understanding, that thou mightst own me for thy Lord and thy God: a will, that thou mightst love me, and desire only heavenly things; memory, that thou mightst be mindful of me and of my gifts; a tongue, that thou mightst praise me; and lastly, all thy senses and faculties, both of body and soul, that thou mightst employ them all to the glory of my name. And when thou shalt have faithfully performed this duty, then, at length, will I myself be thy reward; yes, myself; for when thou hast obtained me, thy desire will be fully satisfied. For the soul that is capable of enjoying the Supreme Good can never be satisfied with less.

Behold, this, my son, is thy end for which thou wert created. For this wert thou placed in this world as a pilgrim and a stranger, not having here a lasting city, but to seek one that is to come. For this wert thou set in this course, that, by running and striving vigorously, thou mightst at last receive the prize and the crown of justice.

But, ah, how blind and wretched are they who are neither wise nor understand this, and so care for nothing less than the end they were created for; and, as if they had received their souls for nothing, care only about things present, and are wholly taken up with those which the gentiles seek, who know not God; nay, which are objects of desire to the very cattle, which have not understanding to comprehend the end of others. Hence, like beasts, they rot in their dung; they are become corrupt and abominable in their ways, and live as though there were no God, and no knowledge in the Most High—as though man and beast had one end, and the condition of both were the same. So seldom, or never, do they think of heaven and the rewards of heaven!

Man.

THE light of thy countenance, O Lord, has indeed been signed upon us; because, together with the light of reason, or the gift of understanding,

the traces of thy bounty, love, and favour have been impressed upon our minds. Hence, too, thou hast given joy to my heart, arising from the consideration of so excellent a gift, and of the good things which thou hast prepared for them that love thee, and make a good use of that gift. For thou art the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me. For beside thee, what have I in heaven, and what have I desired upon earth, O God of my heart, and God that art my portion for ever!

4. A Right and Pure Intention

Christ.

HAVING, then, learnt the end of thy creation, which is my glory, take care to make it the aim and object of all thy actions, that is, to direct all thy works to the greater glory of my name. For the practice of a pure and right intention is, as it were, the sum of all piety and perfection. If thy eye be single and right, thy whole body will have light; therefore, whether thou eat or drink, or whatever else thou dost, remember to do all to the glory of my name.

Behold a labour that is slight, but whose fruit is without measure; small to the sower, but wonderfully productive of harvest. Behold an art, easy indeed, but one that makes gold out of lead, and of any base metal; that is, draws out and augments the love and grace of God from works that are otherwise bad and unprofitable.

For by means of a right intention, thy works, which were worthless, indifferent, and merely natural in themselves, assume a virtuous and meritorious character, and gain the favour of God: they suffer, too, no loss of temporal advantage, but become both pleasanter and easier to thyself, and more acceptable to me.

Oh, how many are defrauded of the fruit of their labours that are vitiated by corruptness of intention! who usually flatter themselves, notwithstanding, as people who have wrought justice, and take delight in the number of their works; which, however, they do from little love of my glory, or of

true religion, but only to be seen of men, or for the rewards of this life rather than of the life which is to come. But it shall be, that when I shall have taken a time, I will judge justice; namely, in the great day, when I shall search Jerusalem with lamps, and shall bring to light the hidden things of darkness, and make manifest the counsels of hearts.

Oh, how much that now is pleasant will then be bitter! how much that glitters now will then be odious! For, before me, a Judge that will render to everyone according to his works, and principally according to the intention of his works — before me, I say, what will many of you have to bring that is worthy of praise or reward? Amen, I say to you, they have already received their reward; they have obtained that which they had desired, that is, the glory of the world — a famous name, carnal comforts, wealth, favours, dignities: what then, remains for me to reward? For they who are led to perform even works of piety, rather by the desire of honour or advantage to themselves, than of my glory and of pleasing me, serve not me, but themselves, the world, and the flesh; how, then, can they presume to claim their reward from me?

See here the vanity of men, who wear themselves out with foolish and fruitless toil. They sow much, and bring in little; they eat, but are not satisfied; they drink, and are not refreshed; and they that receive wages, put them into a bag with holes. But thou, my son, be more cautious, and take care lest thou too do nothing in doing much, and lose all the fruit of thy labour. Why dost thou spend thy gold for that which is not bread, and thy silver for that which doth not satisfy? How long dost thou halt between two sides? If I am the Lord thy God, follow me with all thy heart. If thou preferrest or lovest any other thing before me, why dost thou glory in my name and title? Why dost thou usurp my badge? If thou enjoyest servitude, to serve me is to reign; if thou seekest glory, it is great glory to follow the Lord: them that follow me will I glorify, but they that despise me shall be despised. If thou desirest reward, ask it of me alone; and from whom canst thou expect a greater? For eye hath not seen, nor ear heard, neither hath it

entered into the heart of man what things I have prepared for them that love me. Oh, that thou wouldst but look oftener to this recompense, and then no toil could possibly seem hard to thee! For the hope of reward is the solace of labour; and behold, I will be thy exceeding great reward.

Man.

THOU art worthy, O Lord, to receive praise, and glory, and honour from every creature, and why not from me also, who am created to thy own image, and bought by thee with so great a price, that in my heart and my body I might glorify thee, my God? Who is there that plants a tree or a vine, and eats not of its fruit? But thou, O Lord, hast formed me, and placed me on this earth. Thou hast transplanted this vine, that is, my soul, out of Egypt, and placed me in this station, N., vocation N., and office N., that I am in. Far be it from me when thou expectest of me grapes, that I should bring forth only wild grapes.

Oh, that my soul might be as a watered garden, prolific in good fruits, that is, in solid virtues. Away with showy flowers, that please only the eye, that is, false virtues, and works that are good only in appearance, which will wither away quickly as grass. Be rooted out every spurious plant, planted not by the Father of truth, but by the father of vanity and pride.

Oh, would that I might be like a tree planted near the running waters, which renders thee its fruit in due season; lest if thou come, and find upon it no fruit of true piety, thou curse the unfruitful tree, and command it to be cut down and cast into the fire.

My soul, therefore, sighs after thee, my eyes look up to thee, who dwellest in the heavens: far be it from me to resolve to turn my eyes downwards to the earth, and to choose rather to toil for worthless dirt, than for thy love and honour, and the reward of the heavenly life. The pursuit of vainglory is no enjoyment to one who has the promise of that which is eternal. All things were by thy apostle esteemed as dung, that he might gain thee. And justly so; for when they are gone, what remains to

us of them but what we blush for? Oh, how shall we wish hereafter that we had laboured for thee more earnestly and not in vain! Behold, I offer thee my heart, O Lord, with an everlasting covenant, and dedicate to thee all my works. Be thy name blessed and sanctified in me for ever.

Christ.

SEEK then, my son, thy own, and beware of seeking any other good. Every creature has its good, but seek thou thy own. None is good but God above; what, then, dost thou want more, thou that hast the Supreme Good? There are also inferior goods, proper, some to one creature, some to another. What other good have cattle, but to fill their belly, be free from want, sleep, live, have health, and propagate their kind? Seekest thou such a good as this, thou co-heir of the Son of God? Dost thou, then, rejoice in being companion to the beasts? No, rather elevate thy hope to him who is the Good of all goods.*

Man.

IT is good for me to adhere to thee, my God, and to place in thee my hope, for thou art the Supreme Good. Freely will I sacrifice to thee, and give praise to thy name, O Lord, because it is good. For beside thee, what have I in heaven, or what have I desired upon earth?

Christ.

MEANTIME I do not altogether forbid thee to make use of the inferior goods, which are my other creatures, for I have not made them for naught but know that they are all to be used, loved, or pursued, only so far as they may be aids or means to the attainment of thy own end. Happy is he who from every created thing elicits a motive of love for the Creator, and who makes of the creatures a ladder to heaven, which otherwise become a snare to the feet of the unwise.

* St. Aug. in Ps. ci.

Man.

ALL the things, O Lord, which thou hast created for my sake, I esteem very beautiful and good; but how much more beautiful, excellent, and lovely art thou, their Creator! If one drop and particle of good is so much loved, how much more to be loved is the very fountain and vast ocean of goodness! Oh, that my soul may love thee above all things, and love nothing else save only for thy sake!

5. Love of Self-Mortification, or Restraint of the Heart and Senses

Christ.

THY desire is good; but in vain thou aspirest to love me, if thou hate not thyself. For the love of the flesh and the love of the Creator agree badly together: he, therefore, that loves his life shall lose it; but he that hates his life in this world, shall keep it to life eternal. Hence, if thou live according to the flesh, thou shalt die; but if, by the spirit, thou mortify the deeds of the flesh, thou shalt live. Without this wholesome self-hatred thou canst not be my disciple. So, therefore, mortify thy desires, thy senses, and thy members that are upon the earth, as not to do all that thou wouldst.

First, with all watchfulness keep thy heart, for it is from thence that life issues forth. A very precious treasure is that which I have entrusted thee with; but the vessel, enclosed in which thou bearest it about, is earthen, and liable even to more hazards than glass—the casket of thy heart; and many are the plotting enemies to which it is exposed. And yet thou often betrayest it thyself, by thy careless watch over and abuse of thy senses.

Oh, how few are there that earnestly take heed to their ways, that they sin not with their tongue! whereas no tongue would suffice to recount the mischief and delinquencies that are caused by the tongue alone. But if any man think to be religious, not bridling his tongue, this man's religion is vain. Knowest thou not thyself by frequent experience,

that some perception of my love and relish of devotion is acquired only after much labour, and yet is easily dissipated by a few vain and idle words? See, then, of what consequence to progress in holiness is the regulation only of the tongue. But few reflect on this, though experience has taught them that much speaking is not without sin, and though I, who am the eternal Truth, have said, that for every idle word an account shall be rendered in the day of judgment.

Besides, a strict watch over the other senses conduces much to proficiency in my love, and to perseverance to the end. How many, alas, are there whose eyes have been the ruin of their souls! Of this thou hast an example in Dina, David, and many others; for he is happy and wise who learns from others' ills to provide against his own. Turn, therefore, thy eyes away from beholding vanity. Or rather, like Job, make a covenant with thy eyes that by them thou mayest not let in any blind love or hurtful affection. It will be easier for thee not to admit it at all, than, after it has been admitted to cast it out. Hedge in thy ears with thorns, that they may not be open to the beasts that tear the heart, as detractors, railers, or filthy talkers. When thou sittest down to eat, put a knife to thy throat that is, bridle thy appetite; set not thy heart upon tasting every meat, and be careful to take food in obedience to the necessity rather than the gratification of nature. Deprive also thy appetite of a portion of thy food, and offer it to me in my members.

Think what delights I forsook, what bitter sufferings I underwent for thy sake; and therefore deny thyself also many things that are agreeable to the flesh, but hurtful to the spirit; and that thou mayest the more easily refrain from things unlawful, curb thy appetite sometimes even in things lawful, knowing that I have prepared far greater joys for those who, for my love, have despised such vanities.

Man.

SHAME has covered my face, O Lord, to see thee occupied in labours from thy youth, everywhere pursuing that which is hard and rough, and

ourselves, who in name are Christians, so much degenerated from thy example. For in thy whole life what else hast thou taught us, who, for the joy that was set before thee, enduredst the cross, despising the shame, than to despise pleasures, deny ourselves, bear our cross, and follow thee? Thou knewest indeed how to refuse the evil and choose the good, but choosest that which was most painful and troublesome to the flesh. That, therefore, is best, most profitable, and most to be chosen.

But in this how few follow thee! All seek their own, that is, what is pleasant to the flesh, and we are not ashamed to be sensual members under a head that is crowned with thorns. We wish to be, and to be esteemed, thy servants and disciples. But alas! how much readier are we to listen to the world and its prince; how earnestly we fulfil the desires of the flesh! O Lord, all my desire is before thee, and my groaning is not hid from thee.

Christ.

BUT henceforward follow thou my steps, and bear constantly in thy body the mortification of my cross. Chastise thy body, and bring it into subjection. Behold how those men of virtue, my elect, hated their lives in this world, that they might keep them to life eternal; yet this was to love them truly. Oh, that thou too wouldst learn that the world, with its concupiscence, passes away; that thy life also flies like a shadow, and like a vapour that appears for a little time. But what wilt thou wish to have done at the last? What will finally remain to thee of all thy joys, but the cross, tribulation, and vexation of spirit? Oh, how will they then bewail their deception, when sorrow shall seize upon the end of their joy, who now take pleasure in the worst of things, and count it delightful to be under briers! For in the end of a man is the disclosing of his works; and the affliction of his last hour makes him forget great delights. Oh, that thou couldst taste the bitterness which terminates their pleasures and their joys! Then wouldst thou exclaim, Death is in the pot, death is in the pleasures of the flesh; and wouldst not eat of that which,

when tasted, brings death; and wouldst not wish to drink of a cup, whose wine goes in pleasantly now, but hereafter will bite like a snake, and spread its poison like a basilisk; when all the sinners of the earth shall drink the dregs of my cup; for fire and brimstone, and storms of wind, shall be the portion of their cup at the last.

Now, if a physician should order thee when sick to abstain from certain meats, however grateful to thy palate, thou wouldst doubtless obey him out of love to thy life and health. How much more shouldst thou obey me, for the sake of thy soul, and of thy eternal salvation? How long then, like a child, wilt thou love childishness, and long, like a fool, for the things that are hurtful to thee?

Man.

BLESSED be thou, O Lord, for ever, for so warning me, that I too may not reach forth my hands to the cup of Babylon. No, henceforward my soul refuses to have pleasure in it. But I will be mindful of thee, O Jesus, and shall not want for delight; for delights are in thy right hand, and it is thy delight to be with the sons of men.

Let others, then, take the timbrel and harp, live luxuriously, be delicately clothed, be wanton on their couches, and leave everywhere tokens of joy; but I will delight in the Lord. My sole and principal pleasure shall be to know no other pleasure for thy sake; that I may taste how sweet thou art, O Lord my God. The gift to understand this wilt thou not give, save to those who are weaned from the milk, and taken from the breasts of earthly pleasure; nor wilt thou give manna from heaven till the meats of Egypt have been consumed; for so it is forbidden at once to take delight in the highest and lowest of things.

Meantime I know (for why should I dissemble before thee, who knowest my heart?) how great is the power of pleasure, by which I see even cedars of Libanus overthrown, and stars as it were fallen from heaven: what, then, can one so weak as I am presume to expect of himself?

6. Mistrust of Self, and Constant Attention to Prayer

Christ.

TO know how weak you are, and that you are not sufficient to think, much less do, anything of yourselves, as of yourselves, but that all your sufficiency is from me, is the beginning of wisdom and salvation. Without me you can do nothing. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. Unless the hammer is moved by the hand of the workman, and the pen by the fingers of the writer, what can either of them effect ?

Man.

TRUE it is, O Lord, that unless thou build the house, all they labour in vain that build it. In vain we strive to build a tower, who have no means of our own to complete it. But it is thou who workest in all men all the things that belong to their salvation. Without thee I can do nothing, but I can do all things in thee who strengthenest me.

Christ.

IT is just, therefore, that I should forsake the children of pride, who trust in their own strength, and boast in the multitude of their riches, that when left to themselves they may see that without me they are, and can do, nothing; and that it is I only who give the will, the power, and the deed.

Man.

IN thee, O Lord, we live, move, and are. Thou, O good Jesus, art my strength and my praise; thou only art become my salvation. Therefore will I not trust in my bow, neither shall my sword save me. Not our own high hand, but the right hand of the Lord shall work strength.

Christ.

BE therefore nothing solicitous, but in everything by prayer let your petitions be made known to God. Lean not upon a staff of reed, but upon

thy beloved; cast all thy care upon him, and thou shalt see the change of the right hand of the Most High, who alone does wonderful things. Hast thou occasionally seen some make but little progress or even utterly fail? Know that this happened through their own self-confidence and inattention to prayer. Hence I myself, and also my apostles, have frequently warned you, that you ought always to pray, and not to faint. And though to many this seems difficult, yet they know how easy it is who, amid their very business, and study, and conversation, readily accustom themselves to elevate their minds to God. To raise even once the eyes to heaven, with inward affection of heart, is an ardent prayer in itself, and most tenderly touches my heart. For prayers such as these should originate in affection, in sorrow for sins, in hatred of this world's vanity, in weariness of the present, and longing for the life to come, in thanksgiving for my many favours, in admiration of the wonderful works of God, in confidence in God, and in zeal for his honour; but chiefly in the burning love of me, with which the soul longs to be united to its beloved.

But it is mostly in meditation that the fire of such affections bursts forth into flame; and therefore they are ever to be fostered with ejaculatory prayers, the substance of which may be suggested as well by the more necessary virtues, as by all the objects of sense. Whence said the man according to my own heart: Thou hast given me, O Lord, a delight in thy doings, and in the works of thy hands I shall rejoice!

But to make such a use of creatures belongs not to all, but to those only who have their senses practised in the discernment of good and evil. For the senseless man shall not know, nor will the fool understand these things. Follow, however, in the steps of that same prophet of mine, and imitate him in sighing after me in brief but burning aspirations. Such are, to give thee a few examples out of many:

How great are thy works, O Lord! Thou hast made all things in wisdom; the earth is filled with thy riches.

Oh, that my ways may be directed to keep thy justifications!

Woe is me that my sojourning is prolonged! Create in me a clean heart, O Lord, and renew a right spirit within me. As the hart pants after the fountains of water, so my soul pants after thee, O God. My soul has thirsted after the strong living God; when shall I come and appear before the face of God!

Enlighten my eyes, that they never sleep in death, lest at any time my enemy say, I have prevailed against him.

I will love thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer.

The Lord ruleth me, and I shall want nothing. He hath set me in a place of pasture.

Blessed be the name of the Lord, from this time forth for evermore. Amen.

One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord, and may visit his temple.

7. Exercise of the Presence of God

Christ.

THUS too wilt thou accomplish what will be no less useful to thy progress in piety, namely, the bearing constantly in thy heart the recollection of my presence, and the doing everything like one whose occupation is ever in my sight.

Walk, therefore, before me and be perfect. But wouldst thou do ill? Seek for thyself a spot where I should not see thee, and there in security do what thou wilt. Dost thou not know that I fill heaven and earth, and that all things are naked and open to my sight? For my eyes are brighter than the sun, in every place they behold the good and the evil. How is it that many, like horse and mule without bridle, rush headlong into every wickedness, and why do the children of men commit evils without any fear? Why else, but because they believe that I am not present with them, and set not God before their eyes? But think thou of the Lord, myself I mean, in all thy ways, and I will direct thy steps. Consider how efficacious to duty and modesty is the restraint of a good and grave man's

presence. See how carefully and exactly thou dost everything before him, and how cautious thou art to commit no fault or indecorum in his sight. Yet wouldst thou dare to do in my presence what thou wouldst not dare in a man's? Dost thou, then, revere the eyes of a man more than of thy God, thy Lord, and thy Judge, who has power to cast both thy body and soul into eternal fire?

Man.

WHITHER shall I go from thy spirit, and whither shall I flee from thy face, who art inwardly present with me, and searchest my heart and reins? But, alas, why do I not live like one who believes thus? Alas for the dulness of our heart! We so live, speak, and act as though thou walkedst about the poles of heaven, and didst not consider the things that relate to us. I fear a man like myself, a worm my fellow-worm, yet my God, the King of the universe, the Judge of all the kings of the earth, I do not fear! Jesus, son of David, have mercy on me! What wish have I but that I may see—see thee, I say, about me, nay within me? for thou art not far from every one of us. Far be it from me henceforward not to have God always in my sight; be thou at my right hand, that I may not be moved. Oh, how great a necessity has been pointed out to me for living a good and holy life, since all that I do, always and in all places, is done in the sight of a Judge who beholds all things!

8. Regulation of Life or Actions, and Care of Time

Christ.

TAKE care, then, to do all that thou dost decently, and according to order. For one who knows that some great person is an observer, nay censor of his actions, is earnestly cautious of offending his sight by confusion and disorder in his conduct. How wilt thou act, then, in my presence, who see all that thou dost? First, arrange thy actions in due course, and also lay out for thyself, as far as possible, every hour of the day. Provide

what is to be done in each, and do whatever thou dost at the time appointed.

Dost thou wonder at advice of this kind, as though it were too scrupulous and particular? Yet know that whatever is from God is regular. Knowst thou not how great a lover of order am I, who have created all things in due order, weight, and measure? But my enemy, Satan, is a hater of order and author of confusion, for his looks are ever directed to the place where dwells, not order, but everlasting horror. It is, therefore, merely his artifice, when thou art engaged in any holy occupation, to suggest to thee something else to be done, and attended to, to distract thee from it. But, to elude him, abandon thyself to the one thing thou art about; cast away or set aside awhile the care of other matters. Do everything at its proper time. Apply thyself to business as it arises. Matters of greater importance and necessity, those, for instance, which concern my glory and thy own salvation, doubtless require deservedly a due, and the better portion of thy time. Avoid the absurd conduct of many, who bestow the greatest attention on things of the least moment, and the least on those of the greatest. They spend the best part of their time in worldly business and the care of their person, and the worst they reserve for me. Oh, how wrongly they calculate! Hence is it that they are seized with shame; hence they are troubled, and reel like drunken men, and all their wisdom is swallowed up. But thou, do not so, but arrange thy conduct with piety and prudence, and seek first the kingdom of God and his justice; so shalt thou enjoy great tranquillity of soul. For order produces peace; it makes known what is to be done, and when; it restrains the flightiness of the thoughts; it advances and finishes every work that is begun; it banishes idleness; while the very recurrence of the time warns thee of thy duty, and every hour calls for its own employment.

Man.

THY counsel, O Lord, is just and acceptable to me, but how can it be practised? Thou knowest, O Lord, how much time is often snatched

from us, even against our will, by our employments, our affairs, visits, conversations of friends, and other necessities of this life. Thou seest too, O Jesus, that this corruptible body is a load upon the soul, and that our earthly habitation presses down the mind that muses upon many things.

Christ.

THIS is what displeases me extremely, that there are so few who know the value of the time which I allow to men to do penance, to grow in my grace, and to gain glory in heaven. Behold, the acceptable time passes away, never to be recalled, and none lays it to heart; the days of salvation glide by, and no one mourns that the occasions which he had of doing good are gone, never to return.

But thou, shun, as far as thou canst, those thieves of time, friends, conversations, and profitless engagements; and because the days are evil, redeem the time that should be given to thy better friends, to me, and to thy soul. Is that which I ask of thee a hard and troublesome thing? Look how much time is given to the body, to food, sleep, recreation, conversation, entertainments, etc., and wilt thou not give so little to thy God, thy soul, and eternity? Oh, how prodigal are men of their time when it is for the service of vanity! how niggardly when it is to be devoted to piety, to which all of it justly is due!

Moreover, I advise thee, my son, not to have many occupations; for with various distractions, thou wilt not have strength for all. He that is less in action shall receive wisdom. Again: The bed of thy heart is very narrow, and the short coverlet cannot cover both. More than one of the wise, even of this world, have discovered that no one who is full of business can attain to soundness of judgment. And how wilt thou attain to true holiness, if overwhelmed with so many engagements? Look at men of business. Oh, if thou couldst look into their consciences, thou wouldst see how miserably they are torn, as though they were among thorns and briers; and how, amid so many cares and matters of business, the spirit is quenched by degrees,

devotion dried up, and all relish for holy things gradually and insensibly destroyed. This is the way to hardness of heart, from thence to aversion, and finally to contempt and perdition. And what wonder! Strangers have devoured their strength, and they knew it not.

If thou wouldst be wise at others' cost (and this is true wisdom), take time to reflect that I am a God worthy to be adored by thee above all things. Where will be thy advantage, if, by neglecting me to be troubled about many things, thou gain the whole world, and with it the loss of thy soul? But be it that thou hast a vocation to labour, and canst not disengage thyself entirely from business, it is not my will for thee to neglect the duties of thy calling. Only try to be engaged in nothing but what is useful, honest, and necessary; so wilt thou find thyself rather failing the time, than the time thee. Or let thy soul at least turn oftener to its rest, and see to whom thou art most a debtor. Doubtless to the Lord, who, above all others, is thy benefactor.

Every day, therefore, go up at least once with Moses to the mountain to converse with me. Withdraw a little from the crowd, and enter into thy chamber, and betake thyself, as it were, to a haven of rest after a storm; and when thou hast shut the door, speak to me in secret, and there, as in a desert, I will speak to thy heart what is for thy peace. Behold, even that pious heroine Judith had an oratory in the upper part of her house, which it was her daily custom to enter with her maids for the purpose of prayer. Thinkest thou that this was prejudicial to her plans and to her affairs? No, there was not a man so wise or successful—none of the princes of the people brought to all that country so much aid and security as she.

Wouldst thou have a profitable exercise in this daily retreat? Such will readily occur to thee, when thou hast begun to be more intimate with me, and less engaged with men. See, then, pray and read. When thou prayest, thou speakest with me; when thou readest good books, I speak with thee: and what can be more noble, more profitable, or more pleasant to man?

Man.

AH, that is little indeed which thou requirest of us, O Lord! True it is, that the whole of our lifetime is thine alone. For as there is not a moment but we enjoy thy blessings, so also there should be none that is wanting in thy recollection and praise. Oh, that I may do what thou hast taught me, that my whole day may pass as thou directest! Oh, that I may so attend to others, as never to forget thee; and make the love of thy glory, and of the heavenly Jerusalem, the foundation of all my joy!

9. A Guide, or Spiritual Director

Christ.

BUT beware, moreover, of being wise in thy own conceit, for so thou wilt easily fall. Woe to him that is alone, for when he falls, he has none to lift him up. There is none so wise as not to need sometimes the counsel of one wiser than he. A wise man shall hear, and shall be the wiser; but he that hates reproof is foolish.

Oh, how many are there whom self-love deceives! How many are blind in their own cause who are too sharp-sighted in other men's! Behold David: Who was ever holier or dearer to me than he? Yet he afterwards fell, and committed a grievous sin; but acknowledged it not (though in the case of another he knew how to pass a sentence severe enough upon the spoiler of the lamb) until he was plainly reproved by my servant Nathan. My servant Moses, again, though I spoke with him face to face, was nevertheless willing to listen with no less profit to the counsel of Jethro, his father-in-law. So was Ananias heard with humility by Paul, Philip by the eunuch of Queen Candace, and Peter by Cornelius the centurion.

Have thou, too, therefore, a faithful guide, one not ignorant of the artifices of Satan, whom thou mayest consult in cases of difficulty, to whom thou mayest discover the secrets of thy heart, and whose direction thou mayest follow with safety. But should he speak to thee things true and hard, rather than

pleasant and soft, hate him not. Better are the wounds of a friend, than the deceitful kisses of an enemy. Beware of imitating those who love iniquity, and hate their own souls, and so, having itching ears, seek for themselves soft teachers, and turn away their hearing from the truth. Beware, I say, of believing those who speak to thee nothing but what is pleasant; who say, Peace, and there is no peace. Does not the physician destroy the patient whom he spares? So do they deceive thee who call thee happy when thou art not.

Be cautious, therefore, to whom thou entrustest the care of thy soul. If thou wert going to travel in dark midnight by an unknown road, wouldst thou wish for a guide who was unacquainted with the way? If thou wert ill of a dangerous disease, wouldst thou desire to have an ignorant and inexperienced or tender physician, who, by sparing thee, would kill thee? No one entrusts his horse or his ox to the care of any but an honest and experienced person; yet thinkest thou that it is of small consequence to whom thou entrustest thy soul? It will, then, be safest for thee to entrust thy soul to one able to take care of his own. If the blind lead the blind, do not both fall into the ditch? For who will be good to one who is evil to himself?

Man.

TO err and be deceived is, I confess, O Lord, the lot of man. Oh, that thou wouldst provide me a guide having a zeal of God according to knowledge, able to instruct me in the spirit of gentleness and meekness, who seeks not his own, but the things of Jesus Christ; one, I say, who, for love of thee and of his neighbour, would not spare me, that thou, O Lord, mayest spare us both. Let the just man correct me plainly in mercy, and reprove me; but let not the oil of a flatterer anoint my head. In him I shall hear not so much the man as thyself speaking in him; for truth, come whence it may, is from thee, who art the first truth.

10. Daily Examination of Conscience

Christ.

THERE is yet one thing to which thou must daily and earnestly attend, or thy labour in other directions will seem thrown away. This is the daily examination of conscience, which is of such consequence, that without it there can be no hope of thy long continuance in a holy and spiritual life, or of thy solid progress in virtue. For since the knowledge of sin is the beginning of salvation, how shall one who does not even care to know his defects think seriously of amendment of life, compunction, or advancement in piety? How shall one who knows not when he has offended me, be anxious to obtain of me forgiveness and remission of sins? How shall one seek to be cured who is ignorant of his disease, and rather flatters himself that he is perfectly well; and is pleased with himself as though he were a good man, and had done no evil; and says, I am rich, and have need of nothing, and knows not that he is wretched, and miserable, and poor, and blind, and naked?

My son, if thou wouldst look into thyself, thou wouldst displease thyself and please me; but because thou knowest not thyself, thou pleasest thyself and displeasest me. How many know much, yet know not themselves! yet all is vain which profits not for eternity. How many are engaged about others, and others' affairs, while they neglect themselves! But thou, my son, if thou art wise, whatever becomes of others, set thy heart upon thy own ways, and have pity on thy own soul, than which thou hast nothing more dear or precious in thy life; for what will it profit thee to lose it, though thou gain the whole world?

Man.

IN many things, alas, O Lord, we all offend! But who shall understand his faults? If, indeed, we say that we have no sin, we deceive ourselves, and the truth is not in us. Alas for the dulness of our heart, that we do not examine our ways, to try if our heart even do not reprehend us; but after having seared our consciences, we dissemble

our sins, as a nation that had done justice, and care so little for progress in the way of the Lord !

Christ.

IF you would judge yourselves, you certainly should not be judged. But because you excuse yourselves from self-examination, do you not receive the greater judgment ? I exhort you, therefore, if, perchance, in the daytime you say any thing in your hearts, if (for out of the heart proceed all evil deeds) you think upon or consent to any evil in your mind, then recount, lament, and be sorry for this on your beds, when you are alone, out of the noisy crowd, composing your limbs to rest.

Oh, how miserably do they provide for themselves, who drag out the whole day in engagements, business, cares, and noise; tired and drowsy, at last they hurry to rest; so that it would be tiresome to them to devote ever so little time to prayer and examination ! What shall I say of those who rise up early in the morning to follow drunkenness, and to drink till the evening, until they are inflamed with wine; who close the day with eating, drinking, playing, jesting, and story-telling; and so, at length, like the besotted Holofernes, or a beast, lie down in their beds, buried in wine and sleep ? Ah, fools ! what if this very night death take you by the throat; your poor souls, whither will they go ? Shall not the tree lie where it fell ? What, if that sleep be succeeded by a long and everlasting sleep, what, then, will those rich men find in their hands ? What, if those unhappy persons be placed before their judge, still reeking with wine ? Oh, how dreadful will it be for such people to fall into the hands of the living God ! Understand this, you that forget God; lest he snatch you away, and there be none to deliver you.

Man.

ENLIGHTEN my eyes, O Lord, that I may never sleep in death, lest at any time my enemy say, I have prevailed against him. For so to begin and so to end the day, in forgetfulness of God, without whom we can neither live, move, nor exist for a moment, is, I confess, the life, not of a man, but

of a beast. Grant to me never to go up into my bed, nor give sleep to my eyes, or slumber to my eyelids, till I have first recounted to thee the past day in the bitterness of my soul, and so, with a contrite and humbled heart, which thou dost not despise, may be reconciled to thee, and in the self-same may sleep and rest in peace.

Christ.

THIS do, my son, and thou shalt live. Examine thyself, I say, earnestly and strictly every day, especially at night. Summon, as it were to the judgment-seat, the words, deeds, and thoughts of the whole day; and observe how thou hast sinned by commission, and how by omission. Consider how thou mightst have endeavoured to reduce to habitual practice the wholesome admonitions I have hitherto given thee, and in whatever thou findest thyself to have offended, condemn thyself, be sorry from thy heart, set thyself some penance, resolve to do better the day after, and for this ask for my grace; but first of all, return thanks for that day's blessing received. Last of all, recommend to me thy body and soul. So shalt thou sleep in safety.

Otherwise, it is indeed great presumption, nay dangerous rashness, to go to sleep with conscience laden with sins, and with myself offended and unreconciled to thee. Moreover, if thou make not this examination every day, and that not carelessly, but attentively, thou wilt ever stick in the same mire; after the lapse of months, and even years, the same faults will both live in thee still, and will gain additional strength; and so powerful will they become, that thou wilt not afterwards be able to expel them, because thou neglectedst to root out with the harrow of discipline and daily examination the thorns and briers, which this earth, which is subject to a curse, that is, thy corrupt nature, from time to time brings up to thee.

Man.

I WILL bless thee, O Lord, at all times, thy praise shall be ever in my mouth. Blessed art thou, O Lord, who hast taught me from my

youth; and oh, to old age and grey hairs, forsake me not! Oh, that my ways may be directed to keep all these words which I have now heard thee utter, lest the servant, that knows his lord's will and does it not, should be worthy to be beaten with many stripes.

CHAPTER II

Various Exercises on the Lord's Prayer

STEPS TO PERFECTION IN THE ORDER OF THE LORD'S PRAYER

I. The Love of God, His Presence, and the Reverence due to Him.

Our Father, Who art in Heaven

THOU dwellest in the heavens, as upon the throne of thy glory; but the high thou knowest afar off, and strictly observest our ways. For thy eyes are brighter than the sun. Therefore, from the throne of thy majesty, thou beholdest in every place the good and the evil, but thy beloved children thou regardest with particular favour and kindness. Grant me, I beseech thee, to love thee, and walk before thee, as thou commandest; and also to fear thee, not as a culprit his judge, but as a son his father; and to endeavour to be perfect, even as thou, my heavenly Father, art perfect.

II. Pure Intention, or Zeal, for the Glory of God.

Hallowed be Thy Name

Before all things I have this only wish, O good Jesus! that in thy name every knee should bow; that by me and by all men all things should be done with a right and a pure intention to the greater glory of thy name; that all should know thee and worship thee, O most holy Redeemer of the world!

Oh, that our light also might so shine before men, that, seeing our good conversation, they might glorify thee, our Father in heaven !

III. Love and Desire of Heavenly Things.

Thy Kingdom Come

For we are strangers and pilgrims upon earth. For this were we born, and what is more, were so formed to thy image, nay redeemed by thy blood, that we might be partakers of thy kingdom (for we have not now a lasting city, but we seek one that is to come); and that, seeking and minding the things that are above, not those that are upon the earth, we might have our conversation in heaven. Oh, that we would seek first the kingdom of God, and his justice ! for thou, O Lord, securest to us all beside. What, then, can there be in the world, the whole of which is seated in wickedness, that can charm me so as to make me forget thy kingdom, where our desire will be satisfied with good things ! What shall ever separate me from thee ? Farewell, all the kingdoms of the world, and all their glory. To me one day in thy kingdom is better than thousands, nay, all other kingdoms are vain, fleeting, and transient; of thy kingdom only will there be no end.

IV. Resignation and Conformity to the Divine Will.

Thy Will be Done in Earth, as it is in Heaven

So be it done in every way by me, in me, and for me, in relation to my body and soul, and all that I have. All angels, all elements, the sea and winds, and all creatures, obey thy voice; how much more should I, thy servant, do thy will, who am but a worm of the earth ! Oh, that thy will were my highest and only pleasure; as it is my true happiness to will what God wills. For beside thee, what have I in heaven, and what do I desire upon earth O God of my heart, and God who art my portion for ever !

V. Moderation in the Use of Creatures.

Give Us this Day our Daily Bread

We ask not what may serve our pleasure, but what may satisfy our necessity. The eyes of all hope in thee, O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature. Behold, I cast all my care upon thee, for thou carest for us. Only give me what is necessary for my sustenance, and grant that, having food and clothing, I may be therewith content, and thankful for all things to thee the giver of all. Let not the abundance of thy gifts produce in me luxury, surfeiting, and idleness. Alas, how many who are multiplied by the fruit of their corn, wine, and oil have grown fat and gross, and forsaken thee, the God who made them! To me godliness with contentment will be gain enough.

VI. Love of your Neighbour through your Enemy.

And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Oh, how sweet, O Lord, is thy spirit! Dost thou indeed teach us to pray, as though the measure of thy favour and indulgence depended on our conduct and feeling to our neighbour? Oh, new and wonderful form of words, that is at once a prayer and a pledge of thy goodness! Behold, thou wilt be to us such as we are to our neighbour! Shall I then be slow to forgive my neighbour, that I may find thee slow to forgive myself? No, rather will I be slow to anger, and the sun shall not go down upon my wrath. Far be it from me to be implacable to my neighbour, eager for revenge, and tenacious of injuries, lest thou shouldst remember my former iniquities, and chastise me in thy wrath. Why should I not cheerfully forgive my neighbour a penny, that thou mayest forgive me an infinite number of pounds!

VII. Constancy in Temptations.

And Lead Us not into Temptation

For what else but temptation is the life of man upon earth? Yet suffer me not to be tempted above that I am able. For without thee I can do nothing, but in thee I can do all things, if thy grace support me. Grant me, by mortification and avoidance of occasions, to prevent the temptations of the flesh. Let me be strong in faith to resist the roaring lion that goes about seeking whom he may devour. Let me despise the judgment of the world, and not prefer the things of a moment to those of eternity. Make every temptation conduce to my instruction, none to my ruin.

VIII. Acknowledgment of the Divine Providence.

But Deliver Us from Evil

For behold, while we thus strive to attain the height of virtue, we are here on all sides perplexed by many evils, though in all of them we are governed by thy divine providence. This is attested by thy prophet, where he says: There is no evil in the city which the Lord hath not done; the evil, that is, of punishment, such as war, famine, disease, want, etc. What we earnestly entreat of thee is, that these may not tend to the evil of sin; for that, of all evils, would be the greatest; but otherwise they will not be evils at all, if they do not separate us from thee our highest good. It is the part of thy power, goodness, and wisdom, O Lord, so to dispose those evils, that they all work together for good to them that love thee. For so great is thy power, that thou wouldst permit no evil, from which thou wert not able to extract a greater good.

THE LORD'S PRAYER ADAPTED TO THE THREE THEOLOGICAL AND THE FOUR CARDINAL VIRTUES

Showing how those seven virtues may be prayed for and practised in the seven petitions of the Lord's Prayer.

Our Father, Who art in Heaven

O eternal Father, who with blessings unseen hast prepared for thy children an inheritance in heaven, but requirest them to be undegenerate children, in conduct worthy of such a Father, grant us to try to be perfect, as thou our Father art perfect. For this we are not sufficient of ourselves, but all our sufficiency is from thee. Therefore, in the name, and in the very words of thy most dear Son, we ask for the virtues and gifts without which we are unable to please thee, and to obtain thy kingdom.

I. Faith.

Hallowed be Thy Name

The name of God is hallowed best when he is worshipped with a true and living faith. I believe, O Lord, that thou art almighty, infinitely wise, and supremely good; that thou art true and faithful to thy promises, nay, that thou art the truth itself. Lord, increase my faith; help my unbelief, that I may sanctify thee in truth, by sincerity of faith. Thy works and thy judgments, O Lord, are wonderful; yet are they true, and justified in themselves. Thy name is admirable in the whole earth, yet there is no word impossible with thee. To me thy testimonies are very trustworthy, therefore holiness becomes thy house, the Church. For what can be more unworthy than to have such a belief, and yet, while with our lips, we confess that we know thee, to seem by our life and conduct to deny it? Be it far from me to act thus, but rather let a living faith grow in me, that I may sanctify thy ever glorious Name by a life that is conformable to my faith. For what will the name of Christian avail me without a Christian life?

II. Hope.

Thy Kingdom Come

Thy kingdom has been prepared for us from the beginning of the world. For of thy infinite love thou hast made us heirs of thy kingdom, and coheirs with Christ. I hope, therefore, to see the good things of the Lord in the land of the living. For how can it be that thou wilt reject me, O infinite Goodness, when thou callest me in so many ways? Dost thou invite me and draw me to thee thus, and yet wilt thou suffer me to faint by the way? In thee, O Lord, have I hoped; let me not be confounded for ever. This hope is laid up in my bosom. In all my difficulties this strengthens my heart, so that I faint not in my troubles. For I believe that my Redeemer lives, and that, when he shall bring me into his kingdom, he will fill me with joy with his countenance. Oh, hope that does not make ashamed! Oh, how great a solace in trial is the hope of so great a reward!

III. Charity.

Thy Will be Done in Earth, as it is in Heaven

Inflame my heart, O most tender Father, with thy love; so will it not be hard to do thy will and obey thy commandments. For to one who loves nothing is impossible, or even difficult; for love is strong as death. Oh, that it may fill and rule my heart! For hence there will spring and grow up between thee and me such a conformity of conduct and union of will, that my will will be the same as thine, and there will be no more rebellion of my will against thine, but all my will shall be in thy law. But what mark of true love and friendship can be plainer than this? Who is he that loves thee, but he who has thy commandments, and keeps them? The exhibition of it in practice is the certain proof of love.

IV. Temperance.

Give Us this Day our Daily Bread

The soul is supported by temperance, as the body by food; nay, a sober and moderate diet is

useful both to body and soul. Grant me, therefore, with the bridle of right reason, to curb the use of the pleasures that belong to his life, lest perhaps my heart be overcharged with surfeiting and gluttony, and my corruptible body weigh down my soul that should muse upon heavenly things. Rightly do I ask for this daily food, for the bait of pleasure lurks and is everywhere ready to ensnare us under almost all the creatures that we daily use.

V. Justice.

And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Justice is, to give every one his due. Now, what do we owe our neighbour, but to love one another, to bear one another's burdens, and so fulfil thy law; and finally, to do to our neighbour as we would be done by? Again, it is just that we, who ask thee to forgive us the far heavier debt of ten thousand talents, should not refuse to forgive our neighbour the trifling debt of a hundred pence. Give me, therefore, a desire and love for this justice, O Lord, that I may not, by neglecting it, fall into the hands of thy justice. For if a man reserves anger for a man like himself, how shall he hope for mercy from thee? Is it not just that, with what measure he metes, it should be measured to him again?

VI. Fortitude.

And Lead Us not into Temptation

The life of man is exposed to many temptations, nay, is itself a temptation from first to last. Strengthen my heart, therefore, with the virtue of fortitude, that I may not be led away by prosperity, nor overcome and separated from thee by adversity. For thou seest what strength I have for resistance; but thou, O Lord, art my strength and my safety. Have pity on me, therefore, for I am weak. But they who have sought after my soul are strong. Oh, that one stronger than they, even thou, wouldst come upon them, for thou art strong and mighty in battle; so shall my heart not fear, for thou art with me! If God is for us, who shall be against us?

For thou wilt not suffer us to be tempted above that we are able, but wilt make, with the temptation, issue.

VII. Prudence.

But Deliver Us from Evil. Amen

He who is governed by prudence, which is the right rule of all conduct, will easily escape all evil. Give me, therefore, O Lord, this virtue, that whatever I do, I may do prudently, and in all things look to the end. For where prudence presides, even evils work together for good; but where it is absent, even virtues degenerate into vices. Let me not, then, like a blind man who runs headlong, stumble and fall, but let thy eyelids go before my steps. Give me the simplicity of the dove, but above all, the prudence of the serpent; that, as it exposes its body to save its head, so I may choose rather to expose my body and limbs to torments, than to suffer the utmost of all evils, in the injury of my soul.

A MODE OF SAYING THE LORD'S PRAYER, WITH INTERVALS OF MEDITATION, FOR STIRRING UP HOLY AFFECTIONS

From F. Christopher Mayer.

Our Father, Who art in Heaven

Lord of heaven and earth, who, with thy only-begotten Son, and the Holy Ghost, art of infinite majesty, power, wisdom, and goodness, and art, therefore, to be infinitely honoured and loved; fountain of all good, from whom are to be hoped for with undoubting confidence all the blessings of nature, grace, and glory.

1. Hallowed be Thy Name

Mayest thou be sanctified, loved, and glorified by me, and by all men, in all thy perfections of power, wisdom, goodness, mercy, and justice: in all thy judgments and statutes, as they relate to

me, to all men, and to all things: in all the works of nature, grace, and glory: in all that thou permittest: in all thy blessings in every possible way; for thy own sake, without any return, infinitely above all things, now, always, and for ever and ever. Oh, that thou hadst always been thus glorified by me and by all men, and mightst ever in future be thus glorified and sanctified by us!

2. Thy Kingdom Come

Oh, that thou mayest fully reign in me and in all men, by grace now, and by glory hereafter! Oh, that my soul may seek first the kingdom of God, and may mind and desire the things which are above, not those which are upon the earth! Oh, that, weary of its present exile, where sin reigns, where ambition, pride, and all manner of evils predominate, it may aspire incessantly to that blessed life, and the possession of an eternal kingdom! Oh, that it always had, and from this moment may perfectly do this, that so at last, with thee and with all the saints, I may reign for ever and ever!

3. Thy Will be Done in Earth, as it is in Heaven

May thy most holy will be done by me, and by all pilgrims upon earth, in a perfect performance of thy precepts, thy counsels, and thy whole will, simply for thy own sake, as exactly, readily, and perseveringly, every day and moment of our life, as it is done by the blessed who possess eternity in heaven, with the insatiable desire of pleasing thee according to thy will. Oh, that it had been ever, and may hereafter be, done by us all, as thou wouldst have it done, with all possible perfection, with understanding, affection, and effect!

4. Give Us this Day our Daily Bread

All the aids necessary to body and soul, for obtaining grace, perseverance, and glory, of thy infinite goodness, vouchsafe mercifully to bestow upon us this day, and all the days of our life, as may be most for thy glory, according to thy will.

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Out of the infinite treasure of thy mercy, forgive us all the sins we have committed by thought, word, deed, and omission: all our ingratitude for thy many blessings; all the injuries we have inflicted on thee and our neighbours, as we too with our whole heart most fully forgive them all their offences; that, by being reconciled to our brethren, we may ourselves the more easily find grace in thy sight; but chiefly for the pure love of thee, who art infinitely to be loved with unwearied and constant efforts to the latest breath of our life.

6. And Lead Us not into Temptation

Let us never give way to any temptations of the world, the flesh, or the devil, but by thy power gloriously triumph over them all, now, always, and in the hour of death, that the increase of the glory of thy infinite power, wisdom, and goodness may the more clearly appear.

7. But Deliver Us from Evil

Mercifully preserve and deliver us from all evils of body and soul, present and to come, as far as they may hinder or retard us in the attainment of perfection, perseverance, and salvation, and promotion of thy glory, that without impediment we may love and glorify thee more perfectly now, and more happily in eternity hereafter; and this not for our own benefit, so much as for the increase of thy glory.

Amen

May what I ask be done, as thou wilt, when thou wilt, how thou wilt, through the bowels of thy mercy, the merits of thy Son, of his blessed Virgin Mother, and of all the saints! And oh, that all these holy desires might, if possible, be renewed by me and by all men, for the pure love of thee, most intensely, as is pleasing in thy sight, during every moment of this time of grace!

CHAPTER III

Litany of the Christian Virtues

COLLECTED OUT OF HOLY SCRIPTURE.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Who didst create our first parents in original justice and innocence, Gen. i.
Who hadst respect to Abel, when he offered his gifts with especial devotion, Gen. iv.
Who didst preserve Noë from the deluge in the ark, when found to be just amongst the wicked, Gen. vii.
Who didst make Lot and Abraham illustrious by their signal hospitality, Gen. xviii, xix.
Who didst adorn Abraham with wonderful obedience and faith, Gen. xxii.
Who didst promise the blessing of all nations to Isaac, and to his seed, Gen. xxvi.
Who didst strengthen Jacob with wonderful patience and confidence in adversity, Gen. xxix, etc.
Who didst endue Joseph with a signal love of modesty and chastity, Gen. xxxix.
Who didst declare Moses, the leader of thy people and the meekest of men, to be most faithful in all thy house, Num. xii.
Who didst inspire him with extraordinary love to his neighbour, and zeal for the salvation of his brethren, Exod. xxxii.

Have mercy on us.

Who didst endue the children of Levi with great zeal for the vindication of thy honour, Exod. xxxii.

Who gavest for judge to thy people the prophet Samuel, a lover of justice and hater of corruption, 1 Kings vii, xii.

Who didst exalt King David, a man according to thy own heart, by the praise of his justice, meekness, and piety, 1 Kings xiii.

Who didst distinguish Solomon above all the kings of the earth by his wonderful wisdom, peace, and glory, 3 Kings iv.

Who didst adorn Tobias with signal patience, and pity to his neighbours, Tob. ii.

Who didst ennoble Judith, a widow of signal chastity and piety, with confidence in prayer, and with glorious greatness of soul, Judith viii.

Who savedst thy people from destruction by the faithfulness of Esther and Mardochai, Esther viii.

Who madest Job, by his rare and wonderful patience, a mirror and example of patience to us all, Job i, etc.

Who didst arm Elias the prophet with signal zeal and boldness of spirit against false prophets, and impious men, 3 Kings xviii.

Who didst infuse into King Josias a holy zeal for law and religion, 2 Par. xxxiv.

Who didst adorn the prophet Daniel with signal abstinence, sobriety, and wisdom, Dan. i.

Who madest the three children, for their confession of thee, fearlessly to enter the furnace of burning fire, and to come out unhurt, Dan. iii.

Have mercy on us.

Who didst arm Mathathias and Judas Machabæus against their enemies with singular zeal and love for the law and religion of their country, 1 Mach. ii, iii.

Who madest the seven Machabees and their mother unconquered amidst their torments, 2 Mach. vii.

Who hast chosen the most holy Virgin Mary, free from all sin, to be thy most pure Spouse and Mother, Luke i.

Who hast adorned her above all the rest of thy elect with the special privilege of chastity, humility, obedience, and all virtues, *Ibid.*

Who by thy coming didst wonderfully comfort the aged Simeon, a just and devout man, who, with great longing, was waiting for the redemption of Israel, Luke ii.

Who, by the sight of thee, didst comfort Anna, the daughter of Phanuel, who served thee constantly in the temple by fastings and prayers, *Ibid.*

Who didst inflame the three kings with strong desire to seek and adore the new-born King of heaven and earth, Matt. ii.

Who, by the leading of a star, didst enlighten the same kings with a noble faith to acknowledge a little Infant to be God and man, *Ibid.*

Who didst send John the Baptist, of wonderful abstinence and austerity of life, to be thy precursor and preacher of penance, Matt. iii.

Who didst endue him with zeal and love for the truth, fearlessly to reprove the crime of the wicked king, Mark vi.

Have mercy on us.

Who broughtest the whole world to the obedience of thy Gospel by those whom thou didst choose to be thy disciples and apostles, though poor, simple, and unlearned men, — Matt. iv.

Who didst vouchsafe to John, who was signally gifted with chastity, the special privilege of thy love, — John xiii.

Who commendest the woman of Canaan when she besought thee, for her faith and perseverance in prayer, — Matt. xv.

Who approvedst the faith of the centurion and the ruler, and blessed them with a miraculous cure, — Matt. viii. John iv.

Have mercy on us.

Who didst mark the humility of the publican with special commendation, — Luke xviii.

Who didst favour with a miracle the zeal of the multitude that stayed with thee three days to hear thy word, — Mark viii.

Who, by the fire of the Holy Ghost, on the day of Pentecost, didst confirm in thy love the hearts of thy Apostles, — Acts ii.

Be favourable, O Lord, and spare us.

Be favourable, O Lord, and deliver us.

That we may deny ungodliness and wordly desires, and live soberly, justly, and godly in this world, — Tusus. ii.

That we may work good while we have time, — Gal. vi.

That we may walk worthy of the vocation in which we are called, — Eph. iv.

That we may support one another in charity, careful to keep the unity of the Spirit in the bond of peace, — *Ibid.*

We beseech thee, hear us.

That we may be doers of the word, and not hearers only,	James i.
That, having food and clothing, we may be therewith content,	1 Tim. vi.
That we may owe no man anything, but to love one another,	Rom. xiii.
That we may provide good things, not only in the sight of God, but also in the sight of all men,	Rom. xii.
That we may present our bodies a living sacrifice, holy, pleasing to God, which is our reasonable service,	*Ibid.*
That we may render to no man evil for evil,	*Ibid.*
That we may labour by good works to make sure our calling,	2 Pet. i.
That we may not fail in doing good,	Gal. vi.
That we may rejoice in the Lord always,	Phil. iv.
That, above all, we may seek not our own things, but those that are Jesus Christ's,	Phil. ii.
That we may not confess God with our lips & deny him in our works,	Titus. i.
That whatever we do, in word or in work, we may do all to the glory of God,	1 Cor. x. Col. iii.
That we may instruct the living in the spirit of gentleness and meekness,	Gal. vi.
That all things that we do may be done in charity,	1 Cor. xvi.
That we may bear one another's burdens, and so fulfil the law of Christ,	Gal. vi.
That we may not receive the grace of God in vain,	2 Cor. vi.
That. considering the conversation of the saints, we may follow their faith and patience,	Heb. xiii.
That, being soldiers to God, we may not entangle ourselves with secular businesses,	2 Tim. ii.

We beseech thee, hear us.

That in all things we may take the shield of faith, wherewith we may be able to extinguish all the fiery darts of the most wicked one, Eph. vi.

That we may so run in the race of this life that we may at last receive the prize, 1 Cor. ix.

We beseech, etc.

Lamb of God, who takest away the sins of the world
Increase our faith.
Lamb of God, who takest away the sins of the world
Inspire us with hope.
Lamb of God, who takest away the sins of the world
Enkindle in us charity.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father. Hail Mary.

V. Show me thy ways, O Lord.
R. And teach me thy paths.
V. O Lord, hear my prayer.
R. And let my cry come up to thee.

Let us pray.

O God, who turnest all things to the profit of them that love thee, fix in our hearts the indestructible affection of thy love, that no temptation may alter the desires which, by thy inspiration, we have conceived.

O God, who resistest the proud, and givest grace to the humble, grant us the virtue of true humility, the perfect example of which thy only-begotten Son gave to the faithful in himself, that we may never provoke thy wrath against us by our pride, but rather by subjection to thee obtain the gifts of thy grace.

Inflame our reins and hearts, O Lord, with the fire of the Holy Ghost, that we may serve thee with a chaste body, and please thee by a clean heart.

O God, who, by the patience of thy only-begotten Son, hast broken in pieces the pride of our ancient

enemy, grant us, we beseech thee, worthily to call to mind the things which he lovingly suffered for us, that by his example we may cheerfully bear the things that cross us.

O God, who justifiest the wicked, and desirest not the death of a sinner, we humbly implore thy majesty, graciously to defend thy servants, who trust in thy mercy, by thy heavenly aid, and preserve them by thy constant protection; that we may never be separated from thee by any temptations, but, by running unweariedly in the race of virtues, may receive the prize. Through Jesus Christ our Lord. Amen.

CHAPTER IV

Exercises of Piety

Or the Practice and Acts of the Different Virtues.

From Blasius Palma, Canon Regular.*

I

ACT OF COMPUNCTION AND HATRED OF SIN

Turn away from evil, and do good: seek after peace, and pursue it.

CONTRITION *is the virtue by which sins committed are detested from the heart above all things, because God is offended by them; with firm purpose to confess them, and sin no more; and also with hope of pardon.*

O my God and my mercy! with true contrition I bend the knees of my heart, and with extreme anguish of soul I humbly accuse myself, and in presence of thy divine Majesty acknowledge my faults, by confessing all my sins, and all the abominations I have committed in my whole life, by pride, avarice, sensuality, gluttony, anger, sloth, and by

* For other admirably holy and useful exercises by the same author, see Part I, p. 56.

all the vices that proceed from them, because, alas! I have been too laxly inclined to them all. For this I am extremely sorry, and grieve that I have sinned not from love of the rewards promised to the just which I do not deserve; nor from fear of the punishments to be inflicted on sinners, which I deserve most fully on every account; but only for the reason that I have offended thee, O my God! who art supremely good in thyself, and art to be adored above all things, nay, art charity itself, goodness itself, majesty itself.

2. And for the great love that I owe thee and bear thee, O Lord, I hate, detest, and abominate sin self-love, inordinate love of creatures, and whatever can hinder me from being joined and united to thee by a holy love.

Whatever I have sinned in, by thought, word, and deed, whether from frailty, ignorance, or malice against thee, my God, against my neighbour, and myself, in whatever way, with all possible affection of my heart, I say that it is my fault, my most grievous fault. I am sorry that I have sinned, and I grieve that I do not at this moment feel so much hatred of sin, and that I have not as real a sorrow or as much desire to weep for past, or as firm a purpose to avoid future, sins, as I wish and ought to have in proportion to the greatness of my abominations.

3. Therefore, I beseech thee, O my God, accept for the supply of that which I ought to have, the infinite hatred with which thou detestest sin; and in place of the sorrow which I fail in, I offer to thee most merciful Father, the sorrows of Jesus Christ thy Son, my Redeemer, together with the sacrifice of his spotless life, and the holy fervour and zeal that drew him to the most ignominious and bitter death, that he might destroy sin.

4. Ah, my most tender Jesus, I prostrate myself at the feet of thy mercies, beseeching thee, by the love which drew thee down from heaven into the Virgin's womb, to apply to me the merits of thy most bitter passion and most precious blood, which thou hast shed for sinners, of whom I am the chief, and thus to supply all my failings, and pardon all my faults, sins, negligences, and ingratitude.

Grant, I beseech thee, that all those things may be far from me in future; and although by nature I cannot be totally free from sin, grant me, O infinite goodness, the grace at least never to sin mortally. This is no other than thy own will, desire, wish, and command. Give what thou commandest, and command what thou wilt.

Lastly, O Lord, cause all kinds of holy virtues to be ingrafted in me in place of those vices, and all to yield thee a return of glory and thanksgiving, now and for ever and ever. Amen.

II

ACT OF GOOD RESOLUTION

I have sworn, and am determined to keep the judgments of thy justice.

1. O MOST mighty God! by the light of thy grace I know how greatly I am bound to do good works and to follow virtue, to turn from evil and to flee from sin. Therefore, now, wholly distrusting myself, and leaning confidently on thy holy grace, I propose and determine, with all the power of my free will and with my fullest and most deliberate consent, never to sin again; and a thousand times rather to throw away my life every hour than, my God, ever seriously to offend thee, or attempt to do, say, or think anything contrary to thy will; but to shun, as a basilisk, every occasion of sinning, and whatever is displeasing to thee; for what thou willest I will, and what thou detestest I detest.

Yet if that should, which I wish never may, happen to me, to do, or leave undone, anything in opposition to thy will, I now solemnly declare it all to be not from any will or intention of my own, but from evil suggestion and sudden impulse, contrary to this my resolve. Enable me, then, O Lord, to continue firm in it, and to be so fully master of all my desires and impulses as to permit none of them that are evil ever to creep in upon me.

I now freely renounce, therefore, all consent which is contrary to thy will; and I entirely abandon all

freedom of will as often as I shall be allured to evil and be placed in danger of offending thee, and in al that has a tendency to evil.

2. And I purpose, besides, to keep most perfectly in future all thy divine precepts, and the promises I made thee in baptism, or other vows. And I wil also endeavour, as far as by thy grace I am able to imitate thy most holy life, and acquire the habit of all those virtues which please thee the most; and in all things to do thy most just will and to restrain my own, which is inclined to evil, by subjecting it for love of thee, to all my superiors, equals, and inferiors, and finally to enter on the way of perfection by those means which thou, my Master, has shown me, by word and example, in thy holy Gospel.

3. Help me, then, O Lord, for without thy specia aid I cannot follow out and fulfil these my good resolutions. Give me a lively faith, and a strong and constant spirit; that, as thou art unable to sin by nature, so I may be unable to sin by grace.

4. Lastly, vouchsafe, I implore thee, by thy judgment, to accept and approve this declaration of my will, that all things may be and be done to thy glory and honour, and the salvation of my own soul, and my neighbour's, and according to thy most holy will; to which I dedicate and consecrate myself, together with the whole being which thou hast bestowed upon me. Amen.

III

ACT OF HUMILITY AND SELF-KNOWLEDGE

He that humbleth himself shall be exalted.

HUMILITY *is the virtue which represses the desire of excessive exaltation of self above other.*

1. How shall I, my God, when I see thee humblin thyself for love of me, to endure a most shameful death—how, I say, shall a most vile worm of earth like me, dare exalt myself, and not rather hide myself beneath the ground! when I know mysel too, to be so proud and ungrateful, that I believ

no creature could be found that, if it had received from thee as great grace and as many blessings as I have, would not have served thee with far greater zeal and fervour than I. Nay, because I do not enough acknowledge this truth, as it really is, from my heart, I confess that I am most proud; and, in reality, viler than all others; and so, for my vanity and foolish pride, am justly hateful and execrable to thee, my God.

2. Ah me! so blinded am I by my pride, that I know not myself, and see not, O Lord, that the more the gifts I receive from thee, the heavier is my ingratitude, and the greater my sins, and the stricter the account I must render to thee. I am really, therefore, a viler sinner than all others; and I believe that none ever seceded so far from thee as I have done by my offences. Nay, I believe that there are none, not even the greatest of sinners, but would, if they had the assistance that I have, return to thee more quickly, and perhaps love and honour thee ever after with more heartfelt sincerity and affection; but anyhow would grieve more for their sins, and serve thee more faithfully than I do.

3. I am amazed, O Lord, how thou canst endure the sight of a creature so ungrateful to thee as I am. And therefore I think myself wholly unworthy to serve thee, and my prayers to be heard by thee. I am unworthy, because so heedless of thy light, of all grace and heavenly inspirations; and therefore have I long since deserved to be cast out by thee, and left in my darkness and error. I am unworthy, too, because I am so disobedient and refractory, to live among thy faithful ones, and in the house of thy servants; from whom, did they but treat me as I deserve, I should hear nothing but reproaches and rebukes. Nay, it would be but right to remove me far away from intercourse with all men, that I might be sure of infecting none of them with the ulcerous corruptions of my abominable vices.

4. I could wish, too, my utter vileness and wretchedness to be known to everyone, that all, with just loathing, might detest me, and, in their zeal for thy glory, treat me as I deserve.

5. I admire thine inestimable goodness to me, O Lord, that thou hast borne with me till now, and

hast not thrown me into the lowest pit of hell, as by my utter ingratitude to thee I have deserved. Yes, I acknowledge that, because of my ingratitude, I alone, of all thy creatures, am unworthy of the divine care, providence, and love, with which thou favourest all the rest: and I shudder to see myself a thing unspeakably foul, hateful, and abominable; and I beg of thee, O eternal Light! that I may ever make such progress in self-knowledge, as never again perversely to exalt myself above others.

Ah, Lord! out of the bottomless deep of my wretchedness I cry and invoke the deep of thy mercy and goodness. Oh, grant me this grace. Amen.

IV

ACT OF PRAYER TO GOD

Whatever you shall ask the Father in my name, he will give it you.

1. O MY most gracious God and Lord; although by my creation, preservation, redemption, justification special vocation, and natural condition, I am thine, yet thine I wish to be, and am still more by the most express election of my own free will; and, therefore, for no favour will I knock at the gate of any other than thee, who art the fountain and source of all good.

2. Neither ought I to desire, ask, or wish of thee any other thing than what pleases thee best, and most conduces to thy greater glory. But should my will ever happen to be influenced by the desire of anything else, I now hate and detest it, and wish it not to be. And I beg of thy divine Majesty, in such cases, never to hear me. And, therefore, my first and principal prayer to thee, and one that I make to thee with all the earnestness I am able, is that thy most perfect will may be done in me ever but my own be powerless, so that nothing whatever that is not thine may be found in me.

But since my will cannot be wholly inactive, I desire that whatever way it moves, it may move not alone, but, O Lord, ever in union with thine which only is holy and right. Thus, with thy grace

I desire, thus I resolve, and thus I protest before thy heavenly court.

3. As often, then, as I ask anything of thee, O Lord, I intend to ask nothing except through Jesus Christ, thy Son, having my will in perfect conformity with his most holy desires. Therefore, O merciful Father, though mine do not, yet thy Son's gracious desires, at any rate, merit acceptance. Thus thou displayest thy justice to him, and thy mercy to me, and effectest thy own honour and glory. The will of thy most dear Son, O my God, wills, desires, and commands that I should be meek and humble of heart, patient, bountiful, and full of love; it desires me to live to thee, and die to myself. Grant, gracious Father, the fulfilment of this desire of his, which is so good and holy; for so will thy own also be satisfied, to the increase of his honour, praise, and glory, as well as of all the most Holy Trinity.

4. Because, O Lord, I can do no good of myself, grant me the grace to suffer thee to do whatever thou wilt, and for my doing to acquiesce in thine, that thou mayest do in me only that which pleases thee most. And that there may be in me nothing displeasing to thee, adorn me with holy virtues, by giving me increase of faith, hope, and charity, humility of spirit, purity of heart, and all those virtues, gifts, and graces, which thou knowest to be necessary for me, and whatever effect of thy grace thou findest deficient in either my body or soul; that I may be able to please thee better, to serve thee more worthily and faithfully, and to love thee more perfectly.

I beseech thee also to grant me the grace to arrive at the degree of perfection to which thou desirest me from eternity to attain; and to give me also the aids, means, and dispositions necessary for its attainment.

5. Yet more, with all the strength of my soul I beg of thee true contrition for all my sins, and the full remission of them, with the gift henceforth to choose rather to die in my body a thousand times, than once to die in my soul.

6. So good art thou, dearest Lord, and by thy mercy thou thyself so incitest me to pray, that I,

who am dust and ashes, venture to ask, not only for that which thou hast, but for that even which thou art thyself,—though the lowest of thy suppliants, I ask, I say, with all the humility I am able, to enjoy thee singly and alone, to breathe and repose in thee only, and not in any of thy gifts, however excellent, noble, precious, or divine.

7. I ask for the clearest enlightenment of my understanding to know chiefly three things. First to know most perfectly thy most holy will, and to fulfil it entirely. Secondly, to know my own vileness, ingratitude, and unworthiness of all good. Lastly, to have a perfect knowledge of all the moral virtues and their acquirement, that the simple, pure, and sincere love of thee may grow in me more and more.

8. Finally, I beseech thee to be pleased to accept my prayers, not as proceeding from myself, but as it were, inspired by thee, and to unite them with the prayers of thy Son Jesus Christ, of his most holy Mother, of the holy Angels, Apostles, Martyrs, Doctors, Virgins, Confessors, and of all the Saints of the Church, both triumphant and militant, for obtaining, as well for my neighbour as myself, the above-named graces and gifts, both spiritual and corporal: regarding not my person, O Lord, but theirs, whose merits and prayers I offer to thee through Jesus Christ thy Son, from whom proceeds and is derived every meritorious work and every good desire. And may this all turn to the eterna honour and glory of the most glorious Trinity worthy of the utmost adoration and love. Amen.

V

ACT OF RENUNCIATION OF PLEASURES FOR THE PRESERVATION OF CHASTITY

They shall neither marry nor be married, but shall be as the angels of God in heaven.

1. O LORD, most pure and most worthy possessor of the hearts of men, I give thee most cheerfully the entire possession and direct

control of all that I have, by renouncing every earthly affection and sensual delight; so that if I could enjoy all the pleasures of sense, and gratifications of the flesh, which are commonly tasted, and possessed, and desired by all men; and even if I could enjoy these without sin, I would still, nevertheless, with the freest consent, renounce them, and most readily abandon them, just as I renounce and abandon them now, that so I may please thee the more, and the more purely live, and conform myself to thee.

2. I reject, moreover, not only every carnal, but also every sensual delight; of the eyes, for instance, that they may not look upon those objects which appear fair, delightful, or curious in men's eyes, or even upon any created thing whatever that can affect them.

So also I renounce every other delight that my senses might derive from any created thing whatsoever; and with my whole heart I desire this to be fulfilled in me, only that I may delight in thee the more, and become the more acceptable to thee. For when I shall have burst through all ensnaring enticements, and have purged my heart of every earthly taste and delight, then, and not till then, will it conform itself to thee more easily, and unite itself to thy heart, O my dearest Jesus; and so I shall be able to obtain thy happy vision, as thou hast said: Blessed are the clean of heart, for they shall see God. Extinguish in me, then, O Lord, and tear out utterly by the roots, every carnal and sensual appetite.

3. Nay, that I may please thee the more, and the more purely serve thee and love thee, I not only reject all those tastes, pleasures, and delights, but resolve also not to be anxious even for those of the spirit, except so far as they may help to excite in me disgust for what are sensual; that all my delight, pleasure, and consolation may be in thee alone, and in the pleasure of thy most holy will. Amen.

VI

ACT OF RENUNCIATION OF TEMPORAL GOODS FROM LOVE OF POVERTY

Whosoever does not renounce all that he possesses, cannot be my disciple.

1. MY God, who art King of kings, and Lord of lords, I overflow with consolation, and my heart leaps for joy when I reflect that thou art absolute Lord of all things, and of myself also, the last and the least among them all. I give myself, therefore, to none but thee; nor will I have or possess any other thing for my good and treasure but thee; so that, were the possession and dominion of the whole world to be offered me, with all its opulence, splendour, and power, I would reject it at once, as I do now freely and spontaneously reject it; nor it alone, but all other things that the heart of man can desire in this life; and that for love of thee alone.

2. And that none of these may retain a particular hold upon my soul, after I have renounced them all, I profess, O Lord, that if it were thy will that I should now be stripped of the clothing that covers me, and deprived of all my comforts, I could bear it contentedly, in order the more to conform myself to thee, who hast hung naked on the cross for me, and in my nakedness, O Lord Jesus, to please thee more.

If I were to be forcibly thrust out of the house in which I live, and it would please thee more, O Lord, for me to live with the wild beasts in the forest, or to stay in any other mean place whatsoever, I would be content to do it.

3. Should I ever be deprived of the better kinds of food and fruits of the earth, and have nothing but hard bread and water for my sustenance, I will be content, and will thank thee for it; since I do not deserve even that for my many offences. Ah, Lord! impress this truth upon my heart; help me, and let me not have even the smallest affection for

those empty goods of the world, or any created thing, however exquisite and precious; but let all my good, my treasure, and my riches be in thee, and my heart repose in thee alone. Amen.

VII

ACT OF RENUNCIATION OF SELF-WILL FOR OBEDIENCE' SAKE

If any man will come after me, let him take up his cross, and follow me.

1. O GOD of infinite majesty, ruler and prime mover of the universe, whom all things obey, my heart burns with desire whenever I reflect, as I do very often, how I may please thee, and conform myself to thy will in all things; and therefore I now freely and spontaneously offer and resign to thee my whole self; but especially my will, the free possession of which I deliver and make over to thee, since I have no power of my own over anything else. This, therefore, I now subject to thy most holy will, by all things, and in all things, with the fullest practice and exercise of holy obedience, by renouncing plainly, with firm determination, as far as I am able, my own free wish and will.

2. And, relying upon thy grace, I purpose always to obey thee in everything, as well difficult as easy, by embracing anew, and most cheerfully accepting, all thy holy precepts, and as far as is permitted by the nature of my vocation and duty, thy counsels also; desiring that they may be my constant rule, a lamp to my feet, and light to my paths; that thy words may be sweet to my palate, and their fulfilment sweeter than honey and the honeycomb. May thy will be a crown upon my head, and to do what thou, my God, vouchsafest to command, and to counsel us, a chain of gold upon my neck. Henceforward, I will not have my will rebellious to thee ever, even in the least thing, but always so exactly conformed to thine, as to be grieved and tormented by the very thoughts and impulses that may be opposed to it.

3. For love of thee I subject also this will of mine to all my superiors in all the things that are consonant, or not expressly opposed to thy divine law. And be their commands ever so difficult or irksome, by thy aid I propose, nevertheless, to perform them promptly.

4. Ah, Lord! take, take away from me at length entirely my own will, and let there be no mark or trace of my will in me any more, but all that is mine be thine. Burn it out and reduce it to ashes with the hot fire of thy love, that, by the destruction and removal of evil from within me, I may come out at last all pure and acceptable to thee. Amen.

VIII

ASPIRATION OF THE MIND TO GOD

I opened my mouth and panted.

1. WOULD that, O my God! for the boundless love which thou displayest to me, I might love thee in return, as thou deservest and oughtest to be loved.

2. Would that, O my Lord! God of love! infinite goodness! since in thee and by thee only I live, move, and am, my whole life, motion, and being might redound to thy honour and glory.

3. Would that, O Father of mercies! thou wouldst make me such as thy Son merits, and the Holy Ghost desires me to be.

4. I wish to love thee, O Lord, because thou art supremely good; and I wish thee to take care of me only because I am thine, and thy honour is concerned in my preservation. And, therefore, I protest that I will not take any care of myself, as though I belonged to myself, but as belonging to thee; that is, I will love myself not for my own sake, for but thine.

5. May this be agreeable to thee, my God. Accept it, O Lord, for the love of thy most beloved Son, Jesus Christ, my Redeemer, in whom thou art well pleased. Amen.

IX

ACTS TO BE ELICITED FROM ANY GOOD WHICH WE HEAR OF OR SEE IN OUR NEIGHBOUR

I am a partaker with all them that fear thee, and that keep thy commandments.

1. O LORD my God, when I hear or see my neighbour, particularly N., serving thee, and doing or planning any good, I rejoice, and am pleased with it much. I both reckon his good work as my own, and as my own I offer and dedicate it to thee, together with all the good works which all thy saints have done of old, or are still doing in the whole world to thy eternal glory, just as though I had done or were doing them myself.

2. I thank thee, O Lord, for the good inspirations and aids to good thoughts, words, and works, which thou hast given, and givest, as well to this person as to all others my neighbours; and for this I thank thee as much as if a similar favour had been conferred upon my own soul.

3. I likewise enter, and throw myself into the very heart of that person, and of all thy servants, both men and women, that, together with them, I may from my heart perform all that they do, or desire to do, in thy worship and service. For thou knowest, O Lord, that I would fully perform the same, if it were thy wish that I should do so, and wouldst give me the necessary grace, strength, opportunity, and means. And on no account would I suffer any difficulty or apprehension to deter me from its performance.

4. O Lord, I earnestly implore thee to increase in him the good, the grace, the merits, and all the virtues, which thou inspirest him to wish for, and knowest him to want; that he, who already renders thee acceptable service, may yet more perfectly offer thee a service more acceptable still.

5. Lastly, my dear Lord, I entreat of thee, that whoever sees in him this good, may be inflamed by his example to contemplate, and try to effect the same, according to the disposition of thy will, to thy greater service and glory. Amen.

X

ACTS TO BE ELICITED FROM ANY EVIL WHICH WE HEAR OF OR SEE IN OUR NEIGHBOUR

With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again.

1. MY most perfect Lord, when I hear of or see any evil, especially spiritual, in my neighbour, I do my utmost to compassionate human frailty, though common to all; and chiefly I compassionate the failing of this person N. Still I do not believe the fault to be so great as to me it seems, or as it is said to be. Nay, perhaps, it is none at all; for to thy most lucid sight it is not such as it appears to our deceptive vision. Yet, Lord, searcher of our hearts, if there is any fault, I grieve greatly for my brother's fall, but much more for the offence which thou hast received.

2. To supply this failing, and to compensate for that offence to thee, I offer thee the precious blood of Jesus Christ thy Son, who was so greatly humbled and bruised for our sins, and I represent to thee his charity, meekness, and long-suffering amidst our continual failings.

3. But I, too, alas! have done the very same, or woe is me! have offended thee no less in some similar thing. And, but for thy grace, which preserved me, I should have even offended thee still more. With my whole heart, therefore, too, I thank thee for the aid thou hast afforded me for no merits of my own.

4. O Lord, I well know that there is no evil out of which thou canst not elicit a greater good; else thou wouldst not suffer evil to exist. Let, then, this fault turn to thy greater glory, but also to the greater humility and self-knowledge of him who has sinned.

5. Lastly, I pray thee, close to it the eyes of all men, that they may not be emboldened to do the like. Let the force of conscience restrain their tongues from speaking ill of it, that, from a minor

failing, which obtained entrance through human infirmity, there may not spring a graver sin through human deficiency in charity and rectitude. Amen.

XI

ACT OF CHARITY TO BE ELICITED FROM ANYTHING, WHETHER GOOD OR EVIL, IN CREATION

All things work together for good to them that love God.

1. I DERIVE great pleasure, most bountiful Lord, not only from all the love which is rendered thee by all the saints and just persons who are now in this life; but much more from that far purer love with which they embrace thee who are freed from the body, yet still are delayed at the entrance to the heavenly kingdom, and with most earnest expectation await thy presence; and yet more they, both men and angels, who are admitted into the inner courts of happiness, and enjoy thy unclouded vision; highest among whom are the most holy humanity of Jesus Christ our Redeemer, and the most blessed Virgin Mary.

2. Oh, could I love thee with all the affection with which all of them love thee, how willingly and gladly would I do so! But since I am unable, I rejoice at least that they do so who are better able than I, and I wish they may love thee ever more and more, and persevere to eternity in the same love according to thy will.

3. On the other hand, O Lord, I am exceeding grieved and hurt that there are very many others of thy servants who neglect to love thee, and many even who, for thy love, requite thee with injuries. Of thy infinite goodness, O Lord, I beg of thee to forgive them, and to grant them thy grace to amend, and to begin even now to love thee above all things, and in all things to execute thy most holy will.

4. But what shall I say of those, who, though formed by thee to thy image and likeness, and endued with innumerable blessings, yet, infidels and profligate as they are, do not even acknowledge thee when they ought?

Oh, what sorrow should this generate in me, what tears should it excite, O Lord most worthy of love! Cleansed, at least in my intention, O Lord, from my sins, I offer them to thee, such as I desire them to be and thou canst make them, pure and holy to thy honour and glory.

Oh, how great would be my happiness, if I could supply their deficiency, by rendering thee those acts of love which they ought to render thee; and not their deficiency only, but of the bad angels also and of the damned souls, who, instead of love and praise, burn with accursed hate and rage against thee, far worse than the flames of hell. But since for my own part, I cannot sufficiently love and praise thee, in desire at least I supply all, both my own and their deficiency, as well and as far as I can

5. Meantime, it is a great consolation to me to know that thy divine Majesty, by the infinite affection of its own will, makes satisfaction for all, and fulfils all the offices of love, since thou lovest thyself with an infinite love. With the utmost joy therefore, I now humbly exhibit to thee this love and offer it as well for myself as to supply the deficiency of all those who do not, O God, my love my supreme and only Good! Amen.

A PRAYER OF ST. THOMAS AQUINAS MOST PROPER FOR OBTAINING MANY AND GREAT VIRTUES

Grant me, I beseech thee, almighty and merciful God, to desire fervently, to investigate wisely, to acknowledge sincerely, and to fulfil perfectly the things that please thee.

Dispose my state of life to the praise and glory of thy name; give me the knowledge, ability, and will to do what thou requirest of me; and grant me grace to perform it well, to the advancement of my soul's salvation.

Let my way to thee, I beseech thee, be safe, direct and perfect, not failing either in prosperity or adversity, but leaving me unelated by the one, and

undepressed by the other. Let me thank thee in prosperity, and preserve my patience in adversity. Let me be glad or sorry for nothing, except what carries me on to thee, or draws me back from thee. Let me seek to please, and fear to displease, none but thee.

Grant me to do all things in charity, and to count for dead what has nothing to do with thy service. Grant that I may not perform my actions from custom, but with devotion for an offering to thee.

Let all that is transitory be worthless to me for thy sake, and all that is thine precious; but thou, my God, more precious than all. Let every labour that is for thee delight me, and all repose that is not in thee be wearisome to me.

Enable me, dearest Lord, to turn my heart to thee frequently and fervently, and to atone for my faults by sorrow, with purpose of amendment.

Make me, O my God, humble without pretence, merry without dissipation, sorrowful without dejection, sedate without moroseness, active without levity, truthful without duplicity, timid without despair, hopeful in thee without presumption, chaste without taint, to reprove my neighbour without displeasure, and edify him by word and example without pride, to be obedient without contradiction, and patient without murmuring.

Give me, dearest Jesus, a watchful heart, that is to be led away from thee by no curious thoughts; steadfast, to be dragged down from thee by no unworthy affection; dauntless, to be tired out by no tribulation; free, to be enslaved by no pleasure of passion; and upright, to be turned aside by no sinister intention.

Bestow upon me, my dearest Lord, the understanding to know thee, the diligence to seek thee, the wisdom to find thee, the conversation to please thee, the perseverance sweetly and trustfully to await thee, and the confidence happily to embrace thee. Grant me by penance to be pierced with thy sufferings, and by grace to enjoy thy blessings on the way, and by glory at last to possess thy delights in my home. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

CHAPTER V

Other Exercises of the Principal Virtues

From the "Way of Eternal Life."

I

Of Lively Faith

O TRUTH, O Goodness, who art here and everywhere most present with me, I believe thee, and I believe that N., and whatever else has been written, done, and said by thee, is for my instruction; and in the presence of thy court I profess that it is all most certainly true, and that I have no excuse if I do not believe it, and, by thy grace, show not my belief in my conduct.

Thou art most mighty, most wise, and most good, and shall I not believe thee, and embrace these evidences of thy will? They indubitably demand all my belief and my love, whether I listen to reason and the wise, or look into the nature of things. Would that I had ever listened to thee, and had never offended thee, who art all good! Would that I had honoured thee by my life, and by my patience had shown my faith!

But henceforth, in deed and in truth, I will believe thee and love thee for ever. Do for ever with me what seems good to thee, and I, out of the depth of my love for thee, will, by thy grace, do what I know to be thy will, and embrace whatsoever thou hast revealed for my salvation, and all that is thy will, O my life and all my good! Amen.

II

Of Hope

Thou knowest, my God, thou knowest that we are not sufficient to do anything of ourselves, and therefore not this, N., as of ourselves. I, therefore, that am dust and ashes, have recourse to thee, that through thee, and through patience and comfort of the Scriptures, I may have hope, and hoping in

thee may not be confounded. For can it be, O Goodness! that thou callest me thus, and yet wilt reject me? Can it be that thou invitest me thus, and drawest me to follow thee, and yet wilt suffer me to faint in the way?

I know, O Lord, that though unworthy of thy grace (for I find in my members a law that is fighting against the law of my mind), yet by hoping in thee, I shall never be confounded. But, when thou hast given thy Body and Blood to ransom me, and this very day art ready to give me thyself for a pledge of my salvation, and hast prevented me with so many many blessings, N., and hast so often commanded me to ask, and promised to give, when I ask of thee, that I may hope in thee with all my heart, thou wilt surely give it me, O Goodness, O Truth! And though thou kill me, yet will I hope in thee, O my Hope and my Life! And though the encamped armies of this world and all its vanity rise up against me, yet shall it be my part to keep thy law, and to follow thee; for whither, O good Jesus, shall we go away from thee? Art not thou my life, and hast not thou the words of life eternal? Amen.

III

Of Charity

O Charity, my God! give me understanding, and I will learn thy commandments, whether thou speak to my heart by thy Word or by thy works; for, O my salvation and medicine of my soul! thou art most present with me, and, of thy most deep love, teachest me whatever I learn to my salvation. How great is the love with which thou teachest me, though in thy sight I am nothing! Is it that thou hast any need of my goods, that, of thy free love, thou preventest me with thy charity and with so many blessings?

For thou, O eternal Father, so lovedst the world, that thou gavest for it thy only-begotten Son. And thou, most bountiful Jesus, Son of God, so lovedst it, that thou gavedst for me thy own life unto death; and yet can thy commandments, and thy counsels, be burdensome to me? Therefore I will

love thee, O God my strength. Oh, how good for me is it to be united to thee!

What, then, shall be able to separate me from thy love! Shall distress? or famine? or nakedness? or danger? or persecution? or the sword? For thy love is strong as death, and I trust that many waters will not be able to quench charity, the fire, that is, which thou camest to send upon the earth, and which thou vehemently desirest to be kindled. Amen.

IV

For Love of Our Neighbour

O Charity, my God! I believe in thee, hope in thee, and love thee with my whole heart, and my neighbour for thy sake. For by this shall all men know that we are thy disciples, if we have love one for another.

This commandment thou saidst was like to the greatest. For he who loves his neighbour has truly fulfilled the law, and he who loves not abides in death. If, then, we ought above all things, constantly to have mutual charity among ourselves, I wish above all things to preserve it now and ever, and to be thy disciple, to judge no one, to cause no one sorrow by word or deed, but to comfort, help, and cheerfully prefer all men to myself in honour, to love all in thee, and to do to all, even the least, what I would do to thee, O most loving Jesus!

For thou hast said, A new commandment I give to you, that you love one another, as I have loved you. Since, then, thou hast vouchsafed to lay down thy life for us and for me, I ought also and, by thy grace, I desire to sacrifice, for my brethren, not only my money or my convenience, but also my life.

But grant me to love thee, O Lord, not in word only, nor in tongue, but in deed and in truth, that whatsoever I would that men should do to me, I may do to them, or rather to thee, for with what measure I mete thou wilt measure to me again, and wilt give me thyself, who art my hope, my salvation, and my refuge. Amen.

V

Of Spiritual Joy

What joy, my God, have I in this wilderness but thee, who art all good? But alas! thou art both far from me, and near to me, and within me, and I see thee through a glass in a dark manner. What, then, and how great can be my joy, when I sit in this darkness, and see not thy light, O Sun of justice! Nevertheless, I will greatly rejoice in the Lord, and will be joyful in Jesus my God, because after darkness I hope for light.

Oh, that my heart and my flesh would rejoice in thee, the living God! For everywhere I have cause for joy, even in this vale of tears. For every creature is subject to me, and the heavens declare thy glory, and tell me of thy love.

I see placed before my eyes the walls of the heavenly Jerusalem, that I may forget neither thee nor my home. Let my tongue cleave to my jaws, if I do not remember thee. Thou hast given me, O Lord, a delight in thy doings, in the works of thy hands I shall rejoice.

And as I find it written, Delight in the Lord, and he will give thee the requests of thy heart, wilt thou not grant me always to rejoice, and be joyful in thee, my Lord, and in thy glory, and that every knee is bowed to thee? Oh, that I may so rejoice, as firmly to reject the enjoyments of this life, that I may enjoy thee, and with fortitude endure affliction, and whatever else thou appointest me! For I am thine; and as the hart pants after the fountains of water, so my soul pants after thee, O God. Amen.

VI

For Confidence in Dangers

Look upon me, O God, our protector, and be my stay and my refuge; for I believe thee, O Lord, and hope in thee, and love thee with my whole heart. Be not far from me, my God; my God, make haste to my help. Thou hast bought me with thy blood, draw me now with the cords of thy love; for I stand in a slippery place, and am surrounded on every side with snares and pitfalls for my soul.

Oh, who will give me wings like a dove, that I may fly and not faint, that so, by thy grace, I may follow thee my shepherd, and cleave to thee with my whole heart!

Poor man that I am, O Jesus, I am left to thee! Be thou my guardian and helper, for I am an orphan, and can do nothing without thee, O Father of mercies! For thou art my God, my only hope, my protector, the horn of my salvation, and my support. Amen.

VII

Of Gratitude Towards God

I will praise thee, O Lord, with my whole heart; I will relate all thy wonders. For thy knowledge is become wonderful to me, for thy mercy and for thy truth's sake towards me. For whence is this to me, that thou shouldst remember me, and, of thy sweetness and most loving charity, prevent me with so many blessings?

May my tongue cleave to my jaws, if I do not remember thee in the beginning of my joy. For thou art most mighty, and I am nothing but a vapour; thou art light and wisdom, and I am darkness and ignorance; thou art goodness itself, and my justices are as a menstruous rag; and yet thou bestowest these things upon me, and openest thy hand to me, and fillest me with every blessing.

Therefore my heart has uttered a good word, and I speak to thee my works, and dedicate to thee my whole self, that thou mayest do thy will with me in good and in evil, N., in time and in eternity; to thee I deliver myself, for thou hast delivered thyself for me. To thee I give myself, that thou mayest live in me, and I die for thee, and love thee with my whole heart. Amen.

VIII

Another of Gratitude for the Countless Blessings of God

What return shall I make thee, my God, for all the things that thou hast given to me—my heart, my body, and my soul? For I believe thee,

hope in thee, and love thee truly with my whole heart.

Behold, I will pay thee my vows, O my Lord, in the sight of all the people, and I hope that, as thou hast enabled me to conceive these desires, N., thou wilt also enable me to accomplish them.

Thy many blessings are my assurance, thy Body and Blood, but, above all, thy charity is my pledge, that thou wilt not leave me, nor forsake me. Let the people praise thee, O God, let all the people praise thee!

Let my mouth be filled with thy praise, that I may sing thy glory, thy greatness, all the day long. I will bless thee, O Lord, at all times, not with my lips only, but also by my works. Oh, that my light may so shine before men, that they may see my good works, and glorify thee who art in heaven! Amen.

IX

For the Affection of Resignation

O Christ Jesus! my refuge, my Lord, I believe and hope in thee, and love thee with my whole heart. And as in thee we live, move, and are, to thee for ever, from this moment, will I live, move, and be.

For beside thee what have I in heaven, and what do I desire upon earth? If anything there be, with my whole heart I reject it, that I may love thee with my whole soul. And what indeed can we wretched creatures wish for beyond thee, for in thee alone we possess all things? Behold, in this, N., thou hast set before me water and fire, death and life, cause for sorrow and for joy, for hope and for fear. What shall I wish for or be afraid of? To what shall I reach out my hand? I know not my going out or my coming in. I know them not, O Jesus; thou knowest them; do with me what thou pleasest, with my whole heart I am thine.

Whether in death or in life, my lots are in thy hands; to thee will I lift up my eyes and raise my hands to the holy places; for ever, for ever will I bless thee, O Lord.

O my only hope! Christ Jesus, my God, thy

will be done on earth as it is in heaven. Be done, be done, not what I will, but what thou wilt. Behold, I am become as it were a beast before thee, and I am always with thee; therefore, in all matters, both public and private, henceforward for ever I cast upon thee all my care; for I know, O thrice greatest God, that both the one and the other, and myself also, are objects of thy care. Though thou knowest me and my nothingness, keep me, I beseech thee, for thy own sake, as the apple of thy eye, and protect me under the shadow of thy wings.

What, though there is no evil in the city which thou hast not done, why, my most loving Lord, should I complain? Be done, be done thy will; and if there is no good but what comes from thee, shall I look to any but thee? My God, I will wait with silence for thy salvation, and will love thee with my whole heart. Amen.

X

For the Affection of Humility

Thou commandest me, good Master, to learn of thee, that I may be meek and humble of heart. How, then, I ask, is it that I deceive myself, when I am nothing but a vapour, and ignorant whether I deserve thy hatred or thy love? If I am nothing, if I have nothing that I have not received, and if all things are thine, to whom can I prefer myself? Every best gift, and every perfect gift is from above, coming down from the Father of lights. And thanks be to God, thanks be to God, thanks be to God, I see what I am, where I am, and of what character; ah! where, what doing, or able to do may I be this day? All that I do of myself will be evil; or if I do any good, it will be through thee; for we are not sufficient to do anything of ourselves, as of ourselves, but our sufficiency is from thee, and thou hast wrought in us all our works. Shall the axe, then, boast itself against him that cuts with it, and before thee, thrice greatest God, who exaltest the humble, and despisest the proud, angels though they be, in the conceit of their heart, and humblest every proud one? By thy grace I desire, therefore, to sit down with thee in the lowest place;

to complain of nothing, for thou hast done all things with true judgment; to envy none, for of thee, and in thee, and by thee are all things, O God of my heart, and my all! Amen.

XI

For Contempt of Earthly Things

O eternal Wisdom, O Truth, O good Master! who hast uttered to us things hidden from the foundation of the world, grant me to have one mind with thee, one speech. Let me call blessed the poor, the meek, the patient, the peacemakers whom thou hast so called, and are with thee for ever as thy so many Saints and Elect.

Grant me, O my God, to think as thou dost of the world and its concupiscence; for do not all things that exist pass away like a ship, a flower, a bird, a stream, a smoke, and a vapour? For what and where are they now, who, from the foundation of the world, or even a century ago, have inhabited this spot, city, or country? Where will they be, then, ere long, who are now alive? These too will pass away, like those who have passed already, and of whom no vestige is to be found.

Vanity of vanities, and all is vanity. I know it, I know it, and thou only art Truth, thou only art Goodness, whom I love above all things, for whom I forsake all things. For what profit is it to me or to any man to gain the whole world, and suffer the loss of our own soul? What profit is it?

For true it is, that the eye is not satisfied with seeing, nor the ear filled with hearing, nor the soul with all these earthly things, for almost all things without us are within us only by knowledge; nay, the soul rests as much in opinion as in reality, nor can my heart rest in anything at all, unless it rest in thee.

Why, then, do I run after a vain thing, and beat the air? Why do I seek the day, or revere the judgment of any man? To me it is a very small thing to be judged by anyone, or by man's day.

But why need I seek other things, which cannot satisfy me, and which, if I seek thee first, thou wilt

add to me of thyself? They err, therefore, who trust in a mere nothing and speak vanities, who have conceived labour and brought forth iniquity, who have broken the eggs of asps and have woven the webs of spiders. Therefore, as thou hast said, Unless a man renounce all that he has, he cannot be my disciple, I renounce all, and adhere to thee, my God, who art all good. Amen.

XII

For Poverty

O King of kings and Lord of lords! who art here present with me, and preservest me everywhere, hast not thou, O Truth, truly said, Blessed are the poor in spirit? And can I not wish to be blessed, and to possess thy kingdom, and to be like thee, my King and my God, and hereafter to sit with thee and judge with thee? True it is that thou hast chosen the poor in this world, and art wont to hear the desire of the poor.

Choose me, therefore, and hear me; for behold, in affection at least, for thy sake, I sincerely renounce, with my whole heart, all things, great and small, that I may be able to say, Behold, we have left all things, and have followed thee; what, therefore, shall we have? What? Doubtless the greatest treasure in heaven. And what is that? Thou, thyself, most loving Jesus; for thou art my treasure, in whom is my heart and all my desire.

Naked came I out of my mother's womb, and naked shall I return thither; and naked I desire to follow thee, O Jesus, who wast naked thyself, and to be perfect, and sell all, that in thee I may find here and ever, a hundredfold, and all things. Amen.

XIII

For Obedience

Thou hast humbled thyself, O Lord, my God and my King, by becoming obedient to death, even to the death of the cross, that I might learn of thee to be meek and humble of heart; and shall I not follow thee when thou so invitest me? Shall I

not listen to thee when thou sayest, He that hears you hears me; he that despises you despises me?

By thy grace I will follow thee. Better indeed is obedience than sacrifices, and to hearken rather than to offer the fat of rams; because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey. By thy grace, therefore, I will be subject to every creature for thy sake, especially to my superiors, whether they are good or froward; and will freely sacrifice to thee, who wast offered for my sins, and bruised for my iniquities, that my own will may be found in none of my works.

And as Abraham did not, neither will I inquire why thou hast commanded me, for thou art eternal Wisdom, and I a child that know not my coming in and my going out. Thou art infinite goodness, yet thou vouchsafest to take care of me, as though none existed but me, and I know that an obedient man shall speak of victory.

What, then, O Lord Jesus, my Redeemer, what wilt thou have me to do? My heart is ready, my heart is ready; give what thou commandest, and command what thou wilt of thy servant, the son of thy handmaid. For I am come to do thy will, O my God, and have wished, and wish still, thy law to be in the midst of my heart. Amen.

XIV

For Chastity

O Jesus Christ, Son of a Virgin, most beloved of my soul, whose eyes behold me in every place, blessed, truly blessed are the clean of heart, for they shall see thee; this alone is my wish, and all my desire.

I have heard thy Preacher say, He that loves cleanness of heart, for the grace of his lips shall have the king for his friend. I love it, therefore, that thou mayest be my friend, my most loving Lord, who hast given me grace to take the word, which all do not take, not to marry, but to be as an angel of God, careful only for the things which belong to my Lord, that my soul being all fair and

without spot or wrinkle, may merit to hear hereafter, Come, come from Libanus, my sister; my spouse, come, thou shalt be crowned.

But because I know that I cannot otherwise be continent unless thou give it me, O God, by the bowels of thy mercy, I beseech thee, preserve my soul, for I am holy, that by avoiding those occasions and conversation, N., and by keeping a strict watch over my senses, I may escape that fire which devours to utter destruction, but may burn with the fire of thy love, for the kindling of which thou hadst so fierce a longing. Amen.

XV

For Patience

I hear thee, most patient Jesus, and see thee, as it were, most present with me, a man of sorrows and acquainted with infirmity. I hear thee telling me, by word and example, that in my patience I should possess my soul. If any man will come after me, let him take up his cross and follow me.

I desire, therefore, to take up my cross and follow thee. For I know that thou wilt not suffer me to be tempted above that I am able. Thou knowest my strength; the burden of the beast that I am become to thee. And I know that good things and evil, poverty and riches, are from thee, my God, and there is no evil in a city which the Lord has not done. And if we have received good things at thy hand, why should we not receive evil?

I will bear thy anger, O Lord, for I have sinned against thee; as the apostle exhorts me, I will count it all joy when I shall fall into divers temptations. And I will think of thee, most loving Jesus, who hast endured for me such opposition against thyself, that my patience may be found far more precious than gold, to the praise and glory of thy name, who hast suffered so much and so greatly for me, that thou mightst enter into thy glory. And I hope that this, N., which is momentary, and light of our tribulation, will work for us above measure exceedingly an eternal weight of glory. Amen.

XVI

For Abstinence

O eternal Wisdom ! can it be that our ears tingle not even now in hearing that first command of thine, which thou gavest to the first man while he was yet holy: In what day soever thou shalt eat of it, thou shalt die the death; and are we yet willing to listen to our Eve, to give way to this our vilest enemy, and to obey our belly as a god ? to eat, and never be satisfied with the husks of swine ? The just eats and fills his soul, but the belly of the wicked is never to be filled. Does not everyone that strives for the mastery refrain himself from all things; and they indeed, that they may receive a corruptible crown, but we an incorruptible ?

Therefore I will not, for the love of thee, who for me wast hungry and thirsty forty days, and wast given gall and vinegar to drink upon the cross, I will not, for the sake of so very worthless a thing as meat, and for a momentary pleasure, destroy thy work, O my God; but, if it be thy will, O Lord, I will gladly follow thee with the Nazarites, and drink no wine nor strong drink, in which there is luxury; but with Daniel and Elias, John, and all thy saints, I desire to live to thee, soberly, and justly, and godly, and to wait for the blessed hope and advent of thy glory, O God, my sufficiency, who indeed art all my good. Amen.

XVII

For Renewal of Spiritual Fervour

O Lord Jesus, my King and my God, thou, for my sake, wert in labours from thy youth: all thy elect bear the burden of the day and the heat; the sun, stars, elements, thy creatures all serve me, that I may serve thee. What is there that the children of this world would not do for its most worthless goods ? How they toil and torment themselves for honour, which is a smoke, and pleasure, which is a shadow ! And shall I thy servant, who am bought at so great a price, hired at such high wages, stand

here all the day idle? No, gladly will I take upon me thy sweet yoke and light burden. I will bear thee and glorify thee in my body; and whatever my hand is able to do, by thy grace I will do for thee earnestly, who workest thus for me, all in all, and hast thus wrought my salvation in the midst of the earth. For he that sows sparingly shall also reap sparingly; but if we are not weary in well-doing, oh! how abundantly shall we reap in due time, and carry our sheaves with joyfulness! Then shall we be satisfied with the plenty of thy house, and eat bread in thy kingdom for ever, if, in this brief moment of life, we do violence to thy kingdom, and eat bread in the sweat of our brow.

Why, then, does my slothful hand work poverty, when the hand of the industrious gets riches? I hear one who says, He that gathers in the harvest is a wise son, but he that snorts in the summer is the son of confusion. Behold, now is the acceptable time, and the present life is the time of harvest; now is the day of salvation, during which we may gather many sheaves of merits and of thy grace; but the winter will come, in which none will be able to work. For death is not slow, and time flies, that cannot be recalled. Grant me not to forget the one or the other, but to labour by good works to make sure my calling, that I may not begin to be lukewarm, and thou begin also to vomit me out of thy mouth. Amen.

XVIII

For Mortification of Curiosity

O Lord Jesus Christ, in whom are hid all the treasures of knowledge and wisdom, oh, that I may know thee, know myself! Oh, that I may know thy will. For that knowledge only is sufficient for me by which I may be wise and be saved; and many know thee, see thee, and in thee possess all things, and this the more and the more perfectly the less vain curiosity here has distracted me to different things. For one thing is necessary, and that is eternal life, that we may know thee alone.

Are these things true? Do I believe thee with

a lively faith? And do I live, think, speak, and act in thy presence, like one who believes them? And do I hope in thee, the only hope? and do I love thee, O infinite goodness, who art here most present with me?

I do believe, Lord; help my unbelief. I hope in thee alone, and I know that I shall not be confounded; for vanity of vanities, and all is vanity; and as, for love of thee, I am above all things sorry that I have offended thee, so with my whole heart I love thee above all things. And what is there now that can separate me from thee, O Jesus, O my life, O charity most lovely, O God of my heart and my all! Why, then, my soul, should I seek to inquire into things that are too high for me, and above my ability? Why should I turn my eyes to vanity, and not to thee, O Jesus! in whom alone is our salvation? But, alas, the ground of our heart, through negligence left uncultivated, brings forth thorns and briers; and our soul, finding no rest in itself, is constrained to wander abroad; and when it slackens in looking into itself, its carelessness of self makes it curious about other things. And yet all wisdom, and knowledge, and experience is vain, which does not profit for eternity. What is it, then, but affliction of the spirit, which cannot be satisfied, nor find rest in any creature, but in thee only, in whom are all things? Oh, happy is the soul to which thou only art all things, that sees in thee all, that receives from thee all, and directs to thee all, O God of my heart and my all! Amen.

XIX

For Peace and Tranquillity of Soul

(To be used frequently by pious persons.)

The peace of God surpasses all understanding. I acknowledge, O Lord Jesus, most present to me, that thy place is in peace! Thou, who art our peace, our centre, and our rest, thou only art all my good. What, then, do I wish or hope for now beside thee? What have I to fear or sorrow for out of thee? Thou art my love, thou art my fear.

Stay with me, O Lord, I beseech thee, and let

my soul repose in thee, and delight in thee; for what is there to be compared to the peace which is in thee, since it surpasses all understanding? That secure and quiet mind, in which thou dwellest, is better than a continual feast.

Forbid it, then, O Lord, that this thing, N., should trouble me, or that without thee I should pursue this thing, or lament the loss of that. For nothing can bring me any good, if I want thy peace; and what else can I want, if I have thee, who art all good? Why, for filth and thorns like these, N., lose thee, man's highest good; thee, I say, the peace of my soul? Let the children of this world have what they please, but I will be glad in thee, and be joyful in God my Jesus. And when thou hast scattered this cloud of vanity, and shown me the light of thy will, I hope and most humbly pray that thy peace and serenity may fill and rejoice my heart. Though I had all things, should I not be nothing, and have nothing with it all, if I had not thee? and ought I not to renounce all things, if I would be thy disciple? Why, then, have them at all, if I cannot have thee with them, if they would take away or lessen my only good, the peace of my soul? And yet it is that our hearts may rest in them, that they are desired and pursued. But in this who has ever succeeded? Nay, the heart is restless ever, until it has found rest in thee alone. For, being capable of enjoying the highest good, it cannot be filled and satisfied with anything short of thee.

This I know, this I believe; this bygone ages and all creatures declare.

But why not reject that good? Why not admit that evil, which, while it is at a distance, and without the walls, disquiets my soul, like an enemy, by its very bearing and look? Forbid it, O Lord; avert it from thy servant, whose peace and all whose good is indeed to rest entirely in thy will. Thou knowest what is best, both in public and private, for the glory of thy name, and for my own salvation; but since I know it not, why do I hope or fear, why grieve or rejoice, save only in thy will?

Well I know that, come what may, nothing will happen, not a hair of my head will perish, not a leaf of a tree, not a grain of sand will stir without thy

providence; so that I ought never to be surprised by, nor complain of, any event, for it is thy will that it shall be done; nay, mine too; because I have so often resigned it to thee, as I now resign it to thee again, to whom, with all things else, I entirely belong. Therefore, O eternal Wisdom, I most humbly beseech thee never to do, or permit anything to be done, according to my foolish will; but rather let all things happen to me according to thy word and pleasure. Thy will alone is the most prosperous wind, by aid of which may I be able to arrive safe, amid the many billows of this life, to the harbour of salvation and a happy eternity! Amen.

XX

On the Right Use of Wealth

Read, O ye rich, and understand.

Most useful for the rich in this world, that they may have this *woe to the rich* changed into the beatitude of the poor.

O most bountiful God, to whom the world with its fulness belongs, who hast no need of our goods, but distributest thy goods so largely to us; I acknowledge that from thy bountiful hand I received those goods that I have.

But are they really goods? Tell me, I beseech thee, O good Jesus, eternal Truth, why these words of thine wound and disquiet me, Woe to you that are rich, for you have your consolation. Thou testifiest of the rich man that he received good things in his lifetime, but in the end was buried in hell.

Is it thus that we glory in these good things, and call those who have them happy, though thou, the eternal Truth, denouncest to them WOE? Nay, more: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again, It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

Are these things true? Yes, most true indeed, for they are the words of the eternal Truth. How, then, is it that we call them goods, and with so much anxiety try to procure them? Is it that they

will make their possessors good, and more acceptable to thee, the highest Good? But I hear that it is not the rich, but the poor whom thou hast chosen in this world. And: If thou be rich, thou shalt not be free from sin. And again: They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which plunge men into perdition.

But they help us, perhaps, to serve thee more easily. Yet I hear: You cannot serve God and Mammon, and again: He that loves gold shall not be justified, for there is not a more wicked thing than to love money; and again: Blessed is the man that has not gone after gold, nor put his trust in money, nor in treasures. The poor in spirit, too, thou pronouncest blessed, for theirs is the kingdom of heaven.

Oh, voice of the Lord, that breakest the cedars, and discoverest the thick woods! Do I believe this, O my God? Do I truly believe thee, O eternal Truth? Ah, how wretched am I, to be brought into such danger by the fleeting goods that for a brief moment are lent to me, as possibly to be separated by them from thee, my greatest good, and plunged into perdition, and the worst of misfortunes!

What shall I do to thee, O keeper of men? Why hast thou placed me in so slippery a state and position? What shall I do, that by temporal goods I may not lose the eternal? Thou commandest me not to set my heart upon riches; if they abound, not to be high-minded; to honour thee with my substance, or rather with thine; for I brought nothing into this world, and certainly can carry nothing out. I am thy steward; but when thou comest, alas! to reckon with thy servant, how can it be that I shall be found faithful?

Difficulties surround me on every side. But behold, I know what I will do. Rather than perish eternally, I will cast all away for thy sake, and thou wilt repay it me with what is far better. Strait is the way, and narrow is the gate; but, rather than be shut out from thee, most gladly will I lay down, or rather lay up with thee my all. For I know that thou, who keepest thyself for me, art able to keep

that which I deposit with thee, O my God and my all!

Thou hast said, O eternal Truth, not to religious and monks only, but to every Christian: Unless a man (in affection at least) renounce all that he possesses, he cannot be my disciple.

Therefore I renounce all, and, by the bowels of thy mercy, I most humbly beseech thee, enable me to be thy disciple, O Lord, our salvation and our life! Thou delightest not in the death and perdition of anyone; take, therefore, away from me the concupiscence of the eyes, and accept this my desire, by which I renounce in my soul's affection, and am ready to renounce in effect all things rather than offend thee; and to be poor with Lazarus, rather than be rich with the glutton.

Therefore, I cheerfully offer thee my heart and my all; that is, thy own. Dispose of them as thou pleasest; for if they are thine, as indeed they are, I am unjust if I usurp thy right. So be it, then, whether I am deprived of them by the violence of men, the ruin of wars, the malice of Satan, injury from weather, or any other accident, I will look to thee alone, and will say patiently and humbly with Job: The Lord gave, and the Lord has taken away; blessed be the name of the Lord.

If a poor man, or rather thou thyself by the mouth of a poor man, ask of me assistance, I will cheerfully give it, for thou askest back thy own; and yet (which is merely thy charity) thou promisest me for it a hundredfold. Can I, then, distrust thee, or ever send anyone empty and sorrowful away? By no means; so I resolve before thee, and the heavenly court.

Whatever I know too from reason, the counsel of the wise, or thy own inspiration, to be for thy greater (not my) glory, that I am ready to do. What I must give up once at my death, I had rather give up, from affection, now for thy sake. What is to be lost I am willing to lose now, that it may be kept by thee for thyself, and so for me. I now renounce all things that I may be thy disciple.

What if worldlings do not understand this, whose practice it is to lay up treasures here, to join house to house, to advance their families, to live

in splendour, to walk in great matters, to seek great name! Oh, that by thy grace, I at least may desire to be among thy disciples and faithful stewards, as one who am shortly to give an account of my stewardship, and to answer to thy inquiry why I have not put out thy talents to interest, for thee I cannot deceive! I know what I should require of my own servant; I know what thou will require of me. Oh, let me not be a servant that knoweth his Lord's will, and yet doth it not!

With my whole heart, therefore, I give thee myself and all that I have. In affection, now behold I am a poor man. Behold, I have left all, and follow thee. What, therefore, shall I have? Thee, my God, and all my good.

Thou art my exceeding great reward; thou art my portion and my inheritance; and why should it not content me? Nay, even now thou gives me thyself, that is, thy Body and Blood, and promisest me besides a hundredfold, and eternal life. I believe thee, for thou art truth, and every man is a liar; I believe thee, for thou art goodness supreme and canst not be outdone in thy bounty; for we do but render to thee what is really thine. Accept it, O God of my heart, for with sincerity of heart I offer it; and, whenever thou pleasest, receive me poor in this world's goods, but rich in thy gifts into thy everlasting dwellings. Amen.

CHAPTER VI

Morning and Evening Exercises

MORNING EXERCISE

TO pass the day with rectitude and piety, it is most important to begin it well. When, therefore thou awakest in the morning, begin the day at once with recollection of God, and take care that no other than God has the first-fruits of thy actions and thoughts. No day will go with thee ill or unhappily which thou beginnest in favour with God; for what but good can proceed from the fountain of all good?

THE FIVE POINTS OF THE MORNING EXERCISE

(1) Be thankful. (2) Offer up thy heart. (3) The day—Arrange for work. (4) Shun sin. (5) For succour pray.

I. Thanksgiving

O eternal God, from the inmost depths of my heart I praise thee and thank thee, because thou hast created me to thy image, and redeemed me with the precious blood of thy Son; and besides thy other countless blessings, hast mercifully preserved me hitherto, and brought me safe to the beginning of this day, keeping me in the night from all danger and harm. What return, O Lord, shall I make thee for these and all thy other favours to me?

II. Oblation of Self

Behold, O Lord, I cheerfully offer thee all that I have, for thou hast given it me all: my body, soul, their respective powers, all the thoughts, words, and actions of this day, I dedicate purely and entirely to the greater glory of thy name; that thy ever-blessed name may be praised and glorified in all of them, in union with all the works that our Saviour wrought upon earth, with the most perfect charity, for our salvation; that out of the abundance of the merits of thy only-begotten Son, in whom thou art well-pleased, my infirmity may be aided and my deficiency supplied.

III. Regulation of Conduct

But what wilt thou have me do to please thee? I know, O Lord, that we must render thee a strict account of our whole lifetime, when thou shalt come to reckon with thy servants. I do right, therefore, to fear all my works, knowing that thou dost not spare the offender; and ignorant at what hour thou wilt come and summon me to give an account of my stewardship; and what if it should be to-day? Therefore, as by thy grace I live in this state, N. and office N., I will apply myself more diligently to the works and occupations, as N. and N., that are agreeable to my vocation; and

I will endeavour to do all things decently and according to order.

And because thou commandest me to seek first the kingdom of God, I will devote myself less unsparingly to the cares of exterior business, that may not want for time for the greatest of all business the care of my eternal salvation. For I know the vanity of pursuing and gaining all things, and yet losing thee, the only supreme good. No, rather shall my soul seek thee before all things, and in all things, O my God and my all!

IV. Avoidance of Sin

Oh, that my ways, O Lord, may this day be directed to keep thy justifications! It is, indeed, no pleasure to me to walk in hard ways, the ways of sinners, in which there is nothing but destruction and unhappiness, for although at first they seem good, yet their end leads to death. I have sworn and am determined to keep the judgments of thy justice. I have said I will take heed to my ways that I sin not with my tongue; I will turn away my eyes, that they may not behold vanity. And oh that with all watchfulness I may keep my heart! I know that these occasions, N. and N., have often been hurtful to me, and how shall I expose myself to the same danger again to-day? No, O Lord, for love of thee I will not, for my soul desires to please, serve, and adhere to thee alone.

V. Prayer for Divine Grace

But, O Lord, to what purpose have I this wish, if thou give me not the power to accomplish it? 'Tis in vain that man proposes, if he is not disposed by thy grace. Thou knowest my frailty, that I am poor and miserable, and that without thee, I am unable to do, or even think, anything at all, but that from thee alone is all my sufficiency. Rise up therefore, to help me, and by thy powerful grace give me strength successfully to accomplish the good that I wish.

And thou too, O most holy Virgin, Mother of God, and my special patroness! take upon thee the care of thy client, and shew thyself a mother. And

thou, O my angel guardian! who by command of the divine goodness hast taken upon thee my charge; and you, O holy Patrons, N. N., who are specially dear to me, faithfully assist your client this day, and direct him into the way of salvation. By your prayers and merits obtain for me, I beseech you, of God, by the guidance of his grace, so to live this day that I may live with you, rejoice with you, and praise God with you in eternity. Amen.

An Exercise of Great Merit and Efficacy, or Heroic Act and Compact to be entered into with GOD

From Philip Rovenius, Archbishop of Philippi, Vicar of Holland, in his Institutes of Christian Piety, and F. Martin, of the Mother of God, of the Order of Barefooted Carmelites, in his Practice of Christian Philosophy, who may be more fully consulted on the force and excellence of this sort of exercise.

A good person who desires to praise God without ceasing, and with little labour to gain much merit, may enter into such a compact as this with God. At certain fixed signs, as the sound of a bell, the sight of the sky, the striking the breast, etc. (for signs may be taken and multiplied at will), he may wish for, and take satisfaction in, whatever work that is good and pleasing to God which has ever been, or is on that day, or will, or can ever be done hereafter. Again, he may at all such times wish to offer himself to God, mourn for his sins, renew vows previously made, adore or praise God, or otherwise unite himself anew to Him.

To what an enormous amount of guilt would one bind himself who were to resolve that, whenever he heard a bell, or looked at the sky, he would wish confirmed, and take satisfaction in all the evil ever done, and hereafter to be done! Can that which is of such efficacy in the case of what is bad fail to possess a large amount of virtue and merit in its application to good? Of such a compact the following is a formula:

O most bountiful Father of mercies, my God, my Lord, and my Creator! From thee, by thee, and in thee, are all things; for in thee we live, move, and are, and, therefore, in right of thy supreme

dominion all things serve thee. Hence it is that I also am thine, as I now give thee myself, by a perpetual engagement to be thy servant for ever; that every moment of my life, and all that is within me and around me, may bless thy name. But as the necessities of this life do not admit of my mind being incessantly occupied in thy praises, I desire, O Lord, to establish with thee this compact.

Whenever I look up to the sky, or strike my breast, or behold a sacred image; whenever I hear the clock strike, or the bell ringing for Mass, or for the elevation of the most sacred Host, or take in my hand a rosary or a book; whenever I feel myself tempted by the flesh, the world, and the devil, in anything affecting faith, hope, charity, chastity, patience, humility, or other virtue, I declare once for all that I wish to make and exercise, in the best form and manner possible, these acts following, though I may not perhaps at the time recollect my having to do so.

On such occasions I say from my heart I rejoice and give thee joy for thy infinite perfections—that thou art who art, a God supremely powerful, wise, good, merciful, just, and all perfect, the supreme good of the rational creature; that thou needest nothing, for thou art happy in thyself, and sufficient for thyself, while all our sufficiency is from thee.

I rejoice, too, O Lord, for the good works ever heretofore, this day, or hereafter to be done for the love of thee, and for all others which could be done by those creatures whom thou hast or couldst have created; and this with all the perfection of which I am capable.

I rejoice for what our Lord Jesus Christ, the Virgin Mary, the holy Angels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, all the Saints, and all the Faithful have done for thy glory; for the love they will eternally bear thee, and the praise they will give thee for ever.

I offer thee all the sacrifices of the holy Mass, hitherto and hereafter to be celebrated in the Church even to the consummation of the world; and this with the intention of adoring and praising thee as a God of supreme majesty, power, wisdom, and good-

ness, as well as of giving thee thanks, of propitiating thee, and of obtaining from thee the blessings of grace and glory.

From my heart, too, for love of thee, I am sorry for all and each of my sins. Of thy infinite mercy I hope for forgiveness. And, by thy grace, I purpose never more to offend thee.

I am sorry, too, for the many sins committed, by what persons soever, from the beginning of the world until now, and for the heavy offence they have given thee. From my heart I wish that my blood could in some degree compensate for them. Oh, that every moment of eternity the holy Angels and all the blessed might render thee a thousand acts of obedience for every sin!

For love of thee, I forgive from my heart all who have in any way whatever offended or injured me, and for every offence I wish they may obtain of thee some especial favour or blessing; and oh, that they may never themselves incur thy displeasure!

Into thy hands I commit myself and all that I have, especially the end for which I live, that thou mayest dispose of me, in time and in eternity, as a thing entirely thy own, as thou pleasest and determinest to be for thy greater glory.

Lastly, I offer thee, and in the way most acceptable to thee, whatsoever I best can, but chiefly the life, passion, and blood of our Lord Jesus Christ, in thanksgiving for all the blessings of body and soul which I have hitherto received, or shall hereafter receive from thee; especially the charity with which thou hast loved me from all eternity, and for obtaining the gift of perseverance, that I may be inseparably united to thee.

This very act, in all its parts, with all that they implicitly contain, I wish confirmed whenever I make any of the signs which I have already or may hereafter have resolved upon; nay, every time that any creatures are, or could be, brought into existence by thee; whenever I draw my breath, and, lastly, as often as such acts or events can possibly or imaginably be repeated or multiplied, and this purely for love of thee, and for all conceivable ends that are holy and good.

What I have said, O Lord, I wish said, done,

accepted, and confirmed, with the utmost permissible fruit, affection, and effect.

The exercise of this act once in the day in its longer form is sufficient. Particularly should it be made in the morning, and before or after Mass ; but it should be very often repeated at the set signals, as this may be effected without difficulty by the mere mental direction to it of a single thought, and also by saying, O Jesus ! *or,* O my God and my all !

A VERY USEFUL PRAYER

For recommending in the morning our actions and all things to God, and uniting them to the merits of Christ.

From the German prayers of Blessed Peter Canisius, of the Society of Jesus.

With my whole heart I praise thee and thank thee, O Lord my God, for creating me to thy own image when I was nothing, that I might be capable of enjoying the eternal and supreme good, that is, thyself. And when I was a lost child of wrath, under sentence of the eternal curse, for that thou didst redeem me, notwithstanding by the force of thy immeasurable love, by thy most holy life and passion, thy death and precious blood.

Since, then, it is from thy hand alone that I receive all the good that I possess, I cheerfully offer it in return, and also my whole self, to the praise and glory of thy supreme majesty for ever.

Then, when I was unworthy of any grace or blessing, nay, full of uncleanness, and worthy of punishment, how graciously thou bestowedst upon me the Holy Ghost, together with his gifts; and besides all this, preparedst for me in heaven eternal blessings and joys !

I beseech thee also, by thy infinite goodness, O most gracious Saviour Jesus Christ ! to keep me this day from all sin, that I may not lose thy grace but may devote my heart, and all my intentions my understanding, and my will, with all the powers of my body and soul, to thy honour and worship alone; that my thoughts, words, and works may please thee in every respect.

But because, from my utter imperfection, I am not sufficient to do, no, nor even think anything of myself that can be acceptable in the sight of thy divine majesty, meritorious or profitable to myself, for all our sufficiency is of thee; vouchsafe, I most humbly implore thee, to succour my deficiency or poverty out of the infinite abundance of thy charity, and the inexhaustible treasure of thy merits.

Thus, then, I now finally offer and recommend to thee, O Lord Jesus Christ, my works that are most worthless and vile in themselves, to be by thee united to the most worthy and holy works of thy whole life, done in the most ardent and perfect charity, with which thou wroughtest all things for our salvation in the midst of the earth, according to the will, and for the glory of thy eternal Father.

Lastly, whatever is necessary for me to do or suffer this day, I pray thee not only mercifully to accept, but also, by thy most holy incarnation, life, passion, and death, to make meritorious and saving in its effect, that my soul's salvation may be more and more advanced by it, and my whole life be more perfectly conformed to the example of thy most holy life and passion; that thus I may be more fitted to promote my neighbour's salvation, and to maintain with him peace and charity; but above all, that I may be able with my whole heart to promote and accomplish the will, service, and love of thy divine Majesty. Amen.

Benediction for Morning and Evening

From the Same.

The peace of our Lord Jesus Christ, and the efficacy of his most Sacred Passion; the sign of the holy Cross with its triumphal title, Jesus of Nazareth the King of the Jews; the integrity of the most blessed Virgin Mary; the protection of the holy Angels, especially my guardian, and the suffrages of all God's elect, be between me and all my enemies, visible and invisible, now, and at the hour of my death. Amen. In the name of the Father, and the Son, and of the Holy Ghost. Amen.

EVENING EXERCISE

At night, when going to bed, take care not to forget God, by whose favour thou hast lived through the day and thy life hitherto. Remember, too, that it may be thou wilt not live till morning, unless this night thou make thy peace with God. Thy very bed, in fact, in which, as in the tomb, thou layest thy body to rest, in a manner reminds thee of death. And what is sleep itself, but the brother and image of death? He is over rash who, with God offended and unreconciled, ventures to commit himself to the night's sleep. Rather prepare thyself for thy night's rest as though one whispered in thy ear: This night shall they require of thee thy soul. And therefore remember to pray with the Prophet: Enlighten my eyes, that I never sleep in death, lest at any time my enemy say, I have prevailed against him.

THE FIVE POINTS OF THE EVENING EXERCISE.

(1) Thank God. (2) Ask light. (3) Thy heart examine well. (4) Ask pardon of thy faults. (5) All ill repel.

I. Thanksgiving

O infinite goodness, I thank thee from the bottom of my heart for all the blessings which, this day, and during my whole life, thou hast so bountifully bestowed upon me, however unworthy. To thee be praise and glory from me, and from thy elect, in heaven and in earth, and from all creatures, for ever and ever.

II. Prayer for Light

O eternal wisdom, in many things, alas! we all offend; but who can understand sins? Enlighten my darkness, O thou true Light, that I may see and know my failings. Thou knowest all the secrets of my heart, and considerest all my steps. Grant me, therefore, however I have sinned against thee, fully to recount to thee, in the bitterness of my soul, all that I have committed against thee this day by thought, word, or deed.

III. Examination of Conscience

O God, the searcher of hearts and reins! woe is me, that I have this day sinned against heaven and before thee; and how can I hide my guilt from thee who hast foreseen all my ways, and understood my thoughts afar off? What shall I do to thee, O keeper of men? Alas, O my Lord! I have sinned, and my offences are not hid from thee. Yet, if I judge myself, these are the things in which my heart accuses me most.

Here examine thy conscience, and for this purpose think over the whole course of the day; weigh well where thou hast been, with whom engaged, what thou hast thought, said, and done. But remember to make thy examination with reference to thy state, office, or vocation; so will it be easy for thee to discover thy sins, whether of commission or omission. Also reflect seriously what progress thou hast made in the practice of some virtue, N., that is most necessary to thee, and in the rooting out of some vice, N., that gives thee the greatest trouble.

IV. Prayer for Pardon

O Father of mercies! who delightest not in the perdition of sinners, look upon me according to the multitude of thy tender mercies. Into the depths of thy eternal love, with which thou hast loved us, I cast all the offences of this day and of my whole life. From the bottom of my heart I am sorry that I have so often offended thee, and been so ungrateful for thy many blessings, O my God, and my highest good. By the death and the love of thy Son Jesus Christ I pray thee spare me, a miserable creature, and mercifully forgive me whatever sins I have this day, or ever, committed against thee, my neighbour, and myself.

V. Purpose of Amendment

O most powerful God, without whose spirit there is nothing in man, I firmly purpose, before thee and the whole court of heaven, to follow more exactly the rule of thy will, to reform my habits, to attend more closely to my vocation, and to avoid sin and

its occasions. (*Add such special resolutions as may seem needed.*)

But though this is my wish, without thee I am unable to accomplish it. Therefore thou who givest me the will, give me also the power to perform. Give what thou commandest, and command what thou wilt, that I may live soberly, justly, and godly in this world, and, with thy Saints, praise thee for ever in the next.

Accept, O Lord, this my desire, as incense in thy sight. Of thy infinite mercy despise not this my late and evening sacrifice.

And you, my holy Patrons! above all thou, O Virgin Mother, and thou, my guardian Angel, and thou, N., and all ye denizens of heaven, who never tire in praising God, while I rest awhile in silence take care of me, and recommend me to God, that I may be protected from the snares of my enemies, who, while we sleep, are ever awake, and ready to harm us. May God be our protector, and no adversity will be able to hurt us.

O Lord God, increase in us faith, hope, and charity. Root out entirely all sin and vice, discord, infidelity, errors, and false opinions. Correct the mistaken, convert the unbelieving. Gather back all schismatics into the unity of the Church, and show them the light of thy grace. Preserve the pastors and governors with the other rulers of thy Church, kings, leaders, bishops, and all in authority, from all adversities of body and soul.

Convert all sinners to true penance. Preserve the just in goodness. Confirm their thoughts, words, and works. Have mercy, O Lord, upon all, and strengthen in thy service those who are devoted to thee. Feed the labourers; comfort the sorrowful; heal the sick; supply the need of those that are in want; grant to travellers their return to the country of their desire; to those that are in danger at sea a harbour of safety; gladden those that are with child; release them that are in bondage.

Forgive all who have been my associates in sin, or whom I have led into sin. To those who have been injured, scandalised, or defrauded by my means restore a hundredfold. Direct in the way of salvation all who are connected with me by relationship

or friendship, my parents, brothers, and sisters, those who work for me, or help me, pray for me, or have recommended themselves to my prayers, and all who think well of me. Hear them in whatever trouble they cry to thee. Give to us and our enemies a constant charity. Let patience, goodness, and mercy be in all of us; and envy, anger, and bitterness be far away from us.

Have pity also, most tender Father, upon all the souls of those that sleep in Christ; of my parents first, those with whom I have been intimate, whose property I inherit, and of all who rest in thy faith. Grant them eternal rest, O Lord, and let perpetual light shine upon them. Amen.

Grant me, I beseech thee, eternal Father, by the life and death of thy most beloved Son, and by the bowels of thy mercy, to persevere in goodness and to die in thy grace. By the love of the eternal Father, and by thy last words upon the cross, with which thou didst commend thy spirit to thy Father, receive, O good Jesus, I beseech thee, my spirit at the end of my life.

O God the Holy Ghost, have mercy on me, and by thy holy inspiration strengthen me at all times, but especially at the hour of my death.

Most holy Trinity, one God, have mercy on me, now, and at the hour of my death. Amen.

Hourly Aspiration

O God of infinite mercy, for love of thee I am sorry that I have ever offended thee. I love thee with my whole heart. By the ardent charity and infinite merits of thy most dear Son, together with the love of the Holy Ghost, the desire and fervour of the blessed Virgin Mary, and of all thy elect, I adore and praise thee, and beg of thee to give me the continual increase of thy love, by preventing and directing all my actions to thy glory.

END OF THE FOURTH PART

PART THE FIFTH

THE MOST HOLY EUCHARIST

TO

JESUS CHRIST,

LOVE AND JOY OF THE HUMAN RACE,

WHOSE DELIGHT IT IS TO BE WITH THE CHILDREN OF MEN.

TO THE TREE OF LIFE, PLANTED IN THE MIDST OF PARADISE, WHOSE FRUIT IMPARTS IMMORTALITY TO THEM THAT EAT THEREOF.

TO THE UNSPOTTED, EUCHARISTIC, PASCHAL LAMB, EATEN BY US IN EVERLASTING REMEMBRANCE OF OUR GOING FORTH FROM THE LAND OF EGYPT.

TO THE BREAD OF ANGELS, TRUE MANNA FROM HEAVEN,

CONTAINING IN ITSELF THE FULNESS OF ALL DELIGHTS.

TO THE SWEET FOOD OF TRAVELLERS, BESTOWED UPON MEN, WHILE PILGRIMS IN THIS WILDERNESS, BY GOD, LAVISH OF HIMSELF.

TO THE TRUE VINE WHOSE HEAVENLY SAP IMPARTETH LIFE AND STRENGTH TO EVERY BRANCH THAT IN IT ABIDETH, THE WINE OF WHICH CHEERETH THE HEART OF MAN AND MAKETH VIRGINS TO SPRING FORTH.

TO THE MYSTIC PELICAN, NOURISHING ITS YOUNG WITH ITS OWN HEART'S BLOOD.

TO THE GOOD SAMARITAN, POURING INTO OUR WOUNDS THE WINE OF CHARITY AND THE OIL OF MERCY.

TO HIM WHO, A PRIEST FOR EVER ACCORDING TO THE ORDER OF MELCHISEDECH, OFFERETH BREAD AND WINE, EVEN HIS VERY BODY AND BLOOD.

TO OUR GREAT HIGH PRIEST, HOLY, INNOCENT, UNDEFILED, SEPARATED FROM SINNERS, NOR NEEDING TO OFFER SACRIFICE FOR HIS OWN, AS FOR OTHERS' GUILT.

TO THE GOOD SHEPHERD, WHO SETTING HIS SHEEP IN A PLACE OF PLEASANT PASTURE, FEEDETH THEM WITH HIS OWN FLESH AND BLOOD.

WHAT GREATER THING COULD HE HAVE GIVEN, HE WHO HATH GIVEN US HIMSELF?

"AT BIRTH OUR BROTHER HE BECAME,
AT BOARD HIMSELF AS FOOD HE GIVES.
TO RANSOM US HE DIED IN SHAME,
AS OUR REWARD IN BLISS HE LIVES."

PART V.—HOW TO COMMUNICATE, AND TO CELEBRATE AND HEAR MASS WELL

(*For Thursday*)

CHAPTER I

Colloquy on the Profitable Practice of Holy Communion

1. Encouragement, or Invitation to Holy Communion

Christ.

COME to me, all you that labour and are burdened, and I will refresh you. I am the Good Shepherd, who have laid down my life for my sheep; and I feed them with that which is by far the sweetest food of life, my own very Body and Blood. For, to shew the wealth and power of my kingdom, I have made a great feast. Come, then, and eat of my bread, and drink of my wine which I have mingled for you; for my delight is to be with the children of men. I desire to make you partakers of my grace and glory; that is, of all my goods, by every right and title of true and faithful friendship. And therefore have I come from heaven into this world, and become man, endured so many labours, tortures, and death itself, and with great desire desired to eat this pasch with my disciples. And that I might leave you a perpetual memorial of my great love, and pledge of future glory, I have given you myself. Behold, my whole self have I given you; at my birth to be your friend, at my table to be your food, at my death to be your redemption, and finally, in my kingdom, to be your reward. And what greater or more excellent gift could I bestow? Or what could I do more that I have not done?

Man.

THOU, O Lord, art sweet and meek indeed, and very merciful. Oh, how admirable is thy name in the whole earth! But what is man that thou art mindful of him, or the son of man that thou visitest him, and makest him so great? Is not every man living dust and ashes, and vanity itself? And is it such an one that thou deignest to regard, to come to him, and make thy abode with him? What return shall I make to the Lord for all that he has given me? Thou art rich, O Lord, to all men, and art powerful over all things, and all things are thine; but I am poor and needy, and thou hast no need of my goods. And if I give thee my whole substance, nay, and my very self besides, what requital would it be for the greatness of thy blessings?

Christ.

OFFER to God the sacrifice of praise, and pay thy vows to the Most High. To offer or receive my Body and Blood is a sacrifice pleasing to the Father and to myself. This do, therefore, frequently, yet reverently, for the commemoration of me. For it was my will that these holy mysteries should be in my Church, that thou mightst celebrate with perpetual remembrance my love and the benefit of thy redemption. I know that thou canst make me no other return; but canst thou not give me the requital of a thankful heart, and the recollection of so great a favour? Certainly thou canst; and by nothing more suitably than by the holy and frequent use of this mystery, which, if thou neglect, see that thou too be not reckoned among the thankless and unworthy, and be not shut out from my supper.

Man.

HOW great is the multitude of thy sweetness, O Lord, which thou hast openly shewn to them that fear thee! To display thy sweetness to thy children, thou fillest the hungry with good things, with sweetest bread from heaven! How sweet to

my mouth are thy words, by which thou so lovingly invitest me to thee! But alas! who am I, O great King above all kings, that I should eat bread from thy table all the days of my life?

2 The Dignity and Excellence of this most August Sacrament

Christ.

THIS is what I would have thee very seriously consider, lest, if perhaps thou esteem too lightly the blessing I have conferred upon my faithful, thou become at length lukewarm, and thy soul begin to loathe this as though it were the poorest food; and so I too begin to vomit thee out of my mouth. Oh, how happy art thou, dear Christian, if thou wilt but know what thou possessest, placed as thou art in a place of so rich pasture, and permitted to enjoy the inestimable blessing of so noble a banquet! But above all others, happy art thou, O priest! since, by an especially honourable privilege, I have chosen thee to myself out of the people, to stand before me at my table as my intimate friend and counsellor; and thence not only to receive food thyself, but to dispense it to the rest of my faithful. To thee (by no merit of thine) is given what is not given to the angels, by an office every way admirable, terrible, and truly divine, with sacred lips to make present the Lord of majesty, to call him down, as it were, from the throne of his glory, and, by the obedience of God to the voice of man, to place him there on the altar, to handle him, and dispense him to others. At this the heavens stand amazed, and the angels, astonished, venerate the mystery, when they see him below them, whom above them they ever adore. And can it be that a man, or a priest, presumes ever to celebrate a mystery like this with a cold, unclean, and distracted heart? And that one who is fed so often with angels' bread still longs to eat husks with swine?

Man.

GREAT is the dignity of man; but the dignity of the priest is greater. Great, too, without doubt, is the duty of everyone to live conformably to so great a dignity. But alas, O Lord, I behold the transgressors and pine away; moreover, I myself fail in many things! Thy eyes see my imperfection. I too see another law in my members fighting against the law of my mind, and captivating me in the law of sin; so that I do not the good which I will, but the evil which I will not.

3. The Profit and Necessity of the most Sweet Sacrament of the Eucharist

Christ.

TO this end, behold, I offer thee my grace and assistance; nay, in this Sacrament I bestow on thee my very self, the fountain of grace and the author of all good. I know that without me thou canst do nothing; but behold, I am the living bread who came down from heaven; the bread, I say, that strengthens the heart of man, which, if thou wouldst often and reverently receive, thou wouldst quickly know the change of the right hand of the Most High; for then thy soul would be filled as with marrow and fatness; thou wouldst become strong and mighty to do works of virtue, and in the strength of this food thou wouldst walk through the desert of this world, even to the mount of God. But what enemy can he fear who has me, who am inwardly present with him, for his helper? He will say boldly with my apostle: If God is for us, who is against us? And: I can do all things in him who strengthens me. Or, with the man according to my own heart: Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Man.

BE praise and glory to thee, O Lord, for ever; for thou hast prepared before me a table against them that persecute me. And oh, that

henceforth I may receive from it strength and fortitude to fight against my enemies! But why has this been hitherto too little done, and my strength been weakened through poverty? Why have I so easily yielded to crosses and temptations? Is it because I am become weary of thy table, and have forgotten to eat my bread, and that my strength has thus failed me through want? Is it because I have very often too irreverently and unworthily presumed to eat thereof?

Christ.

MY son, thou hast spoken but the truth. For, as the life of the body must be sustained by the food which renovates continually what is wasted by the natural heat, so it is clear that the strength of the spirit must be restored frequently by food, that it may not be gradually worn down by the heat of concupiscence. Dost thou ask what that food is? Behold, my flesh is meat indeed, and my blood is drink indeed. This is the daily bread, the bread which came down from heaven, with which, if the faithful, and especially my priests, would more frequently and more worthily refresh themselves, they would retire from this table like lions breathing fire, and terrible to the devil himself! There is indeed no remedy more effectual against the fiery darts of the most wicked one, and the temptations, principally of the flesh, with which you have also to combat daily, but are seldom completely victorious. For its desires will be easily restrained by the water that is drawn with joy out of the Saviour's fountains—mine, I mean, which in this Sacrament I have opened to all—and the wine springing forth virgins, which is here given you to drink; for it is I alone who satisfy the empty and hungry soul with blessings and delights that are never to perish; it is I who give her the bread that has all delight in itself. And what good will not redound to him to whom I shall vouchsafe to come, who am the fountain and author of all good! Come, therefore, and eat of my bread, and drink of the wine which I have mingled for you, and be inebriated, my beloved.

4. The Frequency with which we should Approach the Most Holy Mysteries

Man.

BUT I see, O Lord, that this saying is hard to many, and all do not take it. For, to say nothing of those who walk in darkness, and believe not the word of truth, saying: How can this man give us his flesh to eat? we everywhere see many others easily assenting to the arguments by which infrequent communion would seem to be recommended.

Christ.

I KNOW how prone to evil are the imaginations of men, by what light and frivolous excuses they suffer themselves to be dragged back, and hindered from my worship and service, who in other things too eagerly catch at every opportunity of serving the world, the flesh, and their pleasures. Oh, how easily do they believe the devil when he persuades them to pleasure, invites them to eat the forbidden fruit, and lyingly promises them divinity! And I, who offer them my own flesh for food, and so lovingly invite and encourage them to eat, and promise, too, that by eating they shall be partakers of the divine nature, and immortal besides, am neither believed nor obeyed. I, who am the very way, the truth, and the life.

But behold, and recognise even here the craft of Pharao, who, through envy of my honour, will not let my people go, that they may sacrifice to me in the desert, but employs them in the midst of Egypt with works of clay, bricks, and straw (for what else are those things of earth, the silver and gold, the riches, honours, and cares of this world?) so that they want leisure to serve me; and yet how eager and unwearied men are in the toils by which they only eat the bread of sorrow, when, with much less toil, they could have eaten the bread that has in itself all delight and all sweetness of taste!

Not so my faithful ones of old, not so, but they walked in the simplicity of their heart; full of love and zeal, they were persevering in the communication of the breaking of bread, and in prayers. Thus it was that, by the daily use of this Sacrament, my primitive Church grew and increased; so that, for desire of it, they readily despised all things, and would suffer no threats, torments, or allurements to draw them away.

Call to mind, O Christian! but thou especially, O priest! that beginning of the new-born Church, when believers had but one heart and one soul: admire their zeal and love. Behold, the greater their contempt for earthly things, the greater was their regard for my worship and honour. But where is that zeal now? that inebriation of the spirit, that peace and joy in the Holy Ghost? Alas, how has the gold become dim, the finest colour changed!

O ye sons of men, how long will you be dull of heart? Why do you love vanity and seek after lying? Why do you quit the tree of life? Why forsake the fountain of living water, and seek for yourselves broken cisterns that can hold no water? Truly, if you knew the gift of God, and who he is that invites you, and who offers himself to you for food, with great haste you would run to him: and there would be no need to force you to come to this great supper, this marriage-feast. But now are these things hid from the wise and prudent of this world, who relish not the things that are of God. Yet are they known by the few poor in spirit, who in this one heavenly morsel find greater delights than in all the joys of the world.

Man.

I BLUSH, O Lord, and am ashamed within myself, whenever I hear and think upon this; when I look upon the ways of the first faithful and our own, alas, how great is the difference! But do not thou despise us, O God, our Saviour; make us such as thou wouldst have us to be; quicken the slothful, enlighten the blind, raise up the lame, compel the slow to come in, that thy table may

be filled. Teach me to do thy will, for I am thy servant, that I may freely sacrifice to thee, and give praise to thy name, O Lord, that my soul may pant after thee, as the hart after the fountains of water; that my soul may long and faint for thy courts, O Lord. For why should not I come of my own accord, and run to draw water out of the Saviour's fountains? Why shall I not gladly go in to the altar of God, to God who gives joy to my youth?

5. The Obstacles to Frequent Communion

Christ.

BE resolute, therefore, in breaking through with the sword of zeal and of love all obstacles by which thou seest that others are everywhere held back. But first set bounds to this world's business and cares, with which, as with thorns, the mind of man is torn, and avoid meddling in many matters! For to what purpose wouldst thou so miserably and manifoldly distract thy heart, when life is made far happier by its devotion to one object? Why art thou troubled about many things, and neglectest the one thing that is necessary to thee above all, and that, too, the most acceptable to me, the care of thy soul? Is not the soul more than the body? And what will it profit thee to gain all things, and lose thy soul? Nothing is more displeasing or offensive to me than to hear these words: I have bought a farm and yokes of oxen; I have married a wife, and therefore I cannot come. Is it not these and the like acts that I once so severely and plainly condemned? See thyself if it be right to prefer such vanities to me.

Man.

I CONFESS, O Lord, that it is too unworthy for such perishable trifles to forsake thee and thy table, which thou hast so lovingly, so delightfully, and so abundantly provided, not for thyself, not for the angels, but for us men. But thou knowest thyself how hard it is for a man amid so much business, both public and private—amid so

many cares and necessities of this life, to keep his mind collected and sufficiently disposed duly to partake of such great mysteries.

Christ.

THEN make all the more haste to come to me, for all things are carried on through my wisdom and providence. The more difficult are thy affairs, and the greater the wisdom they require, so much the more have recourse to the Tabernacle, and consult the Lord: there thou hast the fountain of wisdom, the Angel of great counsel. If, therefore, thou needest wisdom, ask of me, and it shall be given thee. Oh, if thou didst but know how many weave spiders' webs, and toil in vain! In how many things many have ill success, because they consult not the mouth of the Lord! It is vain for you to rise before light, to go to your labours and business, unless I, the Sun of justice, shed light upon your efforts.

Man.

TRULY, O Lord, the thoughts of mortal men are full of fear, and our counsels uncertain. Henceforth, therefore, thou shalt be my light and my guide, and thy justifications shall be my counsel; and therefore will I the oftener resort with Moses to thy tabernacle, to consult the Lord.

6. Whether we should Abstain from Holy Communion because of what Men Think and Say

Christ.

BUT there are very many also who for fear of men's judgments come but seldom to my table. But thou, who knowest that the supreme Judge alone is to be feared, as one who has power to cast into hell, why dost thou, who wouldst please me, place more dependence on men's words, than upon mine? Is not every man a liar, and am not I the truth itself? Endeavour, therefore, to please and obey me before all things, and be not conformed to this wicked world. But if thou desire to please men, thou canst not be my servant.

Besides, if for living well and serving me thou suffer calumny and persecution, thou shouldst rather rejoice than be sorry that thou art accounted worthy to suffer reproach for my name; for that is the true calling of a Christian. But comfort thyself meantime with the consciousness of thy good will; the day will come when I, the supreme Judge, will make manifest the counsels of all hearts, and will convict thy judges of unjust thoughts. Then shall they be troubled themselves with terrible fear; but thou shalt stand with great constancy, if thou but stand with patience now. To him that overcomes will I give the hidden manna and a new name.

Man.

LORD, let it be with me a very small thing to be judged by man, or by man's day. For that great day will bring all things to light. I will desire to please, and fear to displease thee alone.

But yet will it please thee if, though conscious of my own unworthiness, and of thy majesty, as well as of the reverence due to so great mysteries, I nevertheless presume to come to thee so often? Ought I not to dread that familiarity would produce contempt? For such is the opinion of many, and perhaps I should myself do this more holily and reverently if I were to do it more seldom.

7. Whether we should Abstain from Frequent Communion on the Plea of Humility and Reverence

Christ.

I BESEECH you, my faithful ones, though in this not faithful enough, no longer to call evil good, and put on sloth and lukewarmness, under the guise of virtue, deceiving your own selves, for it will be hard to deceive my eyes, that are brighter than the sun. Does infrequency, delay, or postponement dispose you to become more worthy of my table? Behold I, who know all the secrets of the heart, know what is in man. But to me your conscience, which I see through and through, is

witness how well prepared you come to me after a prolonged delay. I will reprove thee, and set before thy face that this is a false piety, and an irreligious reverence, which cloaks sluggishness with the assumption of piety and, under the mask of reverence, knows how to pretend a zeal for religion. But iniquity has lied to itself. Does a patient become the healthier the longer he avoids the physician? Does anyone get the warmer the farther he removes from the fire? But the physician who has borne your infirmities is myself; it is I who came to cast fire upon the earth, and what will I but that it burn and inflame your hearts?

But I will speak with thee more plainly, my son, that in this thou mayest know how seriously thou errest in common with others. The sacrament of my Body and Blood confers grace: this doubtless thou wilt admit, if no obstacle be interposed by the receiver. Is it not the fact, that the oftener thou receivest, the greater the grace thou obtainest? But with increase of grace there in increase of faith, hope, charity, devotion, reverence, purity, and the other virtues, which enlighten the understanding, awaken the affection, and purify the heart. And is not this the apparel, this the wedding garment, which I chiefly require of thee, in order to come worthily to my table?

Thou seest, therefore, how one communion disposes to another, so that he comes best disposed for to-morrow's who brings with him the effects or the fruit of to-day's. Nor hast thou reason hence to fear contempt. True, among men, contempt easily springs from familiar conversation, because by frequent intercourse the faults, failings, and imperfections of everyone become better known. But the more frequently and closely thou art united to me, the greater and more numerous are the perfections thou wilt find in me, and hence the greater the honour and reverence which thou wilt render me.

But this is too plain to need proof, although the father of lies would persuade you otherwise, as he does persuade many, who, caring little for my glory, and less for their own salvation, walk in the desires of their own heart. Hence, because they

know that closer self-watchfulness and continual fear should accompany frequent communion, they, who hate discipline, choose rather themselves to abandon frequent communion than a bad habit, that thus, unchecked as it were, they may be the more free to go after their own evil desires. For they reckon it a sort of freedom to be without communion and sacrifice, although to serve me is, in fact, to reign. But if, perchance, on some solemn festival, or when requisite for the fulfilment of a duty, they communicate or sacrifice, they practise devotion for a little while, until they have discharged their duty, soon again to return, like the dog to his vomit and the sow to her wallowing, to their first disposition and habits. Hear, O ye heavens, and give ear, O earth, for I call you to witness my complaint, since men, to whom I have given understanding, hear me not. I have brought up children, and exalted them; but they have despised me. The ox knows his owner, and the ass his master's crib; but Israel has not known me, and my people has not understood. How badly, I say, do men requite me, whom I have created and redeemed, that they might serve me; to whom I have given so many earthly blessings for the support of the body, but my Body and Blood for that of their soul! Surely they are become like to senseless beasts, or more dull rather than they, for they do not know their benefactor. Ignorant as they are, the brutes still know their masters; they obey and serve at their bidding those at whose stalls they are fed with only a little hay; but these ungrateful ones, to whom it has been given daily to enjoy my table and my heavenly feast, alas! have no regard for their benefactor.

8. Christ's Complaint against Lukewarm and Negligent Priests

Christ.

BUT first my complaint is directed to you, O priests, who despise my name! Have I not chosen you to be my ministers and dispensers of the mysteries of God, giving you such a power as I have given neither to the kings and princes of the earth,

nor yet to the angels themselves? But how rarely is there one among you who seriously considers this in his heart! Who lights up my altar for naught? Who sacrifices to me of his own will? Is it not: Like people, like priest; all seek the things that are their own? Each one hastens to his own house, but my house is desolate.

Often to perform the priests' office, daily to stand at the holy altars and offer sacrifice to God, is held in low esteem, as the duty of common priests, who must live by the altar. But they whom I have exalted, and brought up very delicately, even they have despised me. For they are grown fat, and thick, and gross, and forsake God their Creator: and they who eat of my bread, and live in splendour on my patrimony, even they are greatly supplanting me. Would the nobles of a royal court deem themselves honoured if the country people were daily to sit at the king's table, while they themselves were busied with farming and cattle, and other meaner occupations?

Will not more be required of those to whom more is given? For the laity will be more easily excused by the cares of the world, the education of children, the merchandise and business of this life; but you, who are separated to me for the work to which I have taken you, that you may be my soldiers, and therefore not entangled with secular businesses, what excuse will you have? From all other employments you are free; one only is yours: to do God's own work. For I have chosen you out of all the people, to stand before me, and minister to me, and worship me, and burn incense to me; and likewise to be, as it were, ambassadors and mediators with God for the sins of the people.

To you, therefore, it especially belongs often to execute the office of the priesthood, and to have praise in his name, as persons who, above all others, owe to God worship and honour, to your neighbours aid, to the departed solace, to sinners help, and to yourselves peculiar care; but all these you defraud at once, as often as without lawful impediment you neglect these holy mysteries. And does it seem to you a slight wrong, that so great and august a power, freely conferred upon you by me, should

by fault of your own negligence, remain idle and unproductive, and that you should receive the grace of God in vain ?

Oh, how much good is to be done, how much evil averted, by priests who duly discharge their office ! But how will you be able to stand in my judgment, when I take account with my servants, and require with usury the talents that I have given you ?

Behold with desolation the land is desolate, because there is none that considers in the heart. The enemy has put out his hand to all her desirable things. The spoilers have come from every side, and have trodden my portion under foot, and my flocks have been made a spoil, and my sheep have become a prey. But you, O priests, have not gone up to face the enemy, nor do you set up a wall for the house of Israel, to stand in battle in the day of the Lord; but you eat the lambs out of the flock, and the calves out of the midst of the herd, who drink wine in golden bowls, and anoint yourselves with the best ointment; and not one is concerned for the affliction of Joseph.

Is it that you look only to the numbers and the weapons of warriors for the remedies of so many evils ? In vain do you trust in princes, in the sons of men, in whom there is no safety. You deceive yourselves if you think that battles depend upon the strength of an army. Godliness is by far the more powerful sinew of war, because it is profitable to all things; but how rare a thing is it among men who follow the camp, where excess, lust, rapacity, blasphemy, and every vice holds sway ! And is it strange if, by such men, the cause of peace, country, and religion is unsuccessfully handled ? It belongs to God to aid and to put to flight; but it is yours, O priests, to stand between the living and the dead, until the slaughter cease; yours, with Moses, to lift up pure hands to God, for so should Josue the more readily prevail, and destroy the Amalekites; it is yours, I say, to stand between the porch and the altar, and say, Spare, O Lord, spare thy people. It is yours to offer up to my Father my blood, that he may be appeased by this sacrifice, and turn away the scourges of his wrath, and not permit the innocent blood to be shed, nor

suffer them to be made a reproach, who have been redeemed at so dear a price.

These are the weapons of your warfare, with which you ought to recover and defend the peace and safety of the Christian commonwealth. Who among you is wise, and will observe these things, that in his days he may please God, and in time of wrath be made a reconciliation ?

Search the Scriptures, turn over all histories, and you will find that never, unless provoked by sin, have I sent forth the rod of my anger and vengeance; nor have I ever withdrawn it until my priests with pious zeal have risen up and appeased my indignation. Hence, too, the neglect and abuse of my worship and sacrifice has ever been commonly the token of great destruction and desolation at hand. And this because those who know not the Lord, and understand not the dignity and office of the priesthood, are deprived of a blessing for which they are unthankful. And this is done by my just judgment, that the kingdom may be taken away from the unworthy, and given to a nation yielding the fruits thereof, and that they who despise me may be despised.

Man.

ALAS, O Lord, how is the gold become dim, the finest colour changed ! The heathen, ungodly, aliens, robbers, are come into thy inheritance; they have defiled thy temples and sanctuaries; they have encompassed us with evils without number. But as for us, what shall we say to this ? There is no evil in a city that the Lord has not done. For thou visitest our iniquities with a rod, and our sins with stripes.

Christ.

WHEN I have taken a time, I will judge justice. I myself will require my sheep of their pastors, and will visit them.

Man.

THOU art just, O Lord, and thy judgment is right, but spare our sins; look upon us, and behold our shame, and be not angry with us for

ever. Let thy priests be clothed with justice and be holy, because thou art holy, that they may do honour to their ministry, and offer up the sacrifice of justice; for the victims of the wicked are abominable.

9. The Reverence, or Preparation through the Affection of Fear, with which we should Approach the Holy Mysteries

Christ.

WHILE, then, I urge thee to frequency in approaching my holy table, I wish thee not to forget the reverence with which thou shouldst come thither. If I was greatly pleased with the love and alacrity of Zachæus, I was no less pleased with the fear and reverence of the centurion. The one joyfully conducted me into his house; the other, conscious of his own infirmity, would not venture to receive me under his roof. But the union of both affections is best, by coming, as it were, to my table on the two feet of FEAR and of LOVE.

Besides, thy faith will awaken in thee fear; for if with firm faith thou believe that I who am God and Lord, and fill the heavens and the earth with my majesty, whom the angels trembling adore, am truly and really present in this Sacrament, how can it be but that thou wilt approach with awe? Clearly, thou wilt say, that whatever sin herein is committed, arises from lack of faith. None will come that is impure or stained with sin, if he believes that I, the author of all purity and the punisher of all impurity, am here present.

Behold, how this very counsel is given by my chosen apostle Paul, one who knew my secrets, and was a faithful interpreter of my will. Let a man prove himself, he says, and so let him eat of that bread, and drink of the chalice. For he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of the Lord. What can be plainer?

Man.

THESE words terrify me like thunder, and who is there that can read, hear, or think of them without dread? Who can presume to approach the terrible Sacrament of thy Body and Blood? Even the heavens are not pure in thy sight; how much less man, that is corruption and a worm? Rather, then, will I say with thy other apostle: Depart from me, for I am a sinful man, O Lord; lest perchance I become guilty of thy Body and Blood, if I approach to thee rashly.

Christ.

THE words that my apostle uses are very sharp and full of fear, and yet they are very true, and are to make you cautious, that the bread of life may become to none, through his own fault, the poison of death. And yet how few are there who ponder the words of the apostle as they deserve, most weighty though they be! That they are few is proved by the number of those who so heedlessly and rashly approach these awful mysteries. See with what levity and want of preparation many come hither; as though they knew no distinction between the dignity of this and other common food; and as if they think nothing of less moment than to receive me, or rather as if they believe none to be less present there than myself.

But herein, alas! even against you, my priests and Christians, how just is my complaint! You, I say, who so dishonour me, and handle and receive so irreverently the Sacrament of my Body and Blood! You, who dare to set up the idol of Dagon by the art of the Lord, that is, fear not to approach my most sacred Body with a heart and body stained with so many sins! What fellowship has light with darkness? What concord has Christ with Belial? Down must fall the idols of avarice, gluttony, lust, vanity, and of every vice, else will the ark bring upon thee destruction rather than safety. What have you to do, O foolish Philistines (profane Christians), with the ark of the Lord? I have no pleasure in you, and I will not receive a gift at your hand. To what purpose do you offer

me the multitude of your victims? I am full; offer sacrifice no more in vain—incense is an abomination to me; for your hands are full of iniquity. To the priests of old it was said: The priests shall be holy to their God, and shall not profane his name; for they offer the burnt-offering of the Lord, and the bread of their God, and therefore shall they be holy. And again: The priests also that come to the Lord, let them be sanctified, lest he strike them. And we see how strictly are prescribed holiness and purity to those who were to approach the sacrifices. A man having a blemish, or other bodily defect, is rejected from offering bread and from sacrifice. They are commanded to be holy who were to bear only the figure and the shadow; what, then, are you, who handle the substance and the reality itself, even the very Holy of Holies? What proportion does the finite bear to the infinite? What comparison is there between loaves, oxen, and sheep, and the Son of God himself? Is it not just that the difference in holiness should also be in proportion to the difference in dignity?

But now how often is even the true Sacrament of my Body and Blood polluted by impure hands, lips, and heart, and yet men live securely, as a nation that had done justice! Is it because sentence is not pronounced instantly against the wicked that the sons of men fearlessly commit sin? Was it so heavy an offence that the sons of Aaron committed, in entering the sanctuary unworthily, and offering strange fire? Or the Bethsamites in looking too curiously at the ark, of whom, for their irreverent gaze thereon, upwards of fifty thousand were suddenly destroyed? Did Oza sin so grievously in fulfilling what seemed to him the religious duty of supporting the ark? Or did Balthasar sin so heinously in touching the holy vessels with unworthy hands? And yet these, and many more, were either consumed by fire, or swallowed up alive in the earth, or cut off by some other terrible punishment; so severely always was chastised of old all irreverence and impiety towards the sacrifice and things dedicated to me.

Oh, happy will you be if you wash your hands in

the blood of sinners, that is, if you take warning from others' ills! that henceforth, out of a pure heart and a good conscience, you may offer up to me the sacrifice of justice. The victims of the wicked are abominable in my sight, and they sin more heavily who offer to me unworthily now that I reign in heaven, than they who crucified me when walking on the earth. For if they had known me, they would never have crucified the Lord of glory. But these, although they know me to be God, and confess that I am truly present in this Sacrament, still are not afraid to handle me so unworthily.

Man.

THOU, O Lord, art just if I plead with thee, and all thy ways are truth; nor is there a man upon the earth who is able to reprove thee, and say, Why dost thou so? Thy will alone is the justest rule of thy acts. Nevertheless, I will speak to the Lord, although I am dust and ashes. Thou exhortest us, O Lord, to come often to thy Sacraments; but who is there whom, on the other hand, such examples of thy severity would not frighten away? Have I not reason to fear lest I perish with Oza and the Bethsamites at the touch and sight of the Ark of thy most holy Body, or lest, wanting a wedding garment, I be cast out from thy supper? For there is no man that lives and sins not. In many things we all offend; and who can presume to come to thee? I desire, indeed, to come; but if thou wilt mark iniquities, Lord, who shall endure it? Lord, all my desire is before thee, and my groaning is not hid from thee.

Christ.

LET my words make thee, not faint-hearted, but humble. A sacrifice to God is an afflicted spirit. If thou offer me that first, thou wilt be able securely to offer the sacrifice of my Body and Blood. A contrite and humbled heart I will not despise. It was a pleasure to me to eat and to converse even with sinners, for they that are in health need not a physician, but they that are ill.

Therefore, in order to approach my table worthily, first purify thy conscience, by sincere confession

and by true contrition, from all mortal sin and affection for sin. And that thou mayest approach still more worthily and acceptably to me, and obtain the greater grace, be careful to cast off even venial sins, and all the vicious affections of thy soul; in short, the purer thou comest to me the greater the grace thou wilt receive.

Observe what I did in my last supper, when I instituted this Sacrament. For before I admitted my disciples to the holy supper I washed their feet, that by this ceremony, full of mystery, I might point out the purity of mind that is necessary to those who desire to come worthily to my Sacraments. For he who is washed, or pure from the heavier sins, needs but to wash his feet, that is, to have the affections of his soul purified. For as he who walks on the ground, though he step carefully, yet can scarcely avoid soiling his feet with dirt and dust, so it is difficult for you to live on the earth, and not sometimes be stained with earthly things. Hence, since the soul's affections are often defiled by the use of earthly things, they ought often to be purified: but most of all at the time when you wish to approach to me, the fountain of purity itself.

Meantime the daily defects ought not to deter you, which I often permit for the exercise of your virtue and the preservation of your humility; provided that you do not incline to them, and strive to overcome them. I know how to compassionate your infirmities, and it is more agreeable to me that you should be drawn to me by love, than away from me by fear; for my law is less a law of fear than of love.

Man.

BLESSED be thou, O Lord, who of thy gentleness so kindly and lovingly instructest me. Henceforth, therefore, I shall come to thee so much the more readily and securely if only as far as I am able by thy grace, I am conscious to myself of no mortal sin or purpose of sinning.* But thy bounty supplies us with many and easy means for expiating those venial sins which do not utterly

* Words taken from Gerson.

hinder us from approaching thee. This one thing I know, that with the Lord there is mercy, and with him plentiful redemption.

10. Closer Preparation for Holy Communion through the Affection of Love

Christ.

THOU hast now put to the ground the foot of fear, which is, as it were, a remote preparation. Now, then, approach nearer with the other, which is, as it were, the right foot of love. Be first of all carefully attentive to have a right and good intention, that thou mayest receive the heavenly food, not for custom's sake, or other worse motive, but for the sake of my love and of thy own salvation. The food that is taken with hunger and appetite is more sweet to the taste and nutritious to the body, but that which is forced into a stomach that nauseates it is unpleasant and injurious. Just so I fill empty and hungry souls with good things, and the rich, that disdain them. I send empty away.

Man.

ALAS, how wretched are we! Why are we not urged forward by thy love? stimulated by hunger and nakedness? prompted by our wounds and perils?

Christ.

TASTE, and see how sweet, powerful, good, bountiful, and merciful I am. See too that thou art wretched and miserable, and poor and naked; but the eyes of all hope in me, and I give them meat in due season. But few care to consider this, and so their soul loathes this as though it were the poorest food; and those who are permitted to enjoy the delights of my table still sigh for the flesh-pots of Egypt; and those who might have been fed with the bread of sons, long rather for the husks of swine.

But thou, when thou sittest with me to eat,

observe carefully what is set before thee; namely, what and how precious is that food which is offered to be eaten by thee. When the children of Israel of old saw the manna from heaven, they said in amazement, *Man hu*, what is this? How much more thou, O Christian, who art fed, not with manna formed by angels' hands, but with my Body, conceived by the operation of the Holy Ghost! Wilt thou not rather admire in thought the excellence of this food, and that not coldly and carelessly, but so that in thy meditation a fire may be enkindled? Knowest thou how the paschal lamb (the figure of this Sacrament) was to be received of old? None of it was to be eaten raw, or boiled with water, but roasted at the fire. So likewise ought this food to be prepared with the fire of love, that it may taste and profit the more. Most suitable to this end will be meditation on my life and passion, since in it my love was so inflamed, that many waters could not quench it. I have instituted this Sacrament to be the monument of so great a love. If thou hast been slow to love, at least be ashamed not to require love. In these, and similar exercises and pious affections, the unction of the Spirit will teach and direct thee more fully.

Nor will it seem to thee a hard and troublesome thing to spend a little time upon so pious and useful an exercise, if thou consider with how many rites and ceremonies, and with what great preparation, the sacrifices of the Old Law were to be performed. Read the Sacred Books, and with wonder reason thus with thyself: If thus it was done in the shadow and figure, how should it not be done in the very substance and reality?

What can be more unworthy, or more offensive to me, than everywhere to see nothing performed with so little care and anxiety as my worship and sacrifice, although nothing upon earth is more sublime, nothing more excellent! Each one hastens to his own house, but my house is desolate. Thou hastest to thy business, or thy conversation, and hast little thought of that guest, even the King of kings, who comes to thee from heaven to refresh thee, not to be refreshed by thee. Is it thus thou wouldst wish thyself to be received when invited

by a friend, to be so uncourteously treated, sent so unceremoniously away ?

Those royal maidens were to pass a whole year of preparation, that, when at length they were to come forth in the presence of King Assuerus, they might find favour in his eyes; and shall it be troublesome to a priest, or to any one of my faithful, to spend one little hour, or even quarter of an hour, in order that he may stand duly adorned before the King of kings, and find favour in his eyes ?

Man.

ALAS, for the blindness and hardness of man's heart, not to heed nor to reverence more so unspeakable a gift ! that all things else are done so carefully and exactly, but preparation so carelessly and negligently made for the holy table of the Lord !

Behold, O Lord, I confess to thee against myself my own iniquity; but thy eyes too see my imperfections. Thus I speak with thee, O my Lord, and thus I hear thee speak to me in reply: (and are not thy words very fire ?) yet my heart is languid and cold, and my soul is as earth without water to thee. I carry fire in my bosom, and why does my heart not burn ? A fountain of living water is before my eyes, and why does not my soul pant after thee, even as the hart pants after the fountains of water ?

Christ.

O FAITHFUL souls, whom I have loved with an everlasting love, and have redeemed at so dear a price, whom I have fed hitherto with such precious food, and still am ready to feed ! O my friends and my guests ! take heed to yourselves; and be not careless in a matter so weighty, difficult, and full of dangers; in which, I say, the issue is so unequal, whether of life or of death, that is, according to the merits and disposition of every one. Behold, you have a fountain, nay, an ocean of graces, from which the greater will be everyone's draught, the larger the bowl that he brings ! Open thy mouth wide, my son, and I will fill it. Enlarge the bosom of thy soul with the desire of

charity, devotion, and perfection; I, who alone satisfy the heart's desire, will fill thee with the gifts of my grace, that thou mayest abide in me, and I in thee. But when thou hast me, what more wilt thou have to desire? For mine, and with me, are all things.

Man.

STAY with me, O Lord, and put thyself as a seal upon my heart. Draw me after thee, that I may run to the odour of thy ointments. Kindle in me the fire which thou camest to cast upon the earth! Oh, that I may love thee, O Lord, my stay, and my refuge, and my deliverer! Oh, that I may embrace thee with the most ardent love of thy angels, and all thy elect, that nothing may be able to separate me from thee; for thou art my lot and my portion, O God, for ever, to whom it is good for me to adhere! For beside thee what have I in heaven, and what do I desire upon earth?

CHAPTER II

Eucharistic Litany

Profitable alike for those that sacrifice and for those that communicate.

Collected out of Holy Scripture.

Passages marked thus [ ] relate to priests only, and may be passed over by others.

I

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven, who hast so loved the world as to give thy only-begotten Son, and hast caused him to take flesh, and undergo the cross for us, Have mercy on me:

That I may receive him with my whole heart, and with the inmost affection of love : and give myself to thee wholly and entirely, and live not to myself, but to thee.

Father eternal, who for the love of us didst not spare thy own Son, but deliveredst him up for us all, Have mercy on me:

That with a thankful heart I may reflect upon a work of so great love, and commemorate it in this holy mystery.

Father, most holy, who didst send thy Son into the world, not to judge the world, but that the world might be saved through him, Have mercy on me:

That his Body and Blood may not be to me to judgment and condemnation, but to life and salvation.

Father, most wise, who, by thy wonderful providence, has wrought our salvation in the midst of the earth; and hast willed thy Son, whom thou hast begotten from eternity equal to thyself, to be born in time of a virgin, to exist in this Sacrament in a new and admirable manner, and be with us even to the consummation of the world, Have mercy on me:

That I may never be found ungrateful for the benefits of thy so unspeakable grace and love.

Father, most good, with whom we have an advocate, Jesus Christ, who is the propitiation for our sins, Have mercy on me:

That through him I may merit to obtain from thee pardon and remission of my sins : for behold, he is the Lamb of God, who takes away the sins of the world.

Father, most mighty, who, with a loud voice, didst testify that this is thy beloved Son, in whom thou art well pleased, Have mercy on me:

And because by my own actions I cannot please thee, look upon the face of thy Christ, that through him I may find grace in thy sight.

Father, most bountiful, who, according to the promise of thy most dear Son, wilt give us whatsoever we shall ask in his name, Have mercy on me:

That I may obtain that which I ask before all things, namely, that I may never receive unworthily or to my condemnation, the mysteries of the Body and Blood of thy Son.

Father of the fatherless, since the eyes of all hope in thee, and thou givest them meat in due season, Have mercy on me:

And give me this day my daily bread, that living Bread which comes down from heaven, that it may strengthen my heart, and nourish it for ever.

II

God the Son, Redeemer of the world, who, of thy infinite love, didst undertake the work of our redemption; and, by taking flesh in the most chaste womb of the Virgin Mary, was made in the likeness of men, and in habit found as a man, Have mercy on me:

That in my inmost heart I may cherish the memory of thy boundless love, and of thy most holy Incarnation, as often as, by this Sacrament, thou art born in my soul.

Jesus, most sweet Saviour, who hast prepared a table before us against all who afflict us, Have mercy on me:

That my enemies may never prevail against me, and that I may fear no evil, because thou art with me, and art in this Sacrament most inwardly present to my soul.

Jesus, most gracious, who hast said, Come to me, all you that labour and are burdened and I will refresh you, Have mercy on me:

That I may be delivered from the weight of my sins, because, as a heavy burden, they are become heavy upon me; and refresh, with this heavenly food, my hungry and fainting spirit.

Jesus, most merciful, who hadst compassion on the multitudes that long waited on thee; and when they had nothing to eat, didst, by the wonderful might of thy power, feed them all to the full, Have mercy on me:

That I may not faint in the way, if defrauded of this heavenly food.

Jesus, most bountiful, who hast given us bread that is rich, and yields delight to kings, and feedest us with the fat of wheat, Have mercy on me:

And let my soul be filled as it were with marrow and fatness, that my heart may never be withered, if I forget to eat my bread.

Jesus, most tender, who exhortest us to receive thee, saying, My flesh is meat indeed, and my blood is drink indeed; and, Except you eat the Flesh of the Son of Man, and drink his Blood, you shall not have life in you, Have mercy on me:

And grant me worthily to receive this meat and drink, that I may no more hunger and thirst, and may not die for ever.

Jesus, most sweet, whom Zachæus received into his house with joy, and the centurion, out of reverence, presumed not to receive under his roof, Have mercy on me:

That I may ever unite both their affections of love and of fear, when I receive thee into my house.

Jesus most humble, who didst vouchsafe to be very intimate, and to eat with even publicans and sinners, saying: They that are in health need not a physician, but they that are ill, Have mercy on me:

That thou mayest vouchsafe also to visit me a sinner; and to heal my soul, for it is sick unto death.

Jesus, great and magnificent King, who, to show the power and riches of thy kingdom, hast made for us a great feast, and so lovingly condescended to invite to it all the subjects of thy kingdom, Have mercy on me:

That I may come joyfully and promptly to this divine feast, but never without being clothed in a wedding garment.

Jesus, most loving, who, before thy passion, didst most ardently desire to eat this pasch with thy disciples, Have mercy on me:

That as the hart pants after the fountains of water, so in this Sacrament my soul may pant after thee the living God.

Jesus, most pure, who, when about to institute this Sacrament, didst first kneel upon the ground

and wash the feet of thy disciples, in token of the purity and cleanness with which thou wouldst have us prepared to receive these holy mysteries, Have mercy on me:

And wash me yet more from my iniquity, and cleanse me from my sins ; wash not only my feet, but also my hands and my head ; that is, let my affections, acts, and intention be pure, when I desire to be a guest at thy table.

Jesus, most tender, who didst plant in the midst of Paradise, that is, thy Church, the tree of life to be a remedy against all diseases, and even the death of the soul, Have mercy on me:

That thence I may receive the fruit of life and immortality, and my youth be renewed from it as the eagle's.

Jesus, most bountiful, who hast given thyself to us, at birth to be our companion, at table to be our food, in death to be our ransom, and in thy kingdom wilt give thyself to be our reward, Have mercy on me:

That for such great blessings my soul, and all that is within me, at all times, may bless thy holy name.

Jesus, most true, who saidst, when giving thyself to be meat and drink, This is my Body, which shall be delivered for you; and, This is my Blood, which shall be shed for you, Have mercy on me:

That I may not waver in faith, nor in believing in the words of thy lips ; for thou art the Truth itself, in whose mouth is found neither lie nor deceit ; and thou art also God Almighty, with whom no word is impossible.

Jesus, most meek, who, when about to depart out of this world to the Father, didst leave us a lasting monument of thy boundless love; and hast given us in this Sacrament a memorial of thy wonderful works, by commanding us to do this for the commemoration of thee, Have mercy on me:

That I may ever earnestly bear thee in mind, and ever constantly venerate thy power, wisdom, and goodness, here shining forth, nor ever forget all that thou hast done for me.

Jesus, most mild, who, at thy last supper, wouldst not exclude even Judas from the company of the disciples, and from thy table, Have mercy on me:

That I, who am, alas! thy too unworthy and unfaithful servant, may never, with Judas, become guilty of thy Body and Blood.

Jesus, most thankful, who, when thou hadst accomplished this mystery in presence of thy disciples, didst give thanks to thy eternal Father, and, having sung a hymn, didst go forth into the garden, which was thy place of prayer, Have mercy on me:

That I may never come away unthankful from so excellent a feast, but that my soul may be more and more inflamed with thy love by the serious consideration of so great a benefit.

Jesus, Priest for ever, who hast offered thyself a sacrifice on the altar of the cross: good Shepherd, who hast laid down thy life for thy sheep, and feedest them with thy very Body and Blood, Have mercy on me:

And because I have gone astray like a sheep that is lost, seek thy servant, carry me back on thy shoulders to thy fold, and feed me in the place of pasture, where thou hast set me.

Jesus, most merciful, who, in the guise of a stranger, didst join thy disciples as they were going to Emmaus; and madest thyself known to them at length in the breaking of bread, Have mercy on me:

That I, who believe thee truly present under these figures, though I see thee not with my eyes, may at length merit to contemplate thee with face revealed; and that while thou vouchsafest meanwhile to feed me on the way with thy sweet converse, and with the food of thy Body, my heart may burn within me with the love and desire of thee.

III

God the Holy Ghost, who, by the wonderful operation of thy divine power, didst effect the mystery of the Incarnation of our Lord Jesus Christ in the Virgin's womb, making her in an ineffable

manner fruitful, and sanctifying her, that she might merit to become the worthy habitation of the Son of God, Have mercy on me:

That I too may conceive my Lord and God in this holy sacrament, with pure affection and a clean heart; and may henceforth display him openly in the holiness of my works.

IV

Holy Trinity, one God, who openest thy hand, and fillest with blessing every living creature, Have mercy on me:

That the bread which strengthens the heart of man may be given me to eat, and that in the strength of that food I may walk through this desert, even to thy holy mountain.

Holy Trinity, one God, who didst command the children of Israel to eat the paschal lamb, which was a type of our Saviour, in memory of their deliverance from the hard bondage of Pharao, Have mercy on me:

That as often as I receive these divine mysteries, I may reflect upon the work of our Redemption with a thankful heart.

Holy Trinity, one God, who didst feed the children of Israel passing through the desert with manna from heaven and with the food of angels, which has in it all that is delicious; but didst punish them severely when at length weary of it, Have mercy on me:

That with the purified palate of my heart I may taste and see how sweet the Lord is, and that my soul may never grow weary of that as though it were the poorest food.

Holy Trinity, one God, who didst more than once visit with severe punishment the irreverence and wrong done to the Sacrifice and to the Ark (which were only figures or shadows of this Sacrament of ours), Have mercy on me:

That, warned by these examples, I may more cautiously, holily, and religiously, treat thy most holy mysteries.

[Holy Trinity, one God, who, of thy infinite mercy, hast chosen me to be thy minister, and lifting

up the poor out of the dunghill, has willed me to execute the office of the priesthood, that I may offer thee gifts and sacrifices for an odour of sweetness, Have mercy on me:

That, by the worthiness of my conduct, I may correspond to so high and holy a vocation; and with pure hands and a clean heart may ever offer to thee the sacrifice of praise, and pay my vows to thee the Most High.]

[Holy Trinity, one God, who wouldst have thy ministers holy, saying, "Be holy, because I am holy," Have mercy on me:

That my heart may be withdrawn from earthly cares and carnal desires, and that I may serve in holiness and justice before thee all the days of my life.]

V

Holy Mary, who, blessed among women, chosen to the most high mystery of the Incarnation of the Lord, and prepared to the Holy Ghost, alone didst merit to conceive, and bear for nine months in thy most chaste womb, the Lord of heaven and earth, and to give to the world a Saviour, Pray for me:

That I too, thy unworthy servant, may in this [sacrifice] (*or*) *Sacrament, receive and bear with a pure mind* [and dispense to others] *that same Lord, even thy Son!*

All ye holy Angels and Archangels, who humbly adored your Lord, made man for us; venerated with astonishment your King lying in a manger; announced the glad tidings of a Saviour's birth; and always stand ministering to him now that he reigns in heaven; nay, and while the priest celebrates, encircle the altar in adoring numbers,* Pray for me:

That I too may ever duly honour this bread of Angels, and that my heart may be so strengthened by its frequent reception, that my enemies may never prevail against me.

* As testified by the Holy Fathers Chrysostom and Gregory the Great.

Holy Joseph, who, when chosen by God to be the spouse of Mary the Mother of God, and foster-father of Jesus Christ, didst render diligent attention and service to thy spouse and wife, and all worship and honour to thy reputed son, Pray for me:

That I too may diligently serve them both; and that I may always especially render due worship and reverence to Christ in this memorable Sacrament.

VI

St. Simeon, who, with patient expectation and ardent longing, didst desire to see the Messias, and didst at length merit to see him with thy eyes, and to take him into thy arms, saying joyfully, "Now thou dost dismiss, O Lord, thy servant in peace," Pray for me:

That I too may ardently desire to see Jesus in glory, and with no less ardent desire may ever pant after him, truly present in this Sacrament, and merit most sweetly to embrace him in the arms of my soul.

Holy Magi and Kings, who, from a distant country by the guidance of a star, came hastening to the new-born King of kings, and with signal faith and inward devotion most humbly offered him your gifts, falling down to the ground, Pray for me:

That I too, with similar faith and devotion, may come to adore this same King, truly present in this Sacrament, and honour him with thy gifts, however small or rather be anticipated by his gifts, and received with the same clemency as yourselves.

All ye holy Patriarchs and Prophets, who by various types, figures, and shadows, have foreshown the mysteries of this Sacrifice and Sacrament, and with earnest longing, and many prayers and sighs, have panted after the Messias, Pray for me:

That I too may treat with reverence, and embrace with pure heart, not the shadow, but the substance; not the figure, but the reality; not the ark, but the Holy of Holies; not sheep or oxen, but the Son of God himself.

All ye holy Innocents, infant Martyrs, who in the very years of childhood and innocence consecrated your tender bodies to the new-born Christ, Pray for me:

That in my innocence I may go in to the altar of God, and offer myself, in union with this [sacrifice] *Sacrament, a living sacrifice, holy and pleasing to my God.*

St. John the Baptist, who, when visited by Christ and his mother, didst leap for joy in thy mother's womb; but afterwards didst esteem thyself unworthy to loose the latchet of his shoe; yet wert worthy to be pronounced by the voice of Christ himself the greatest among those that are born of women, and more than Prophet, and in baptising him, to touch his sacred head, Pray for me:

That with joy I may go in to the altar of God, to God who gives joy to my youth; but strive nevertheless to appear before his terrible majesty, not without fear and profound humility.

VII

St. Peter, Prince of the Apostles, who didst confess Christ to be the Son of the living God, not by the instinct of flesh and blood, but by the revelation of the eternal Father who is in heaven, and didst not only receive from him charge to feed his sheep, but also the keys of heaven, Pray for me:

That in this Sacrament I may, with a lively and steadfast faith, confess my true God and Lord Jesus Christ, acknowledge him to be here truly and really present, and reverence him therefore as I ought.

St. Paul, who from a wolf wast made a lamb; from a persecutor a preacher of the Gospel; from a vessel of dishonour a vessel of election; and, being rapt to the third heaven, wast signally instructed in the heavenly mysteries, and so didst deliver in weightiest words the institution and right use of the Sacrament, Pray for me:

That when going to approach these tremendous mysteries, I may first seriously prove myself,

according to thy admonition, taking anxious care not to receive them to my condemnation and death; and never be guilty of the Body and Blood of the Lord.

St. John, beloved of the Lord, who at the last supper, in the confidence of thy signal love towards thy Master, and of his love to thee in return, didst lean upon the breast of thy Lord, and thence imbibe those heavenly streams which thou pouredst forth afterwards in writing thy Gospel, like an eagle taking a higher flight to behold the mysteries of the Divine and Incarnate Word, and disclosed them to us, Pray for me:

That I may be rather drawn by love to Christ my Saviour, present in this Sacrament, than kept away from him by fear: with holy confidence lean upon my beloved, and with joy draw the waters of life out of the Saviour's fountains.

All ye holy Apostles, who, when made priests by our Saviour Christ himself at his last supper, received the power of consecrating these most holy mysteries; but were first admonished by the washing of your feet, as a symbol of purity, of the necessity hereto of inward cleanness, and so admitted to eat of the true Lamb, that is, the Body and Blood of your Lord, Pray for me:

That I too may venerate with due honour the grace and office of the priesthood [conferred upon me by your successors with imposition of hands]; *and that I may never come to the participation of these divine mysteries but with a previously purified conscience.*

Holy Evangelists, who, with plain testimony, have declared the institution of this Sacrament, Pray for me:

That I may ever venerate and partake of this holy mystery with full faith, lively hope, and fervent charity.

All ye holy Disciples of the Lord, who, together with the first faithful, were so persevering daily in the communication of the breaking of bread, that the multitude of believers had but one heart and one soul, and no one called anything his own, Pray for us:

That we too, who partake of one bread and one chalice, may never come save in the union of peace and in the bond of charity to the sacrament of peace and love; that all of us may say and think the same thing, and so, with one mind and one mouth, may honour and glorify God and our Lord Jesus Christ, who is our peace, making both one.

VIII

All ye holy Martyrs, who have offered up the sacrifice of your body and blood to Christ, the King of martyrs, who himself has offered his own Body and Blood for us on the altar of the cross, and on this of communion, Pray for me:

That I, by a spiritual martyrdom, may mortify my members, which are upon the earth, and, when going to [offer up] *receive the holy mysteries, may first offer myself to God a living sacrifice, holy and pleasing to God, a sacrifice of justice, for an odour of sweetness.*

All ye holy Bishops and Confessors, priests of the Lord, who, as ministers of Christ and faithful dispensers of the mysteries of God, have executed holily the office of the priesthood, often offered up the sacrifice of atonement of the people, and fed them with the bread of the word and of the sacrament, Pray for me:

That I too may actively execute the functions of a faithful [priest] *Christian, lest perchance I be found to have despised the means of salvation offered me, or to have received the grace of God in vain.*

IX

St. Bernard, who, inflamed with faith and zeal, didst subdue a schismatical and obstinate prince,* armed, not with the sword, but with the sacred host, the body of the Lord, Pray for us:

* Duke William of Aquitaine, Life of St. Bernard, lib. ii., ch. 6.

That, strong in the faith of this Sacrament, we may firmly resist the devil and his ministers, when they impugn the truth of this mystery.

St. Francis, who, knowing the purity and holiness requisite for the priesthood, through reverence abstained from receiving it, Pray for me:

That I too may strive worthily to esteem and honour so high and holy an office.

St. Thomas of Aquin, who, by the power of thy angelic soul, and excellent doctrine, didst signally promote in the Church the worship and veneration of this most holy Sacrament, Pray for me:

That my faith, devotion, and reverence towards this holy Sacrament may grow more and more daily in my soul.

All ye holy Monks and Hermits who went out from the Egypt of this world, that is, became dead to the world, being torn from the breasts, and weaned from the milk which the world gives to drink, and no longer sighed after its flesh-pots, but, manfully trampling on the desires of the flesh, fed your souls with the food of angels, manna from heaven, the living bread, until you came to the Land of Promise, flowing with milk and honey. Pray for me:

That I may loathe the wretched meats of Egypt; despise, I mean, the pleasures of the world, through desire of this heavenly food, and, when the bread of children is given me to eat, may never be delighted with the husks of swine.

All ye holy Virgins and Widows, who, with a more than manly courage, have with firm purpose of continence and chastity, offered your bodies a living sacrifice to your spouse, the living God, the immortal King of ages; and so now celebrate chaste and perpetual nuptials with him, Pray for me:

That through the wine that springs forth virgins, I may imbibe a zeal for chastity, and hold continually, with the love of a pure heart, indissoluble wedlock with your spouse, and with my whole heart and strength kiss and embrace him truly present in this Sacrament.

X

St. Mary Magdalen, who, together with your sister, didst receive Christ into your house, but neglecting to serve, and sitting at the Lord's feet, didst hear his word; and again, at the Pharisee's feast, didst wash the Lord's feet with thy streaming tears, and wipe them with thy hair, thus openly displaying thy love to the Lord, and thy sorrow for thy sins; and lastly, didst keep close to him when hanging on the cross, and, inflamed with strong love, soughtest him at the sepulchre, Pray for me:

That I too may withdraw my heart from the cares of the world, and seek before all things in holy leisure to devote myself to God; and when going to approach my Lord in this Sacrament, may first offer to my God the tears of a contrite heart, and cheerfully adhere to him crucified, not seeking to glory, save in the cross of my Lord Jesus Christ.

All ye Saints and Elect of God, who, with face revealed, in your home, now with blest vision behold and fully eat of that Bread, which we still see in a glass, in a dark manner, and receive veiled under the appearance of another thing, for you happily have gained the harbour to which, alas! we are steering: oh, amid how many storms and perils do we need a viaticum, that we may overcome! Our Viaticum is Christ; for he is the Way, the Truth, and the Life, and the only consolation of our pilgrimage: Pray for us:

That we may be supported by him on the way, until at last we, together with you, shall be satisfied with the plenty of the house of God, and drink of the torrent of his pleasure in our home.

Let us pray.

O God, who, in this wonderful sacrament, hast left us a memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

SHORT LITANY OF THE ADORABLE SACRAMENT

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, who camest down from heaven,
Hidden God and Saviour,
Wheat of the elect,
Wine springing forth virgins,
Bread that art fat, and the delight of kings,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Table most pure,
Food of angels,
Hidden Manna,
Memorial of the wonders of God,
Supersubstantial Bread,
Word made Flesh,
Who dwellest in us,
Holy Victim,
Chalice of benediction,
Mystery of faith,
Most high and adorable Sacrament,
Most holy Sacrifice of all,
Truly propitiatory for living and dead,
Most stupendous Miracle of all,
Most sacred Commemoration of our Lord's Passion,
Gift that transcendest all fulness,
Chief Memorial of the divine love,
Affluence of the divine bounty,
Most holy and majestic Mystery,
Medicine of immortality,
Terrible and life-giving Sacrament,
Bread made Flesh by the Word's almighty power,
Unbloody Sacrifice,
Food and Guest,

Have mercy on us.

Most sweet Feast, served by ministering angels,
Sacrament of love,
Bond of charity,
Offerer and Offering,
Spiritual sweetness tasted in its proper source,
Refreshment of holy souls,
Viaticum of them that die in the Lord,
Pledge of future glory,
Be favourable, O Lord, and spare us.
Be favourable, O Lord, and hear us.
From the unworthy reception of thy Body and Blood,
Deliver us, O Lord.
From the concupiscence of the flesh,
From the concupiscence of the eyes,
From the pride of life,
From all occasion of sin,
By the desire with which thou desiredst to eat this Pasch with thy disciples,
By the sovereign humility with which thou washedst thy disciples' feet,
By the most burning charity with which thou hast instituted this divine sacrament,
By thy precious Blood, which thou hast left us on the altar,
By this thy most holy Body's five wounds, which thou receivedst for us,
Heavenly Antidote, by which we are preserved from sins,
We sinners, *Beseech thee hear us.*
That thou wouldst vouchsafe to increase and preserve in us faith, reverence, and devotion towards this admirable sacrament,
That thou wouldst vouchsafe to bring us to the frequent use of the Eucharist, by true confession of our sins,
That thou wouldst vouchsafe to deliver us from all heresy, perfidy, and blindness of heart,
That thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy sacrament.
That thou wouldst vouchsafe to strengthen and fortify us with the heavenly Viaticum at the hour of our death,

Have mercy on us.

Deliver us, O Lord.

We beseech thee, hear us.

Son of God,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

V. Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

O God, who, in this wonderful sacrament, hast left us a memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption; who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

CHAPTER III

The Lord's Prayer

Adapted by Various Exercises and Pious Thoughts to the Practice of Holy Communion

BEFORE approaching the holy banquet in which Christ himself is received, we shall do well to repeat also, by way of grace, the words of Christ, and the very prayer which we have derived from his own sacred lips. The Priest recites it a little before Communion, in the Mass; but he may also meditate upon it with much profit before Mass; and hence

anyone may readily stir up holy affections before communicating. With inward devotion of soul, then, let us say,

Our Father, Who art in Heaven

Father most mighty, most wise, most merciful, who, to show thy tender love towards thy children, fillest them when hungry with sweetest bread from heaven; and so paternally and wonderfully feedest, nourishest, and preservest everything that thou hast created: behold, I too, though one of the meanest of thy children, now lift up my eyes to thee, *who art in heaven*, that thou, with the eyes of thy fatherly goodness, mayest look upon me that am wretched and poor, living far away from the face of my Father, among the sons of Eve, in the vale of tears, an exile and pilgrim on the earth, yet sighing for thee, my most tender Father.

1. Hallowed be Thy Name

What is there that it befits thy child to ask of thee rather than that thy holy name be sanctified. For this is the chief wish and desire of my heart, that all that I do, say, and think may tend to the greater glory of thy name; and especially now, when I am coming to the sacred mysteries of the Body and Blood of thy Son, I only purpose, I only desire, that thy supreme majesty, power, goodness, and wisdom may be praised, to whom all honour and glory, eternal praise and thanksgiving, is due from every creature; because thou hast so loved us as to give for us thy only-begotten Son, to be both our food and the price of our salvation. For which, as thou canst not worthily be praised by us, oh, that thy Son himself may glorify thee! for thou also hast exalted him above all things, and hast given him a Name which is above all names.

2. Thy Kingdom Come

Of the happiness and delight of which kingdom we have a foretaste in this sacrament. For thou hast given us the Body and Blood of thy Son for a

pledge of future glory; and so, by the grace of adoption, hast made us also thy heirs, and joint-heirs with Christ.

But meantime, while we are still absent in exile from the Lord, grant us so to use this sacred pledge, that thy kingdom of grace may advance in us daily more and more, and thy kingdom of glory come to us at last.

3. Thy Will be Done on Earth, as it is in Heaven

And what is thy will, but our sanctification, especially when we are to approach the Holy of holies? Thou desirest too that we should eat the flesh of the Son of man, and drink his blood, else we shall not have life in us. But who that knows his own infirmity would presume to do this, were it not that thou most lovingly and condescendingly willest and commandest it, together with thy Son, whose will and power alike are the same with thine? Because thou willest it, therefore, be done what thou wilt, and how thou wilt: thou willest us, that is, to be holy, because thy Son, to whom we approach, is holy, nay, Holy of holies. But who is there that can make holy but thou? Give what thou commandest. Make us to treat holy things not otherwise than holily, chastely, and religiously. Whence, *as in heaven*, thy saints, with pure affection and ardent desire, eat to the full of this living Bread, with face revealed; so let us too, *on earth*, with great desire and pure affection, feed on him veiled under figures; until we too, together with thy elect, enjoy him as he is, and are satisfied with the plenty of thy house.

4. Give Us this Day our Daily Bread

For the eyes of all hope in thee, O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature; and can it be that thou wilt fail me? Thou knowest, O Lord, that to live, the soul, no less than the body, needs to be restored by food. For as the one is wasted by its natural heat, so is

the other constantly preyed upon by the heat of concupiscence. Happy, then, the children who, in the house of so great a Father (the Church), abound with bread! Here the bread of grace and of the word of God is plentifully broken. Here everyone has set before him the bread of the sacraments, and especially that living Bread which came down from heaven, and was born in Bethlehem (that is, in the house of bread), the Bread of Angels, the Manna of heaven. Oh, precious and noble food! Oh, the greatness of the eternal Father's love and mercy! For, though I neither sow, nor reap, nor have barns, the wheat of the elect and the bread of life is given to me from heaven! Thou, O Lord, hast sown it upon earth; thou hast reaped it with the sickle of death; and hast stored it all up in the barn of thy Church for the nutriment of thy children.

Grant, therefore, O most tender Father, that with this bread I may very often be worthily refreshed; so that (if not sacramentally, at least spiritually) I may receive daily what may daily profit me; for since I daily sin, and fall short, it is right for me daily to take the medicine which restores my strength. Oh, that in the wilderness of this world I may be so supported by that heavenly Bread, that in the strength of that food I may walk even to the mount of God!

5. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

How numerous and heavy are my debts to thee, O Lord, for, alas! in many things we all offend. Truly, so wretched are we, and poor, that we have not been, nor are we, able to pay.

But behold, O Lord, with thee there is mercy, and plentiful redemption, with thy Son, whom, in compassion to us, thou hast given us. Just, undefiled, and innocent in all things, what we owed, he has paid; what we have sinned, he has atoned for, and abundantly satisfied thy justice, giving us the boundless treasure of his merits, and the infinite price of his blood.

The whole of this price we have, as it were, laid up in the precious shrine of the most holy Sacrament.

This treasure, therefore, I now offer thee, O eternal Father, that thou mayest take thence whatsoever thou demandest of me for my debts. I have nothing to pay thee; but the merits of thy Son are more than sufficient to pay all our debts.

For his sake, therefore, forgive us, *as we also forgive our debtors*. We forgive, I say, that we may not, by being out of the bond of charity, treat unworthily the sacrament of peace and unity; and in vain seek remedy of God, while we cherish anger against our fellow-men.

For what communication have we in the Body and Blood of the Lord, if we are not united in the communion of peace and love with the members of his mystical body, that is, with our neighbours? We must, therefore, when we would approach the altar, first be reconciled to our brethren, if they have anything against us, and so come and offer our gift. This the Son of God both taught us to do and did himself. For when hanging on the cross, and paying all our debts, he forgave his enemies, and humbly entreated for his tormentors, saying, Father, forgive them, for they know not what they do. Forgive me, therefore, my debts, for which thy Son offers his own merits; for if thou set aside these, and then mark iniquity, Lord, who shall endure it?

6. And Lead Us not into Temptation

O Lord, who hast prepared a table before us, against all who afflict us, and settest thereon the bread which strengthens man's heart against all the temptations of the world, the flesh, and the devil; give me, by this heavenly and life-giving food, strength and vigour not to yield to any temptations, but steadfastly to adhere to thee.

Let me not strive to be the friend of this world, nor to be conformed to this world; but, by the power of this heavenly food, let me be transformed into thee, that I may desire to please, and fear to displease thee alone. Let me hold the earth in low esteem, because in this food I gaze upon heaven, and embrace the Lord of the whole world.

Let carnal pleasures have no power over me, since it is given me to feed on the flesh of the immacu-

late Lamb and the manna of heaven, in which I find far greater delights, and all sweetness of taste.

And what can the devil do to me when God is with me? If God be for us, who shall be against us?

7. But Deliver Us from Evil

For in this life we are exposed to many accidents and miseries; and these are to be deemed evils as far as they depress us, frail creatures as we are, and separate us from thee; for to be drawn away from thee, the sovereign Good, is indeed the greatest of evils. But from this evil, who shall deliver us, but thou, the fountain of all good; or he, whom thou hast given us to be our Advocate with thee, the author of all happiness and salvation, Jesus Christ, who by his blood has delivered us from sin and from death?

Grant that, by his mediation, all things may work together with us to good; for there is no salvation for us in any other. As, then, he is truly present in this sacrament, so let him be with us everywhere. Let him feed, govern, preserve, protect, and guide us according to his most merciful good pleasure, as the sheep of his pasture. Nothing that happens to us will be evil, if it do not separate us from our sovereign Good. It is good for me to adhere to thee, O Lord; for beside thee what have I in heaven, or what do I desire upon earth?

This meditation on the Lord's Prayer may be used as well after as before Mass or Communion.

THE LORD'S PRAYER

Adapted to the Four Ends of Sacrifice, or the Four Kinds of Oblations

For the use both of Priests and Communicants

THE sacrifices of the Old Law were various. First, the holocaust; secondly, the peace-offering, which was of two kinds—the first, to give thanks for a blessing received; the second, to obtain a blessing;—lastly, the offering for sin; hence are reckoned commonly four kinds of sacrifices:—

I. Latreutic, *or the Sacrifice of praise, offered to God solely for his praise, for the honour of his supreme majesty, and for the love of his sovereign goodness. Hence the victim was to be burnt whole, to signify the sovereign dominion of God over all things; that all things are to be referred to him as their final end; and that we too belong wholly to God.*

II. Eucharistic, *or the Sacrifice of thanksgiving, by which are rendered thanks for the Divine blessings.*

III. Impetratory, *by which we ask for grace, and Divine blessings, both corporal and spiritual, for ourselves and others.*

IV. Propitiatory, *which is to obtain pardon of our sins, and to make God favourable to us.*

The whole force and efficacy of all these sacrifices are signally comprised in the one Sacrifice of the New Law. Hence a good and profitable way of hearing, celebrating, and communicating at Mass will be to refer that holy action to these four ends; for which the Lord's Prayer may be conveniently used as follows:

Our Father, Who art in Heaven

O Lord, holy Father, who hast comprised the multitude of legal victims in the victim of the One Sacrifice of the New Law, and hast thyself displayed upon Mount Calvary, in thy beloved Son, the Supreme Pontiff, and High Priest of both Testaments, the pattern of a perfect oblation for us to follow; make us, we beseech thee, by thy grace, conformable to the image of thy Son, who, in the form of a servant, has vouchsafed to become like us.

And as he offered himself, body and soul, in a bloody manner, according to the rite of Aaron, on the cross, and in an unbloody manner, according to the order of Melchisedech, in the last supper, to thee his eternal Father; let us, after his example, daily offer up our bodies a living sacrifice, holy, pleasing to thee, our reasonable service; and also our souls, with all their powers and faculties, for a holocaust of praise, a Sacrifice that is eucharistic, for gifts received; impetratory for those we seek to obtain; and lastly, propitiatory for our sins.

I. Latreutic

Hallowed be Thy Name

O Lord Jesus Christ, who, for the love of the eternal Father, and in all things and by all things seeking not thy glory but his, hast given thyself for us an oblation and sacrifice to God for an odour of sweetness; from my whole heart I praise and adore thy supreme power, goodness, wisdom, justice, mercy, with all other thy Divine perfections, which wonderfully shine forth in this sacrifice and work of redemption.

I rejoice that, by this oblation, the vain idols and profane sacrifices of the Gentiles have been abolished, and true and sincere worship and honour restored to thee, the true and living God. Therefore I now sacrifice to thee the Sacrifice of praise, and pay my vows to the Most High. I believe thee, and hope in thee, and love thee above all things, and fully resign myself to thee, and offer thee the victim of my whole will, memory, and understanding for a perpetual holocaust.

Thy Kingdom Come

This kingdom from the beginning of the world thou hast prepared for us, O great King and prince of the kings of the earth! who hast reigned from the tree, and hast cast out the prince of this world; who hast loved us, and washed us from our sins in thy blood, that thou mightest make us a kingdom, and priests to God.

O Jesus, my king and my God! behold I, thy servant and son of thy handmaid, choose thee this day in this Communion [or sacrifice of the Mass] to be my king for ever; and I offer myself to thee to be thy servant for ever. Henceforth to thee alone will I offer up the sacrifice of praise, and will invoke thy name. Blessed be thy name, O Lord, now, henceforth, and for ever.

II. Eucharistic

Thy Will be Done on Earth, as it is in Heaven

O Lord Jesus Christ, who camest into this world to do the will of thy Father, and to accomplish the work of our redemption, which he had given thee to do; to fulfil which thou becamest obedient to God the Father unto death, even the death of the cross; by the merit of which obedience, all grace, salvation, and life, and all blessings so largely flow in upon us. What return shall I make to the Lord for all that he hast given me? I know that nothing more acceptable to thee can be done than to do thy will in all things.

Behold, therefore, in union with thy most holy Sacrifice, by which thou didst of thy own will submit thyself to the will of the eternal Father (for thou wert offered up because it was thy own will), which sacrifice I now commemorate in this Communion [or Mass], I willingly and wholly submit my own will to thine; and I desire exceedingly that it may be done everywhere, and always most fully by all; and this in thanksgiving for all the benefits of creation, redemption, preservation, guidance. And my exceeding great desire is that this thy will be done in its fulness in all times and in all places by every creature of thine, in especial thanksgiving for all the benefits of creation, redemption, and preservation, which I have received from thee. Bless the Lord, O my soul, and let all that is within me bless his holy Name.

III. Impetratory

Give Us this Day our Daily Bread

O most loving Father, by whose infinite bounty thy Son Jesus Christ has been given to us to be our guide, physician, and shepherd, since thou hast so loved the world as to give to it thy only-begotten Son. He, therefore, that spared not even his own Son, but delivered him up for us all, how will he not also with him give us all things? especially when the Son himself gives ground for such great confidence in him, in saying, If you shall ask the Father anything in my name, he will give it you.

Therefore, if we ask of him bread, will he give us a stone; or a scorpion instead of an egg?

Behold, I represent to thee, O eternal Father, his Name, and with it the infinite merits of the Sacrifice which he made upon the cross: and I beseech thee to give us our daily bread, the bread indeed of the body; but more especially that of the soul; asking under the one for all sustenance necessary to the present life, that we may be the better able to serve thee; and under the other, for the food of the soul, or the gifts of grace, and whatsoever is requisite to strengthen the heart, that we may not faint in the way by which we are journeying to our home, where only we shall be satisfied with the plenty of thy house.

IV. Propitiatory

And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

O Father of mercies, with whom we have an advocate, our Lord Jesus Christ, who was made the propitiation for our sins, and who reconciled us to thee by his blood, when he offered himself a sacrifice for sin on the altar of the cross! O great price! O plentiful redemption and superabundant satisfaction for my sins, nay, for the sins of the whole world! This I now represent and offer to thee, O gracious Father, while in this Mass [or Communion] I renew his memory. But I offer thee as a victim my body and members by a voluntary mortification, for the sacrifice of an afflicted spirit. Despise not, O Lord, I beseech thee, a contrite and humbled heart; but look upon the face of thy Christ, who in his body bore our sins, by whose stripes we were healed.

And Lead Us not into Temptation

It profiteth us naught to be freed from past guilt, if we be not safeguarded from dangers to come; for the imaginations of man are prone to evil from his youth. Lord, thou knowest our misery and the infirmity of thy creatures, and how we can do nothing without thee. I beseech thee,

by the power of thy mercy, and of that propitiatory sacrifice which was completed on the cross, to remove far from us all scandals, temptations, dangers, and occasions, by which thou foreseest that at length we may be induced to sin.

Abandon us not, we beseech thee, in thy wrath, to the desires of our own hearts; and suffer us not to be tossed about by temptations, as it were by the waves of the sea, without pilot or oar. Thou art faithful, O God; be with me in temptation, and suffer me not to be tempted above that I am able.

For this I offer thee the sacrifice of thy Body and Blood, that thou mayest give me strength against the temptations of the world, the flesh, and the devil. If thou, O Lord, art with us and for us, nothing will be able to hurt us.

But Deliver Us from Evil. Amen

O Lord, who desirest all to be saved, and none to perish, we pray thee to be delivered from the evils of punishment, which might drive us into the evil of sin, that is, by offending thee to make shipwreck of our salvation. Mercifully turn away from us the scourges of thy wrath, war, famine, pestilence and all other of the evils with which in thy just anger thou chastenest the children of men.

These we acknowledge that we deserve to suffer, because we have sinned against thee our Brother, nay, our Father, and are no longer worthy to be called thy sons.

Nevertheless, for thy own, and for thy name's sake, O Lord, because it is good, remove thy strokes, and favourably turn away from us all evils; or grant, at least, that all, even evil things, may work together for good to them that love thee. To this end I offer thee, O Lord Jesus, this Sacrifice (or Communion) of thy Body and Blood, as an antidote and preservative against all evil. If I walk in the midst of the shadow of death, I will fear no evil, for thou art with me.

Another exercise on the Lord's Prayer, adapted to the seven words of Christ on the cross, will be found in Chapter vii *of this same* Part v.

CHAPTER IV

Mass and Communion

TO reap fruit from the sacrament of the Eucharist, and the sacrifice of the Mass, the very manner of approaching them is of the greatest concern.

Observe, therefore, that only to repeat certain common set forms of prayer before and after Mass and Communion is a method that is very imperfect, and devoid of spiritual consolation. Surely greater care and preparation are required for a sacrament so sublime, and surpassingly rich in gifts of graces and virtues, but corresponding still in its operation with the manner and disposition of the receiver.

For this sacrament is the food of the soul, to which it is no less profitable and necessary than its own food is to the body. Besides, that food does good, and gives most nutriment, which is eaten with hunger, to the excitement of which bodily exercise before taking food is conducive, by carrying off and dispersing the vicious humours that remain in the stomach. Thus the natural heat is excited, and whets the stomach, thereby causing it to be more desirous of food, and the food itself to become fitter for digestion, and for the wholesome nutriment of the entire body. Precisely in the same way is the food of the soul, that is, the Body and Blood of Christ, to be taken with hunger, that it may profit the more.

How this is to be done will be briefly shown. The mind must be employed in pious meditations and holy exercises, which by degrees will expel the bad passions of the soul, and enkindle in it the heat of charity, and the fire of divine love, that so it may become more eager for the heavenly food, and fitter to receive it with fruit and increase. Otherwise thou wilt receive this food without hunger or appetite, and so wilt have for it very little relish. How can it be, then, but that your soul must loathe this at length, as though it were very light food? Because, that is, thou tastest not how sweet the Lord is in this heavenly food, which,

although it contains all sweetness of taste, will satisfy none with its good things but the empty and the hungry soul.

We will, therefore, give some exercises proper to increase thy hunger for this food, and also its fruit. They should be used as holy aspirations, not thoughtlessly and carelessly pronounced, but with earnestness of feeling, and in the heart rather than with the lips.

For the soul's affection is the one thing with which every work of piety must be recommended and seasoned or it will be distasteful and wholly insipid. These exercises, of which we have drawn merely the method and outline, it is free for everyone to enlarge; though it is to be feared that these and similar exercises may be distasteful to some, as too diffuse to be used so frequently at Communion or Mass.

But it were to be wished that these persons would better consider the majesty of this Sacrifice and Sacrament, and would desire more earnestly to derive fruit and spiritual refreshment from their use. For nothing is hard to those who love; and therefore they who burn with the desire of heavenly grace find nothing disagreeable in any labour or pains.

But if there is not time always, still it will be useful very frequently to prepare in this manner for Holy Communion, or the Sacrifice of the Mass.

Although I do not see with what face we can complain of prolixity in this matter, when on other occasions we are too long and lavish of our time upon things that are trifling and frivolous.

How few there are who do not readily bestow the space of a whole hour, not to say hours, every day on tending and feeding the body! And shall it be irksome to give so much, nay, one quarter of an hour only, to the heavenly feast? Yet in the one it is only the mortal body that receives sustenance, in the other it is the immortal soul.

What! are our other personal and domestic affairs so carefully and diligently, so closely and attentively performed? and is the business of the soul, and of salvation, the most important of all, to be so waveringly and precipitately dealt with?

EXERCISE

Before Mass or Communion

The various points of this exercise may be comprised under three principal heads: I. Self-probation. II. Excitement of devotion. III. Prayer for grace.

SELF-PROBATION

The necessity of self-probation *is shewn: 1. By the sacrifices of the Old Testament, which were but signs, shadows, and figures of this sacrament, and yet were to be performed only by pure and holy persons. It is wonderful with what a number of rites and ceremonies those who offered them were to be purified.*

2. By those most solemn words of the Apostle, in which he declares that those who receive unworthily are guilty of the Body and Blood of the Lord. Oh, how necessary is it to listen seriously to his warning, or rather threat: Let a man prove himself, and so let him eat of this bread, and drink of this cup.

3. By reason itself, since holy things should be dealt with only in a holy manner; and what is more holy than this sacrament, in which is present the very Holy of holies?

I. *Examine, then, thy conscience first of all, and if thou find it guilty of any considerable sin, thou wilt clear it in the sacrament of penance, that thou mayest not come unworthily, and eat judgment to thyself. Thou wilt also endeavour to remove thy lighter faults, and thy soul's inordinate affections, in order to derive from this sacrament the fuller fruit. Then conceive an inward sorrow for thy sins, with firm purpose of amendment.*

O my most loving God, my Creator and my Saviour! from the bottom of my heart I am sorry that I have ever offended thee, my Lord and my God- thee whom I ought to love above all things, because thou art good above all things, and hast given me the greatest blessings; and I, alas!

wretched and ungrateful sinner, have rendered thee only evil for good.

But, O Lord, be favourable to my sins; for I now firmly purpose and determine not to offend thee any more, and to avoid all occasions of sin; and therefore I now desire to receive this sacrament, that I may be confirmed in thy love, and fortified against all the occasions of sinning, that thou mayest remain in me, and I in thee.

II. *Consider whether thou comest with an upright and pure intention, or only from custom, or other unregulated motive, to these holy mysteries. It is very useful, moreover, to examine thy intention; because it is the intention that gives to an action its character, and is the root of its merit. Such an act will be as follows:*

I desire, O God, to offer thee this sacrifice, for the praise and glory of thy Name; for the profit also of my soul, and of all thy holy Church. Therefore will I freely sacrifice to thee and will give praise to thy Name, O Lord, because it is good.

For what should I seek else beside thee, O my God and my all? If I have thee, what is there that I have not? If I worship thee for thy own sake thou wilt be my reward exceeding great. For beside thee what have I in heaven, and what do I desire upon earth? For thou art the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

A more particular direction of the intention may be made, by regarding the ends to which the Sacrifice, and consequently the Sacrament, are, by virtue of their institution, to be referred.

I. It is Latreutic

Or a holocaust to be offered to God, in acknowledgment of his supreme dominion, and as the highest worship due to his supreme majesty.

O Lord! thou art worthy, for thy supreme excellence, wisdom, and power, to receive from every creature praise, glory, and honour. Therefore will

I give praise to thee, O Lord, with my whole heart, and will glorify thy name for ever; I will sacrifice to thee the sacrifice of praise; and will pay my vows to thee, O Most High! Be thou blessed and praised, worthy and glorious, and exalted above all for ever.

II. It is Eucharistic

Or a peace-offering to be offered to God in thanksgiving for his numberless benefits.

What return shall I make to the Lord for all that he has given me? Who forgives so often all my iniquities, and crowns me, moreover, with mercy and compassion. Who satisfies so often my desire with good things; and provides so bountifully both for my body and soul. I am not worthy, O Lord, of the least of all thy mercies, for thy mercy is great towards me.

Because thou hast made me, O Lord, I owe thee myself; and because thou hast made me again by thy Son, who became man for me, I owe thee more than myself.

But what am I? Dust and ashes. What all things else? Wind and vanity. And, moreover, thou, O Lord, hast no need of my goods. Behold, therefore, thy beloved Son. Him, O Father, I offer to thee, because I have nothing better or more acceptable to offer than him, in whom thou art well pleased.

III. It is Propitiatory

To be offered to God in propitiation for sins.

O Lord! now that I am so lovingly invited to thy glorious banquet, what shall I do, miserable, naked, and poor as I am, and having no wedding garment; conscious too of so many sins, by which I have merited anger rather than grace? Behold the Mediator between God and man, thy Son, Christ Jesus. Him I offer thee; him, I say, who committed no sin, but was made the propitiation for our sins, and washed us in his own Blood.

Look, O Lord! look upon the face of thy Christ, and see in his life what labours, in his passion what

torments, in his death what sorrows, he sustained for us! All these I offer thee, in satisfaction for my sins, and that through this Sacrifice, by its virtue, thou mayest impart to me their force and efficacy. Mercifully pardon my offences, and take not vengeance on my sins.

IV. It is Impetratory

To be offered to God for obtaining blessings of body and soul, and averting evils, whatever they may be, and that for ourselves, our friends, and enemies the just and sinners, the living, the departed, etc.

O Lord! who art rich in good things, and bountiful in gifts; from whom, by whom, and in whom are all things; but I am poor and needy: yet what may we not obtain from thee, who hast given us the very fountain of all grace, thy only-begotten Son and, together with him, hast bestowed upon us all blessings? Upon him thou hast heaped without measure all the treasures of grace, goodness, and wisdom, that he might be rich towards us all.

Him, therefore, I offer thee, that by him, who intercedes for us, and who for his reverence merits to be heard, thou mayest give to thy Church increase and peace, to the just perseverance, to sinners pardon, to the departed rest, and to all of us thy grace, and finally life everlasting.

Because this mystery was instituted by Christ for the memory of his passion, it is very useful to us, and acceptable to God, to offer it, by special direction of the intention, in memory and veneration of the Lord's passion.

EXCITEMENT OF DEVOTION

Before approaching these tremendous mysteries, be not content with habitual, but make every effort to excite actual devotion. For this purpose it will be useful, while making acts of the highest virtues, to meditate as follows (for it is in meditation that the fire of devotion is lighted up), namely: who he is who comes to us in this Sacrament; who are they to whom he comes; why, how, and how often he comes.

I. Faith is to be Exercised

By reflecting that Christ himself, true God and man, who was born, suffered, and died for us, is here truly and really present.

O Christ Jesus! true God and man, of one substance, majesty, and power with the Father; with him both I believe and confess that thou art truly and really present in this Sacrament. For thou, who art the Truth itself, hast said: This is my body.

I credit all the Son of God hath spoken;
Than Truth's own Word there is no truer token.

Lord, increase my faith.

This exercise of faith is here most useful, because on a lively faith in this point rests all the devotion of the Sacrament. For if, with a lively faith, we believed that Christ, truly God and man, is present in this Sacrament, how could it be that mysteries so holy and tremendous would be treated by us with so little feeling of reverence and piety!

II. Hope is to be Exercised

By reflecting that God is supremely gracious, merciful, meek, wise, and powerful.

O Lord of hosts! blessed is the man that trusts in thee. Why art thou sad, O my soul, and why dost thou trouble me? Hope in God, the fountain of all good, and the author of grace, whom thou hast present with thee in this Sacrament; go to him with confidence, for he is sweet and meek, and of great mercy to all that call upon him. He alone is able to give us all things, because he is powerful over all things; nay, he is willing to give us all things, because he is supremely good.

O God, my hope! my heart rejoices when I receive thee in this Sacrament, because I clearly trust that there is nothing which thou will not give us, who hast given us thyself. In thee, O Lord, do I trust; let me not be confounded in my expectation.

III. Charity is to be Exercised

By reflecting that God is supremely good, perfect, bountiful, and loving to us.

O most sweet Saviour, Christ Jesus! how great was the force of thy love, which drew thee from the bosom of the Father into this vale of tears; to take man's flesh, and endure infinite miseries, injuries, nay, the Cross and death itself; and this solely for us miserable men, and for our salvation.

Oh, how great love! thou mightst have condemned, and thou hast preferred to save us; we were guilty, and thou, who wert innocent, to free the guilty didst undergo their punishment.

Out of love, therefore, thou camest to us, into our flesh; and when at length thou wert to leave this world to go to the Father, thou didst leave us this Sacrament for a pledge of thy love; that in a new and wonderful manner thou mightst always remain with us, for thy delight is to be with the sons of men.

O Lord, how worthy art thou to be loved, who dost so great things for the love of us! Therefore I will love thee, O Lord, my strength. The Lord is my stay, my refuge, and my deliverer.

O God, who art charity! behold, he who abides in charity abides in thee. I desire to receive thee in this Sacrament, that I may be more strongly united to thee in the bond of love. Who shall separate me from the love of Christ my Saviour? Oh, that neither life nor death, nor any accident of fortune, nor any creature, may ever be able to deprive me of Him.

IV. Humility is to be Exercised

And reverence, by reflecting that God is of supreme majesty, and yet comes from the throne of his glory to thee, the meanest worm of earth.

O Lord our God, how admirable is thy Name in the whole earth! Thou art the King of heaven and earth, whom Angels praise, Dominations adore, Powers dread.

But what is man, that thou art mindful of him, by giving him a memorial of thy wonderful works? Or the son of man, that thou visitest him, by coming to him in this Sacrament? Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and thy servant shall be healed!

V. Hunger is to be Excited

And desire, by considering, first, the manifold fruits and graces of this Sacrament; and secondly, thy own miseries and necessities.

O holy Bread! Bread that strengthenest man's heart, of which he who eats shall live for ever; he who eats not shall not have life! How lovely are thy tabernacles, O Lord of hosts; my soul longs and faints for thy courts, O Lord, where thou dispensest that Bread and givest meat to them that fear thee.

Incline thine ear to me, and hear me, for I am poor and needy. Refresh my hungry soul, that in the strength of this food I may walk through the desert of this world, even to the mount of God, until I eat of thee to the full, face to face in thy kingdom, and am satisfied with the plenty of thy house.

Finally, an exercise or meditation on the Lord's Passion is most efficacious for exciting devotion of the heart before Holy Communion.

PETITION FOR GRACE

Because all our diligence and all our preparation is less than can be sufficient for mysteries so great, it will be well for us to petition God for grace, the blessed Virgin, our guardian Angel, our holy Patrons, and all the denizens of heaven, for aid and assistance.

1. *Therefore pray God, by the merits of his Son, and of all the Saints, to give thee grace to receive this Sacrament worthily.*

O sovereign Father of mercies! look upon the face of thy Christ, who, with the most perfect love, was made obedient to thee, even to the death of the

Cross; and by the power of his merits, and also of his most sweet Mother the Virgin Mary, the holy Apostles, Martyrs, Confessors, Virgins, and of all the Saints, especially my Patrons, N. N., give me grace to render thee acceptable service; grant, I beseech thee, that I may obtain by the prayers and merits of them that please thee what I cannot by my own.

II. *Having represented to Christ thy sins, imperfections, and all thy necessities, ask pardon and grace to communicate well, through the merits of his Passion and Blood.*

O Jesus, Saviour of the world! who camest to save sinners, and hast said: Come to me, all you that labour, and are burdened, and I will refresh you; behold I, a sinner, presume to come to thee, because with thee there is plentiful redemption.

To thee I come, because, by departing from thee, I have wandered like a sheep that is lost. But, O good shepherd, who hast laid down thy life for thy sheep, who hast come to seek and to save that which was lost; seek again thy servant, O Lord, for I have not forgotten thy commandments.

I come to thee disabled with many wounds, heavily borne down by many evil passions; but thou, O Lord, art able to heal me, if thou wilt. Thou knowest that they that are ill are they who need a physician.

And thou art that Samaritan, the true physician of our souls, who hast borne our infirmities. It is thou who hast given the Sacrament of thy precious Body, to be the medicine of my soul.

Therefore have mercy on me, O Lord, and heal my soul, for I have sinned against thee. A sacrifice to thee, O Lord, is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise. This I offer to thee first, that I may the more safely offer thee the Sacrifice of thy precious Body and Blood.

Break thou, therefore, the bonds of my sins. So will I worthily sacrifice to thee the Sacrifice of praise, and will call upon the name of the Lord.

III. *Humbly pray to the Holy Ghost to prepare in thee, by his gifts, a habitation worthy of Christ Jesus, as he did in the Virgin Mother of God.*

What is marked thus [ ] is for priests only.

O most merciful God, without thy divine power there is nothing in man, for from thee is all our sufficiency. Without thee we can do no good thing, nor worthily fulfil the duties of our state or vocation. Keep my soul, for I am holy; save thy servant, O my God, that trusts in thee. I am holy by the gift of faith and grace, with which thou hast sanctified me in baptism.

[I am holy also by the office of the priesthood, which thou hast willed me to perform, for it is holy. That I may worthily correspond to it, I should be holy, that is, separated from earthly things; pure, chaste, conspicuous for my many endowments of grace and virtues. They were to be holy who bore only the figure and shadow of this Sacrament; how much more I, who handle the very substance and truth!]

But who can make him holy and clean that is conceived of unclean seed? Surely thou, O God, the Sanctifier! who art the Holy of Holies, by whom only is thy creature hallowed.

IV. *Implore the help of the Saints; that they may obtain for thee from the Lord the grace of a Holy Communion.*

O all ye Saints of God, I implore you by him whom you see face to face, but we see here only as through a glass in a dark manner, and veiled in this Sacrament; aid me, I beseech you, by your prayers to God, that I may so receive him now in this Sacrament, as to merit with you one day to see him as he is.

Especially thou, O most holy Virgin Mother, who, being full of grace, didst, by the co-operation of the Holy Ghost, merit to conceive and bear in thy most pure womb God and man, obtain for me, I beseech thee, by the love of thy Son, the grace of the Holy Ghost, that I too may be able to receive and bear him worthily in this holy Sacrament.

Be present, O my Angel guardian, and with thy holy guidance direct thy client, that I may be-

comingly receive that Bread of angels, the Lord of heaven and earth.

O my patrons, N. N., denizens of God's court, assist me, and adorn suitably for your Lord the resting-place of my heart.

V. *Lastly, if, after performing the foregoing exercises, thou dost not yet feel that affection, fervour, and love which thou desirest, and the dignity of this Sacrament requires in its reception, be not dispirited, but humbly pray God to accept at least the desire of thy heart, and the affection of thy good will.*

O God, searcher of my heart! I desire to, and oh, that I could in reality, receive this wonderful and heavenly Sacrament with all the piety and devotion, with all the affection, desire, and fervour of thy Angels and Elect! O Lord, all my desire is before thee! My heart is ready, O God! my heart is ready! I offer thee my whole heart, and all that I have. Hear, O Lord, the desire of the poor! Let thine ear listen to the preparation of his heart. In fine, let thy divine and measureless bounty supply whatever my human infirmity is unable to attain.

Observe that this and the following exercises are so constructed that, with a very few omissions or changes they may serve as well for priests who celebrate Mass as for lay communicants.

Those also who hear Mass may use them for spiritual Communion, that so the intention of one who hears Mass may be more conformed to the intention of the celebrant and this is the most profitable way of hearing Mass.

Moreover, we here give various exercises, some longer, others shorter, like different dishes on the same table; in order that variety may preclude the distaste which is apt to arise from the too frequent repetition of one and the same thing. The different tastes of different persons require likewise a difference of food.

ASPIRATIONS

At the time of Communion.

The visit of so great a guest is to be received with great feeling of reverence and inward devotion. Thou wilt make, therefore, frequent acts of lively faith, hope

and charity. Thou wilt acknowledge and proclaim the majesty, goodness, and mercy of God; thou wilt confess thy own misery and frailty. Hence thou wilt converse with Christ, who is now present with thee, in the innermost desires and affections of thy soul. For this may be used short but burning aspirations, of which there are many in the Psalms and Gospels. They are to be uttered in the heart, rather than with the lips, until, after retiring from the altar, there may be opportunity for enlarging upon them undisturbed. We will here suggest a few, which may serve for the moment of Holy Communion, but may be used at other times as well.

I will love thee, O Lord, my strength. The Lord is my stay, my refuge, and my deliverer.

What is man that thou art mindful of him? or the son of man that thou visitest him?

How good is God to Israel, to them that are of a right heart!

Praise the Lord, for he is good; for his mercy endureth for ever.

Oh, praise the Lord, all ye nations; praise him, all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remains for ever.

As the hart panteth after the fountains of water, so my soul panteth after thee, O God.

It is good for me to adhere to my God, and to put my hope in the Lord God.

For beside thee what have I in heaven, and what do I desire upon earth?

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Blessed is the womb that bore thee, and the breasts that gave thee suck.

Whence is this to me, that my Lord should come to me?

Blessed is he that comes in the name of the Lord.

Each person's reflections, or rather the unction of the Spirit, will readily suggest similar aspirations.

Proper also to this act are the following breathings of love.

Who art thou, O Lord, and who am I?

Come thou to me, my sovereign King, to the meanest of thy servants!

Wilt thou, who camest from the bosom of thy Father into the Virgin's most pure womb, enter into this unclean vessel, this stable of filth ?

I know that thou wilt come to me, O Lord; it is love that prompts thee, and it will prevail. Come, then, O Lord, and delay not. But bring with thee, I beseech thee, that most desirable goodness, meekness, charity, and mercy of thine, by which my wretchedness may be aided and forgiven.

Behold, O Lord, I have thee now, who hast all things. I possess thee, who possessest all power and wealth. Therefore, O my God, and my all ! draw my heart away from all other things that are not thyself, beside whom all is vanity and affliction of spirit. Let my heart be fixed in thee alone, in thee let me rest, where my treasure is, the sovereign Truth, true happiness, and happy eternity !

Let my soul, O Lord, feel the sweetness of thy presence ! Let it taste how sweet thou art, O Lord; that, being allured by thy love, it may seek for no joy out of thee, for thou art the joy of my heart, and the God that is my portion for ever !

Thou art the physician of my soul, who, by thy bruises, hast healed our infirmities. I am that sick man whom thou camest from heaven to heal. Heal, then, my soul, for I have sinned against thee.

Thou art the good Shepherd who hast laid down thy life for thy sheep. Behold, I am that sheep which was lost, and yet thou vouchsafest to feed me with thy Body and Blood. Take me now upon thy shoulders. What wilt thou refuse me, who hast given me thyself ! Rule me, and I shall want nothing in the place of pasture where thou hast set me, till thou bring me to the pastures of eternal life.

O true Light ! that enlightenest every man that comes into this world, enlighten my eyes that I may never sleep in death.

O ever-burning and never-failing fire ! behold ! I am tepid and cold; inflame my reins and my heart, that they may ever burn with the love of thee. For thou camest to cast fire, and what wilt thou but that it be enkindled ?

O King of heaven and earth, rich in mercy ! behold, I am poor and needy. Thou knowest what

I most require. Thou alone canst assist and enrich me. Help me, O God, and out of the treasures of thy goodness succour my poor soul.

O my Lord and my God ! behold I am thy servant, give me understanding, and awaken my affection, that I may know and do thy will.

Thou art the Lamb of God, Lamb without spot, that takest away the sins of the world. Take away from me whatever is hurtful to me and displeasing to thee, and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love, and all my joy. Thou art my God and my all. Thou art the portion of my inheritance and of my cup. It is thou that wilt restore my inheritance to me. O my God and my all ! let the sweetly flaming force of thy love, I beseech thee, absorb my soul, that, for love of thy love, I may die to the world, because for love of me, thou hast vouchsafed to die upon the Cross, O my God and my all !

CHAPTER V

Exercise after Mass or Communion

For Priests and Laics

WHEN Mass or Communion is ended, it is of very great consequence to know how to employ the time in which Christ continues with us, and benefit by the presence of so great a guest. For we can have no fitter opportunity of forwarding the business of our salvation than when we have with us, and within us, the Author of salvation himself.

*Beautiful and holy, as it is usual with him to be, is the counsel of Thomas à Kempis.** "*Thou shouldst,*" he says, "*prepare thyself not only for being devout before Communion, but also for carefully keeping thyself so after receiving the Sacrament. Nor is watchfulness after less required than devout preparation before it. For a good guard afterwards is the best*

* Imit. Chr. b. iv. ch. xii. 4.

second preparation for greater graces. For by this it is that one is made greatly indisposed, if he be presently too much given to outward matters.

Herein learn from thyself what ought to be done. If any person had invited thee to his house, but when once received, left thee presently to thyself, as though weary of thy company, and resorted to I know not what silly or empty occupation, not deeming thee worthy of familiar converse or of any kind or polite attention, wouldst thou not call this uncourteous and unworthy conduct, and even hold such a friend in abhorrence, as one forgetful of his duty?

See, then, what is to be said of those who, after having received such and so great a guest as God into their house, presently turn their back upon him, and go away, and have no wish to converse with him even for a little while. What is this but to slight, nay, highly offend their guest, especially when it is a guest who comes, not to receive, but to give them refreshment?

Why, then, make such haste? What seekest thou beside thy God? Not any books will teach thee more than he; not any friends will give thee so much pleasure; not all the arts, wealth, and science of the world will do thee so much good.

"*Therefore conduct thy guest into thy inner chamber, that is thy heart. Beware of much talk*" (says the Thomas above cited*), "*remain in secret, and enjoy thy most sweet guest; for thou hast him himself, whom the whole world cannot take away from thee.*"

We will here give an easy exercise for practice, comprised in three principal points.

I. Thanksgiving

I. *To excite thyself to due thanksgiving, make acts of lively faith, united with affections of humility, reverence, and admiration.*

O most merciful Saviour, Christ Jesus, how sweet and meek art thou, and of great mercy, to all that call upon thee! For by thy divine power thou didst create us when we were not; when we were

* Imit. Chr. b. iv. ch. xii. 4.

thy enemies, with wonderful wisdom thou camest from heaven to redeem us; and because without thee we cannot live, move, or be, whether in body or soul, by thy measureless goodness thou preservest us hitherto by so many Sacraments and assistances of grace; nay, in a manner most admirable, thou bestowest on us in this Sacrament thy Body and Blood, that is, thyself. Oh, charity! oh, goodness! oh, mystery new and profound!

Dost thou, O my God, vouchsafe to come to me! The King and Lord of sovereign majesty to his meanest servant! God to man! The Creator to the creature!

Whence is this to me, that thou, O Lord, shouldst come to me, from whom thou mightst depart, because I am a man that is a sinner? What is man that thou art mindful of him? or the son of man that thou visitest him? Knowest thou not what I am? Dust and ashes, a vessel of filth, food of worms. And is it to me that thou comest from heaven? O Lord our God, how admirable is thy name in the whole earth!

II. *Here make acts of gratitude and praise to God for benefits so great.*

What return shall I make to the Lord for all that he has done for me? Oh, that my lips were opened, and my mouth filled with praise, that I might sing thy glory, thy greatness all the day long; and tell of all thy wondrous works!

Let my soul, touched with so many and great benefits, magnify the Lord; and let my spirit rejoice in God my saviour, because he has regarded the humility of his servant, and he that is mighty has done to me great things, and filled me when hungry with good things.

Bless, therefore, now the Lord, O my soul; and all that is within me bless his holy Name. Bless the Lord, O my soul, and never forget all that he has done for thee; who forgives all thy iniquities, and, by the power of this Sacrament, heals all thy diseases, yea, redeemeth thy life from destruction.

III. *Because thou art by no means equal singly to the celebration of benefits so great, invite all the Saints, nay, even all creatures, to unite with thee in praising God. If the three children who were in the fiery furnace unhurt summoned all creatures of heaven, earth, and sea to the praise of God, saying, with one voice, All ye works of the Lord, bless the Lord, praise him and exalt him for ever, how much rather should we do so when we have received within us him by whom we have been delivered from death and the flames of eternal fire! Hence, according to the rite of the Church, it is usual for priests to recite that Canticle after Mass.*

Great art thou, O Lord, and exceedingly to be praised, and who shall declare thy power, or set forth all thy praise! Though all my limbs should be turned into tongues, and all the breathings of my life into thy praises and thanksgivings, still I should fall far short of all thy mercies. Therefore, confessing my own insufficiency, I have this one wish above all, that with me and for me, all thy creatures should praise and bless thy Name for ever.

But before all things, O most merciful God! accept the praises and thanksgivings which, from the moment of his incarnation, thy Son our Saviour offered thee in our nature, which he took; above all, those thanks which, in the name of us all, when instituting this Sacrament, and recognising even then our inability to render thanks adequate to the greatness of the benefit, he gave, after raising his eyes to heaven, to thee his almighty Father.

Receive also, O most meek Father! those thanksgivings offered thee by the Blessed Virgin, the Mother of thy only-begotten Son, when herself she conceived and carried and bore, in her most chaste womb, him who, enclosed now within my breast, is embraced even by me! And those also which, in her whole lifetime, and especially as often as after thy ascension to heaven she received thee in this Sacrament, from her heart's burning desire and inward devotion she rendered to thee.

May all the angelic spirits also bless thee and praise thee, who stand ever trembling by the throne

of thy majesty, and repeat with voice unceasing, HOLY, HOLY, HOLY.

With my whole heart too I desire that all thy Saints and friends who now reign with thee in heaven, and we believe have communion with us, may compensate my insufficiency by their own most worthy praises, which here on earth they ever most devoutly offered thee in the use and veneration of this Sacrament; and which they sing to thee now, when, with face revealed, they eat the Bread of life, and drink of the torrent of thy pleasure. Make me partaker, O God, with all that fear thee, and that keep thy commandments.

Oh, that I could gather at once into myself alone the fervent affections of all the holy faithful, with all the prayers, desires, and merits of all that please thee upon earth! and love and honour thee with all the intensity of my soul, in proportion to the love and honour which in this Sacrament thou hast vouchsafed to me!

For I profess that, if the efforts, desires, grateful and pious affections, of all the holy persons that ever were, are, or shall be, who ever have received or shall receive this divine Sacrament with due preparation, devotion, and profit, were to be centred in me alone, I would cheerfully and readily turn them all to the praise and glory of thy Name, and the thanksgiving that is thy due. And yet, O Lord, I sincerely confess that even thus I should be an unprofitable servant, and could not praise thee as thou deservest, because thou art greater than all praise. But spare me, O Lord, for I am poor and needy, and at least despise not the desire of the poor, nor the service of his good will. Oh, that all the works of the Lord would bless the Lord, praise and exalt him above all for ever!

II. OBLATION

1. *Offer to God the Father, the Son, together with all the treasure of his merits.*

O Father of mercies and God of all consolation, how hast thou loved us! Surely, so as to give thy only-begotten Son, once for our ransom, but day by day for our food.

What can a mean creature like me repay thee for love so great? That very gift, than which thou hadst none worthier to give, nor I greater to receive, I mean thy most dear Son. I offer thee, O my Father, him whom thou hast so lovingly offered for my salvation; and in this [Sacrifice] Sacrament, which we celebrate for the continual remembrance of that benefit, so graciously given to be [offered] received.

Whom, O eternal Father, shall I offer thee, rather than this beloved Son, in whom thou art well pleased? What other intercessor can I, a criminal, propose to thee, if not him who is the propitiation for my sins? an advocate, a High Priest, sprinkled, not with the blood of others, but his own; a holy Victim, a Lamb without spot, who has done no sin, but has taken away the sins of the world, and by his own bruises has healed our infirmities?

Behold my hope, and all my confidence, Christ Jesus, thy Son, my Saviour! Despise not, I beseech thee, this oblation, for the worthlessness of the offerer that merits to be despised; but regard it favourably, I pray thee, for what is infinitely greater, the worth of the offered. Look upon the face of thy Christ, who, by becoming for our salvation obedient to death, even the death of the Cross, has offered himself for us a sacrifice to thee.

Is not this that innocent one, whom, though thy Son, thou gavest to redeem a servant? Remember, O tender Father, that this is that very Son whom by thy power, thou hast begotten from all eternity equal to thyself; and yet thou hast willed him to be made partaker of my flesh, that, by sharing my humanity, he might cause me to share his divinity.

Regard in thy Son what may move thee to take pity on thy servant; and while the wounds of thy beloved Son lie open before thee, let my sins, I beseech thee, be covered; and because my flesh has provoked thee to anger, let the flesh of thy Son incline thee to mercy.

Receive, therefore, O holy Father, almighty and eternal God! this holy and unspotted sacrifice of thy Son, which I, thy unworthy servant, offer thee, together with all his virtues, merits, wounds, torments, stripes, sighs, and sacred drops of sweat and blood.

Receive it in union with his loving offering of himself to thee on the altar of the Cross, for the praise and glory of thy Name, in thanksgiving for all thy blessings conferred on me and on all mankind: in expiation also of my sins, for the supply of all my defects, for the comfort and refreshment of all the faithful, living and dead, through the same whom I here offer thee, our Lord Jesus Christ, thy Son, who liveth and reigneth with Thee, world without end. Amen.

II. *Offer thyself to Christ, who has so lovingly vouchsafed to offer himself for thee.*

O most loving Saviour, how great is thy mercy towards me, whom, though a poor and unworthy sinner, thou hast bought with so great a price as thy own most precious Blood.

For to free me from the slavery of Satan, thou, the true Son of God, hast offered thyself to the eternal Father to be the price of my redemption on the altar of the Cross; but in order to spare and strengthen me, thou hast given thyself now to be my food.

Poor and needy as I am, what return shall I make to the Lord for all that he has done for me? Wouldst thou that I give thee my heart? Nothing is more just. Can it be that my soul shall not yield itself to God, from whom is all my salvation?

By all and every right he claims my life who, for mine, has laid down his own. My heart is ready, O God; my heart is ready! Behold at once my soul and my body! Receive me all, for thou madest me all; and when I was all lost, gavest thyself all for me!

But what exchange is this, to give myself for thee; the servant for his Lord; a man for God; the unholy for the holy and the just; the polluted sinner for the spotless Lamb!

But thou, O Lord, who hast vouchsafed to give for me no other than thyself, turn not now, I beseech thee, thy face away from me, and despise me not, O God my Saviour!

Uphold thy servant to good, for whom thou tookest the form of a servant. Receive me, who

am man, for whom thou becamest man. Receive me, who am a sinner, for sinners thou camest to save. Seek thy lost sheep, for thou camest to seek and to save that which was lost. For thou art the good Shepherd, and the Lamb without spot, that takest away the sins of the world!

Receive also my obedient service, which, though unworthy, I have offered before the eyes of thy Majesty, in union with the Sacrifice by which thou offeredst thyself a sacrifice for me, a victim to God the Father, on the altar of the Cross.

Unite my poor service with all that thou hast done and suffered of thy most perfect charity and obedience; and vouchsafe to offer it to the eternal Father, together with the riches of thy satisfactions and merits; that my want may be supplied by thy abundance, and that, by thy mediation, I may obtain the grace which I in no wise merit of myself.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, the God of truth! Henceforward it is good for me to adhere to thee, and in thee, O Lord, to place my hope. For, beside thee what have I in heaven, and what can I desire upon earth? For thou art the portion of my inheritance and of my cup; it is thou that wilt restore my inheritance to me.

III. Petition

1. *Here do not hesitate to make eagerly many pressing requests for others as well as thyself. Here thou hast an infinite treasure of heavenly riches. Ask for as much as thou wilt. The eager desire of the petitioner arouses the generosity of the giver. Open thy mouth wide, and God will fill it. First of all, humbly ask pardon of thy sins, and also of the negligence and failings thou hast admitted into thy use of this Sacrament.*

O most merciful Saviour, in the multitude of thy mercy and goodness, I have gone in to [thy altar] the table of thy banquet; from which, from consciousness of my misery and sinfulness, I should justly have abstained, that, by a rash approach, I might not become guilty of thy Body and Blood.

But do not, O most tender Lord, remember my

sins and my ignorances, but rather, O Lord, remember thy own mercies, that thou mayest not enter into judgment with thy servant; for in thy sight no man living shall be justified.

For if thou observe iniquities, O Lord, Lord, who shall endure it? Who will venture to approach thy table? who endure the rigour of thy justice? or who shall stand before thy divine Majesty, in whose presence not even the heavens are clean?

Behold, O Lord, I confess against myself my own injustice. Forgive, I beseech thee, the wickedness of my sin. To thee only have I sinned, and done evil before thee. But save me, thou who camest to save sinners, and cast me not away from thy face, for whose salvation thou hast, of thy own will, given thyself for a ransom—for whose nourishment thou hast given thyself for food. Oh, how great will be the sinner's confidence, who has learnt how great is his Saviour's goodness!

What could hinder me, then, O Christ my Saviour! from coming to thee, who, for my salvation, hast come from the height of heaven! True, I am weak and exceedingly afflicted; but is this a reason that I should flee from thy face?

Nay, I come to thee rather only because I am weak; for it is not they that are well that need a physician, but they that are sick; and thou only art the physician of my soul, who, by thy own bruises, hast healed our infirmities. Heal, then, my soul, O Lord, for I have sinned against thee!

My iniquities, as a heavy burden, are become heavy upon me; and who shall lighten, or who carry my load? Thou, O Lord, art the Lamb of God, who takest away the sins of the world; who, that thou mightst bear our iniquity, hast borne the Cross; for thou hast said: Come to me, all you that labour and are burdened, and I will refresh you: why shall I not, then, come to thee, since thou alone art able to lighten the weight of my sins?

I am defiled with bad passions and vices, and therefore have I fled to thee! For who shall make clean one that is conceived of unclean seed, but thou, O Lord, who hast washed us from our sins in thy own Blood? Wash me, I beseech thee, from my iniquity, and cleanse me from my sin.

I am that prodigal and rebellious son, who, after running away from thee, have wasted all my substance, and now suffer extreme want. Whither shall I go, if I return not to thee, my most loving Father! For thou art the Father of mercies, and the God of all consolation, who ever receivest to thy favour the sons that return to thee, and cherishest and embracest them with a father's love.

For my part, I am not worthy to be called thy son; but thou, nevertheless, wouldst be and be esteemed my Father. Be, therefore, favourable and merciful to me; receive thy wandering child; clothe his nakedness, and appease his hunger. As a father has pity on his children, so do thou, O compassionate and merciful Lord, have pity on me! For can it be that thou hast pleasure in the death and perdition of a sinner, who, that I might live, for me hast vouchsafed to die!

Behold the confidence with which, sinful man as I am, I have come to thee, O Christ my Saviour! But thou, of thy infinite mercy, spare me, if I have not celebrated this tremendous mystery with the care, preparation, and devotion that it required. Remember, O Lord, what my substance is; the spirit indeed is willing, but the flesh is weak; and the earthly habitation presses down the mind that muses upon many things. O Lord, all my desire is before thee, and my groaning is not hid from thee.

II. *Because thou hast with thee now thy God and Saviour, guide, physician, teacher, father, and all thy good; who is at once most powerful and most bountiful, that is, both able and willing to give thee all things profitable to thy salvation; therefore, with great confidence, pour forth thy heart in his presence, lay open before him thy affliction, and in thy necessities ask for the assistance of his grace.*

O most bountiful God! with my whole heart I desire henceforth to serve thee in justice and holiness all the days of my life. Oh, that my ways may be directed to keep thy justifications.

Above all, it is my wish to withdraw my heart from all creatures, and to be united entirely to thee; that, by virtue of this Sacrament, I may remain in thee, and thou in me. To thee I desire

to adhere, because thou art God my Saviour, my light, my guide, my physician, my master, nay, my father and my all.

Oh, that I may present to thee my body, a living sacrifice, holy and acceptable to thee! May I live, and yet not I any more, but Christ, whom I have within me, live in me. I have sworn, O God, and am determined to keep the judgments of thy justice.

But, O Lord, to will is present with me, but I find not how to accomplish, because I feel another law in my members fighting against the law of my mind; so that I do not the good that I will. Therefore have I lifted up my eyes to thee, O Lord, for thy eyes behold my imperfection.

Regard, I pray thee, my infirmity with the eyes of thy mercy, since without thee we can do no good thing, for from thee is all our sufficiency. Lead me, then, O Lord, into the paths of thy commandments, for to walk therein is my resolve.

Deliver me from my enemies, O Lord, for thou hast prepared a table [of which, by thy grace, I am now made partaker] before me, against them that afflict me. Show me a token for good, that they who hate me may see and be confounded because thou, O God, hast helped me and comforted me.

Give me understanding, and I will search thy law, and will keep it with my whole heart. Prove me, O God, and know my heart; examine me, and know my paths; and see if there be in me the way of iniquity, and lead me in the eternal way. Direct my way in thy sight, that I may turn away from the path whose last end leads to death.

O Searcher of my heart! thou seest how frail I am, and prone to this vice, N., and that N. I propose indeed to beware of a relapse, but yet I shall fall, if thou uphold me not with thy hand; by thy grace, therefore, assist my infirmity, O Lord.

III. *Reflect what virtues most become a Christian, and thy vocation or state of life in particular; and ask for special assistance of grace to obtain them by means of this Sacrament.*

O Christ Jesus, meek and humble of heart! who didst empty thyself by taking the form of a servant, and humblest thyself even to the hands of any

priest how unworthy soever, and by lowering thyself to the appearances of bread and wine, permittest thyself to be handled by many shamefully and contemptuously; grant that I may raise neither my heart nor my eyes too high, nor walk in great matters that are above me, nor mind high things, but fear.

O my Lord! who, when thou wert rich, didst take the form of a poor servant, incline my heart to thy testimonies, and not to covetousness; that I may be delighted in the way of thy testimonies, as in all riches; and that, having food and clothing, I may be therewith content.

O immaculate Lamb! who wast willing to be born of a virgin, grant to me purity of soul and body by that which thou here givest us, the wine that springs forth virgins. Create in me a clean heart, O God, and renew a right spirit within me.

O Christ Jesus! who, when led as an innocent lamb to the sacrifice, didst suffer so many injuries and insults, give me the spirit of patience and meekness; let me learn from thee to be meek and humble of heart, and thus find rest for my soul.

O Christ my Saviour! who, when thou wert thirsty, wast given to drink vinegar and gall, and in this Sacrament hast prepared for us all spiritua delights, take away from me all the concupiscences of appetite. Grant me to serve thee, O my God not my own belly nor pleasure; nor let my hear be ever overcharged with surfeiting or drunkenness

O Lord! who with sweat of blood didst pray long and fervently in the garden, grant that with my whole heart I may praise thee; that my sou may not slumber with weariness in thy worship and service. Restore to me the joy of thy salvation and strengthen me with a perfect spirit.

O Lord! who out of true charity didst pray fo thine enemies, grant that I may love my neighbou as myself, and ever seek to do good even to then that hate me.

O most sweet Saviour, Searcher of hearts! thou knowest what is in man, for thou considerest al his ways. Thou knowest what virtues and gift I most want in this state, N., office, N., in which by thy grace, I am placed.

Give me thy grace, therefore, since thou hast given us in this Sacrament so abundant a treasure of grace, even thyself, the Author of grace; and hast now so mercifully admitted me to partake of it; and what blessings will not he meet with whom the Fountain of good himself vouchsafes to visit! When thou didst enter once the house of Zachæus, thou saidst, "This day is salvation come to this house." Now thou hast entered, O Christ, the house of my soul, say to it, I beseech thee: I AM THY SALVATION; for with thee to say is to do, and thou only art God my Saviour.

Help me, O God of my salvation, and deliver me and save me, for the glory of thy name. For what is Jesus but Saviour? Truly there is no other name under heaven given to men, whereby we must be saved.

Because thou hast so graciously come to me, O Lord, I will not let thee go unless thou bless me; thou who openest thy hand and fillest with blessing every living creature!

Oh, that I may receive a blessing from the Lord, and mercy from God my Saviour! that so I may go from strength to strength, until I clearly see thee, the God of gods in Sion, whom now I see veiled in the Sacrament, and through a glass in a dark manner.

IV. *Pray likewise for the application to thy friends, particularly those who have been especially recommended to thee, of the fruit of this Sacrifice or Sacrament.*

O Lord, the bowels of whose mercy are open to all, who wouldst that none should perish, but that all men should be saved; and hast, therefore, undergone death, and instituted this sacrament for all: save thy servants, O my God, that trust in thee; remember thy congregation, which thou hast possessed from the beginning. Save thy people, O Lord, and bless thy inheritance; and rule them and exalt them for ever.

Help, I pray thee, thy servants, whom thou hast redeemed with thy precious Blood. Send them aid from the sanctuary, O Lord, and defend them out of Sion.

Have mercy on my parents, brothers, friends, and benefactors, and on N. N. Impart to them the merit of thy precious Blood, that was shed for our salvation; that they may obtain grace to serve and to please thee in this life, and so to regulate it by aid of this same Sacrament as finally to attain to the glory, and receive the reward of the life eternal in the heavens, and enjoy thee for ever and ever. *Nor omit here to pray earnestly for the release from suffering of all (more especially of those once known to thee) who already sleep in Christ.*

V. *Pray that thy Sacrifice, or Communion, may be recommended to God by the hands and the merits of the most Blessed Virgin Mary.*

O most sweet Virgin Mother! who didst merit to conceive of the Holy Ghost, and to bear in thy most sacred womb the same Lord whom I have now received; intercede for me with thy Son, and obtain for me the pardon of all the negligences and failings of which I have been guilty in the reception of this most august Sacrament.

Or pray thus with the sweet St. Bernard.

O Mother of Mercy! I pray that, through thee, I may have access to thy Son; and that he who through thee was given to us, may also receive us through thee. May thy incorruption excuse in his sight the guilt of our corruption; and may thy humility, that is so pleasing to God, obtain pardon for our vanity and pride.

May thy abundant charity cover the multitude of our sins, and thy glorious fruitfulness confer on us fruitfulness in merits. O our Lady, recommend us to thy Son! O our Mediatrix, reconcile us to thy Son! O our Advocate, plead for us to thy Son!

By the grace, O blessed Lady, which thou hast merited from him who is Mercy, and whom thou hast brought forth, obtain for us that he who, by thy mediation, vouchsafed to become partaker of our infirmity and misery, may also, by thy intercession, make us partakers of his goodness and glory, Jesus Christ thy Son our Lord, who is above all, God, blessed for ever. Amen.

VI. *By the aid and intercession of the Saints, especially thy Patrons, request of God to benefit by this Sacrifice or Communion.*

O all ye Saints of God, who have already crossed the ocean of our mortality, and merited to reach the harbour of eternal happiness; who, when living in the flesh, so served the Lord, that now you reign with him for ever.

Of your charity, I beseech you, now that you are secure of your own salvation, be careful for us. For his sake, I implore you, who has chosen you, and who now satisfies all your desire with good things, remember us, who are still exposed to the perils of shipwreck.

Succour me, a wretched sinner, that sighs for the harbour of rest, which you have happily gained, that by your prayers my lot may be finally united to your own.

But meantime, while embarrassed on my journey, I need a viaticum, that I may not faint in the way. Christ himself our Saviour is our viaticum, by whom you are satisfied in your home, and we are supported on our way, till the time comes, when, with you, we too shall be satisfied with the plenty of the house of God.

Assist me, then, I beseech you, by your prayers and merits, that the heavenly Bread and divine Viaticum, which I have now received, may strengthen and defend me against all dangers, infirmities, and snares; that in the strength of this food I may walk through the desert of this world, even to the mount of God, and there rejoice with you for ever in the most sweet enjoyment, and unite with you in praising God, world without end. Amen.

ADMONITION

To all Christians, especially Priests, on the Good Use of this Sacrament

Those who religiously practise these exercises may be engaged with the above points more or less, as opportunity serves, before and after Communion, in order not to be defrauded of the taste and fruit of so excellent a food.

For whence comes it that those who so often frequent the divine Sacraments continue still so cold, insensible, and weak? They eat, and have not enough; they drink, and are not filled with drink; they sow much, and bring in little. Is not he who is really received in this Sacrament a consuming, ever-burning, and never-failing fire? Is not he the light of the world? Is not his Flesh meat indeed, and his Blood drink indeed?

Why is not our soul, then, filled as it were with marrow and fatness by so rich and precious a food? Why do we, who are so often fed with Angel's bread, still find pleasure in the husks of swine? We, who so often receive him who is the light and the sun, why do we not shine? Why are not our habits and our actions as it were so many rays? Why do we not enlighten the world? Why do we not burn who approach so often and so near the fire? Why do we not enkindle others also? Because we perform this sublime act in a hasty and superficial manner. We are led rather by custom than affection. We neglect meditation, in which the fire of love should be enkindled.

Reflect on this often, O Christian! but thou chiefly, O Priest! that thou mayest not in vain receive so often so great a grace from God.

AN EXERCISE OF ADMIRABLE ELEGANCE AND EFFICACY

After Mass or Communion

From F. Antonius Molina, a Carthusian, in his Instructions for Priests, who avers that it is a form, than which a more profitable one is not to be devised.

O FATHER of mercies, and God of all consolation! who, out of the abundance of thy infinite love, hast given us thy only-begotten Son, that whosoever believes in him should not perish, but have life everlasting, and that out of the immense treasure of his merits our want might be supplied: behold, I, a miserable sinner, but called by thy mercy to the membership of thy Son, and now too made partaker of his Body and Blood, thenceforth enfold him in my bosom, and possess him as though

he were my own property, most closely united to me.

And as such, in union with the love with which he once offered himself for us on the altar of the Cross, and now gives and communicates himself to us in the Sacrament of the altar, I offer him to thee, together with all his merits and virtues, for thy eternal praise and glory, that thou mayest be perfectly pleased in him, and that we, who by no acts of our own are able to please thee, may please thee perfectly by the merits and patronage of thy beloved Son.

I offer thee, O most holy Father, all his charity, piety, obedience, humility, poverty, meekness, patience, with all the other virtues in which he was pre-eminent, that by them may be supplied all that is deficient in me.

And as I cannot duly thank thee for the benefits thou hast bestowed upon me, I offer all the praises which he offered thee himself when he conversed with men visibly on earth, and which he now offers thee in glory.

But as I cannot make thee satisfaction for the sins that are my debts, I offer thee all his labours, fastings, watchings, fatigues, prayers, and, finally, whatever he did or suffered, from the first moment of his conception until he expired upon the Cross; all the anguish, grief, and torment of his Passion; all the blood that he shed for me, all the wounds that he received for me, and the death that he endured for me.

Behold this, O most merciful Father, is the treasury in which I have laid up all my hope; these are the riches which I offer thee in satisfaction for all my debts.

Look, O tender Father, upon the face of thy Christ; and since he who is now closely united to me is thy beloved Son, in whom thou hast always been well pleased, regard me too, I humbly beseech thee, with the eyes of thy mercy. His is the guardianship and protection, his the merits under whose shadow I appear before thee, that, regarding him chiefly, thou mayest mercifully and graciously look upon me also, who am his slave and servant for ever.

Permit not, I implore thee, that soul to perish which has so often received into itself thy Son, who was sent by thee, and came into the world, to seek and to save that which was lost. Grant me this of thy infinite mercy. Amen.

CHAPTER VI

Other Exercises for Communicants

A SHORTER EXERCISE

For making a Good Communion, suited for Priests and all other Christians

Whether before or after Mass and Communion

1. Direct thy Intention

O MOST high and mighty God, I, an unworthy sinner, desire to reflect upon (or to receive) the mysteries of the most holy Body and Blood of thy Son, for the praise and glory of thy supreme majesty; in memory of the most holy life, passion, and death of Jesus Christ my Saviour; in thanksgiving for all thy gifts and blessings bestowed upon me, an unworthy sinner, and on thy whole Church; for the propitiation of my numberless sins; for the salvation of myself and my relations, N.; and for the repose of the departed N. Truly, O Lord, in thee alone is all that can satisfy my heart's desire. For beside thee what have I in heaven, or what do I desire upon earth? Wilt thou not thyself be our reward exceeding great?

2. Exercise Contrition

But I also humbly offer thee, O Lord, the sacrifice of a contrite spirit, in union with the Sacrifice and Sacrament of the Body and Blood of thy Son my Saviour. For I am sorry from the bottom of my heart, my God, my sovereign Good, who art so kind to me, and so often refreshest me in this Sacrament

that I have ever offended thee by my sins, such as N. and N., which thou knowest, O searcher of hearts! and I, a miserable sinner, with sorrow confess to thee in the bitterness of my soul. Oh, that I had never offended thee! But a contrite and humbled heart, O God, thou wilt not despise; thou who, for love of us, hast given us thy only-begotten Son, that he might wash us from our sins in his own Blood.

3. Exercise Faith

I firmly believe, O my most loving Jesus, and with a lively faith I profess that thou thyself, who art equal to God the Father in glory and power, true God and man, art truly and really present in this Sacrament; who wert sent from heaven, and camest upon earth, to seek and to save that which was lost. Therefore thou wast truly born of a Virgin, didst suffer, wast crucified, and died; and, in memory of thy love, hast left us in this Sacrament thy Body and Blood.

4. Exercise Hope

And why should I not hope in thee, O sovereign hope and only salvation of my soul? or whither can I fly, if not to thee, O Jesus, my only refuge? who with thy sacred lips hast said, Come to me, all you that labour and are burdened, and I will refresh you.

Oh, how sweet to my mouth are these words of thine, O Lord, sweeter than honey to my lips! and therefore I come confidently to thy altar, and here, full of hope, I receive thee thyself. For if I have thee, what shall I not have? Because thou hast and canst do all things, and art good above all.

The Lord rules me, and I shall want nothing; he has set me in a place of pasture, namely, where he himself, the Good Shepherd, who has laid down his life for his sheep, feeds us with no other food than his own Body and Blood.

What wilt thou not give to man, who hast given him thyself? Surely, O good Jesus, thou wilt not suffer me to want anything necessary to salvation,

when I so often receive thee, and have thee, the Author of salvation, with me. No, thou surely wilt not, for thy Name's sake, which is Jesus.

5. Exercise Charity

For thou truly art God my Saviour, and art good above all good. And therefore I love thee, O Christ Jesus, because thou, of thy exceeding love for me, hast come into the flesh, and hast loved me even to the death; and in the Sacrament hast given me thyself for a pledge of this love. I love thee, I say, more than myself, and than all things; at least, I most earnestly desire so to love thee, and always to adhere to thee alone. Oh, that by the force of this Sacrament, there may be cemented between thee and me a union of love so great, that nothing may be able to separate me from the love of Christ my Saviour!

6. Renew thy Resolution

But whatever is opposed to this my desire and thy command, and whatever even is an obstacle to the relish and sweetness of this heavenly Manna, such as are this N. and that N., I seriously and sincerely resolve to avoid, and this only for the love of thee. Oh, that by the power of, and in union with, this Sacrament, thy abundant and efficacious grace may assist the resolution of my will, so weak and unstable, thou knowest, O Lord, of itself! Thy eyes see my imperfection, but all my sufficiency is from thee.

7. Exercise Humility

But how dare I approach thee? Art not thou, O God, the Lord, my Creator and Redeemer, the King of heaven and earth? And what am I? A poor worm of earth! dust and ashes; and, what is worse, so often a disobedient and ungrateful sinner towards thee. Worthy, indeed, I am not, O Lord, that thou shouldst enter under my roof; but, O Lord, remember that, though thou wert Lord of all, thou tookst the form of a servant, to

come to us, and conversedst familiarly with publicans and sinners. Finally, thou humbledst thyself even to death. Let that humility move thee, I beseech thee, not to despise me, mean and humble as I am, but mercifully come to me, or receive me graciously when I come to thee.

8. Ask for Grace

I beseech thee, therefore, O eternal Father, by the force of that most powerful love which drew down from thy bosom thy only-begotten Son into the Virgin's womb, that for us men he might become man.

I beseech thee, by that earnestness of desire with which at his last supper he desired to eat the Pasch with his disciples, and to perfect the work of our redemption; by the force also of that love by which he gave himself to them and to us all, to be our food, when he instituted the Sacrifice and Sacrament of his Body and Blood in memory of his boundless love, and for a pledge of future glory.

I beseech thee, also, by the force of that most ardent charity with which he offered himself to thee, his eternal Father, on the altar of the Cross, to be a sacrifice and ransom for the redemption of us sinners, so to direct me by thy saving grace, and so to cause me ever worthily to use the sacred Mysteries of thy Body and Blood, that I may gain from them abundant benefit and strength against all the snares of the world, the flesh, and the devil, and avoid all sins, especially these, N.

Grant, moreover, that I may practise more diligently the virtues most necessary to my state, as charity, humility, purity, N. and N., and endeavour to serve thee more faithfully every day.

9. Offer thyself and thy all to God

For what other return shall I make thee, O Lord, for all that thou hast done for me? Do I not owe thee my life, my body and soul, and my all, when thou hast freely given me all things, even thy very own Son, who has laid down for me his life and his soul?

It is true, O Lord, that I owe myself to thee entirely, since thou, to redeem me, a guilty creature, hast given up entirely thy innocent Son. Oh, that I could present my body a living sacrifice, holy, acceptable to God! Oh, that my soul may live to thee, and that all that I have may serve thee! Behold, my heart is ready, O God, my heart is ready. Thou, O Lord, who lookest rather to the will than the gift, despise not, I beseech thee, thy poor servant, who have nothing more acceptable to offer thee than him in whom thou art well pleased: and who also cast in two mites; that is, my body and soul, which I resign absolutely and completely to thy pleasure and service.

10. Unite thy Oblation or Communion with the Oblation and Merits of Christ

And thou, my most sweet Redeemer, my Advocate and Mediator with God the Father, despise me not, but, in union with thy most holy works, done in sovereign charity, favourably offer and commend to thy eternal Father the oblation of an unworthy sinner.

Unite this my service with that most precious Sacrifice, by which thou offeredst thyself to thy eternal Father, in the most eminent charity and obedience, on the altar of the Cross.

Behold, O Lord, I am poor and needy, while thou art rich in merits and mercy. But for whom is it that thou hast heaped up the riches of thy goodness, if not for poor sinners? Relieve, then, my poverty out of the boundless treasure of thy merits, and perfect all my actions out of the abundance of thy infinite love. And now especially, mercifully supply my want of preparation and devotion, that have been too small and insufficient for these tremendous Mysteries.

11. Represent to God the Father the Merits of His Son

O eternal Father! look upon the face of thy Christ. Behold, this is thy Beloved Son, in whom thou art well pleased; and yet thou hast so loved

the world as to give for the world's salvation thy only-begotten Son, so that, to redeem a slave, thou hast delivered up thy Son. Thou hast willed him also to be an Advocate and Mediator for us with thee, that by his merits we may obtain what we cannot by our own. Most perfect as are his Sacrifice offered for us on the Cross, his works and merits, they cannot be otherwise than most pleasing to thee. Oh, that his abundance may supply my want, that for the love and honour of thy Son thou mayest be pleased with the service of so mean a servant !

12. Invoke the Saints, especially thy Patrons

To you, too, O Saints and friends of God, I humbly fly for aid, especially to thee, O most holy Virgin, Mother of God, my Patroness ! who, being full of grace, didst in thy most pure womb merit to bear God and man.

To you, also, O holy N. N., my signally chosen and beloved Patrons, you now see, face to face, and eat to the full of that Bread, which we see only in a glass in a dark manner, and receive veiled under figures. Oh, that by the aid of your intervention I may be very often worthily refreshed on the way by this heavenly Bread and Viaticum, so that at last I may merit with you to be satisfied with it in our home. Amen.

A SHORT EXERCISE FOR CELEBRATION AND COMMUNION

Useful to Priests and Laics, both before and after Mass and Communion.

Here observe the Acts of the Principal Virtues.

O MOST sweet Saviour, Christ Jesus ! with all my heart I adore thee, and thank thee from the very bottom of my soul, because with love so great thou hast redeemed us, when miserably lost, with the price of thy Blood; and with such admirable power, wisdom, and goodness, hast given us for meat and drink thy very Body and Blood,

in memory of this thy love, and for a pledge of future glory; and lastly, by thy unspeakable mercy, hast called me, a most worthless sinner, into the number of thy [Priests] servants, to come to these divine Mysteries.

But, alas! unhappy man that I am, in having lived hitherto so unworthily of my vocation, and in having so often and so heavily by my sins, especially these, N., offended thee, my God! But now I am sorry for them from the bottom of my heart, because I love thee above all things; and I am resolved henceforward to serve, please, and adhere to thee alone. And therefore, in approaching now the table of thy banquet with a pure and simple intention, and with all the affection of my heart, I offer thee the most worthy Sacrifice of thy Body and Blood, which thou thyself offeredst for us once on the altar of the Cross, for the praise and glory of thy eternal majesty, and in memory of thy most holy Incarnation, Life, Passion, and Death. I offer it in thanksgiving for all the gifts and benefits which have hitherto been, or ever shall be, bestowed upon the whole assembly of thy Elect, and upon me, though most unworthy, in propitiation for my sins; also for the salvation of the faithful, N., who are living; and for the repose of N., who are departed.

And oh, that I might accomplish, or had accomplished this so great work of thy love with all the affection, fervour, and desire of thy friends, whether now reigning in heaven or still militant on earth!

For, O my Jesus, I truly believe in my heart, and confess with my lips, that the eternal Father, God, in himself supremely happy, powerful, perfect, and wanting nothing, has, according to his infinite mercy, so loved the world as to give thee, his only-begotten Son, to be our Saviour.

I believe also that thou thyself, in all things equal to the Father, didst by the force of thy boundless love, descend into the womb of a virgin, and for us men becamest man.

I believe that, when instituting for love of us this Sacrament at thy last Supper, thou gavest us to eat thy real Body and Blood, that is, thyself. And finally, that, having become obedient to thy

Father, even to death, thou offeredst thyself a sacrifice for us on the altar of the Cross.

And therefore I hope in thee, and come to thee with great confidence, O Lord, because thou hast been willing to do things so wonderful and suffer things so dreadful for our sakes. For what wilt thou deny me, when thou hast so loved me as to give me thyself?

With all my heart's strength I love thee also, O good Jesus; and, if thou wilt give me grace, I will love thee henceforth always and for ever.

But what return shall I make thee, O Lord, for so great a gift, and for all that thou hast done for me? Behold, I renounce myself and fully resign my whole self, that is, my body and soul, and all that I have, to all the good pleasure of thy most gracious will.

But what have I that I have not received? What is man, if he be compared to his Maker? What can a poor creature, a worm of earth, a miserable sinner, and an unprofitable servant, give to God, his Creator and his Lord?

I confess that I am needy and poor, and therefore do I humble myself under thy mighty hand. But thou, O Lord Jesus, my Advocate and Mediator, rich in merits and in mercies, undertake my cause, and out of the treasure of thy measureless love, assist my want; represent to thy eternal Father the price of thy Blood, and of all thy merits; and hence supply all my defects, especially, alas! that of this too slight and imperfect preparation with which I come to these most holy Mysteries; that so, through thee, he may be pleased with the obedience of my most unworthy service.

Grant, too, O good Jesus! by all thy mercies, that I may ever honour this tremendous Mystery and admirable gift of thy love with due faith, reverence, and gratitude, and that I may now and ever receive it with a pure and fervent heart; that I may study to adorn this, my state of life, N., to which, by thy special grace, thou hast vouchsafed to call me, with charity, chastity, humility, meekness, patience, sobriety, and all other virtues and with morals pleasing to thee, and worthy of thy faithful servant; that so my service may the more

please thee, to thy greater glory, the good of thy Church, and my own and my neighbour's salvation.

Lastly, therefore, I humbly beseech thee, by the power of thy Body and Blood, effectually to withdraw my heart from all hurtful affections, N., which impede the relish and fruit of this Sacrament; and closely to unite and incorporate me with thyself, that I may taste how sweet thou art, O Lord, and be made one spirit with thee, that thou mayest remain in me, and I in thee; so that there may be nothing that can ever separate me from thee. For it is good for me to adhere to thee in time as in eternity, for beside thee what have I in heaven, and what do I desire upon earth, O God, who art my portion for ever?

A SHORT AND USEFUL METHOD

Of Exciting the Affections before and after Communion

From Father Christianus Mayer.

I. O LOVING JESUS, the God of my heart, whence comes so much condescension and so much love of so great a majesty to me, a most unworthy sinner, that thou vouchsafest to look upon me so graciously with the eyes of thy mercy, to visit me so lovingly, to refresh me so mercifully, to cherish me so paternally, and thus far so sweetly, efficaciously and wonderfully to conduct me towards the glory which, as I hope, is predestined for me?

Blessed for ever be thy infinite goodness, love, and mercy, with which, together with the Father and the Holy Ghost, thou hast loved, from eternity, one that is ungrateful, in determining so to create me, together with all thy Elect, to redeem, endow, call, preserve, and glorify, me; with which, again, in respect to both body and soul, thou hast, in time, created, preserved, endowed, and redeemed me at the price of thy many tears, thy sweat, and thy most precious Blood; with which thou hast so bountifully applied to me that same price, and ceasest not now to apply it, by thus justifying, thus calling, thus preserving, thus uniting thyself to me, thus inviting me to the reward of glory.

I acknowledge and embrace thy everlasting charity towards me, and all thy Elect, and I heartily thank thee for it, with theirs, and with all possible affection of all possible creatures.

I acknowledge and detest, with the deepest sorrow, my ingratitude, that is so great, towards thee; and with equal affection I adore, praise, and glorify thee as my Lord and my God. I lower myself below all others into the centre of my own nothingness, and bow down before thy majesty, because it is by thy grace only that I am what I am.

I believe in thee, O ineffable Truth! With entire distrust in myself I hope in thee, O my only hope! I love thee, and will love thee above all things, for ever, O infinitely lovely Fountain of all good! I rejoice in all thy perfection, bliss, glory, and good pleasure; and resign myself to thee, even to death and annihilation of self. I desire to be and to remain entirely thine, even as thou vouchsafest to be entirely mine. I freely offer my whole life to thy service, and would willingly offer thee lives without limit, if I had them.

I renew all the good desires I have ever had of glorifying thee; and I revoke and detest all the bad, and protest that they are and shall be against my will. Oh, that I had always so loved thee, and never offended thee, and could never offend thee henceforth for ever!

I am sorry for all my sins, because they displease thee, whom I love above all things. I desire and seriously purpose to amend them all, and this particular failing, N., and, with renewed fervour, entirely to spend myself wholly in thy service, by striving to do perfectly all that I have to do, and especially to practise this virtue, N., and to reform this ordinary action, N. I offer myself entirely to thy good pleasure in satisfaction for my sins; and I pray and hope for pardon and final grace through thee, O good Jesus, into the depth of whose merits I plunge myself.

Vouchsafe, of thy eternal love, to supply all my imperfection by thy most holy merits, conform me to thy will, and grant me grace effectually to amend these failings, to exercise these virtues, to reform these ordinary actions, and to persevere in my voca-

tion and in thy grace to the end, that, together with all thy Elect, I may for ever see, love, praise, and glorify, O Jesus, in my home, thee, in whom I have believed, in whom I have hoped, whom I have loved on the way.

II. By thy same charity with which thou, O good Jesus, together with the Father and the Holy Ghost, hast so loved the world, remember and have mercy on all thy holy Church, on its head, the Pope; on all prelates, princes, and pastors; on all states, ecclesiastical, secular, religious, and all who may most promote or hinder thy glory and the salvation of souls; also my parents, brothers, benefactors, and friends, who have recommended themselves to me, who have afflicted me, or whom I have afflicted, offended, or neglected to assist; whom thou hast determined by my unworthy instrumentality to direct into the way of salvation, and all, both living and dead, for whom thou hast vouchsafed to die.

Favourably have mercy on them all; give rest to the departed and grace to the living, that they may please thee most perfectly, according to thy knowledge and will, by the merits of the blessed Virgin Mary, thy Mother, and of all the Saints, which I offer thee in union with thy own, that thou mayest plead them (together with all my greatly imperfect efforts, desires, and services) to thy eternal Father, in whose presence, by becoming obedient once, even to death, thou now standest a glorious High Priest, to make intercession for us.

Look, Father, upon the face of thy beloved Son, and by him have mercy on us, granting us, with all thy Elect, to know thee, love thee, praise thee, and glorify thee, together with the same thy beloved Son, and the Holy Ghost, now and for ever.

Have mercy on us, O Lord, have mercy on us, and help us, as thou knowest to be needful for us in soul and body. Thou knowest all things, thou canst do all things, who livest and reignest for ever.

III. O Queen of all Saints! my holy Angel guardian! all my holy Patrons! magnify the Lord with me, for all the blessings he has bestowed or will ever bestow upon us, and for the selfsame let us extol his name.

A SPECIAL EXERCISE

For Priests before Mass

O SUPREME and adorable Trinity, one, true, and eternal Deity; God, my Creator, Saviour, and Governor; supremely powerful, wise, good, just, and merciful! I, thy creature, though unworthy, desire to praise and serve thee; because I acknowledge myself created and called by thy special grace to praise thee. But who art thou? God and Lord of all, King of heaven and earth, great and exceedingly to be praised. But I am a poor little worm of earth, dust and ashes, and, still worse, a sinner, so often disobedient and ungrateful to thee. How, then, can I dare to come and sacrifice to thee, and confess to thy Name, O Lord?

Yet an afflicted spirit is a sacrifice pleasing to thee; a contrite and humbled heart, O God, thou wilt not despise. With all my heart, therefore, I am sorry for ever having offended thee, O my God, and my sovereign Good! Turn away thy face from my sins, and look upon the face of Christ, thy only-begotten Son; for this is that beloved Son in whom thou art well pleased, on whom thou hast so largely heaped the vast gifts of thy grace, that of his fulness we might all receive.

I, therefore, though an unworthy sinner, yet, by thy grace, a Priest, and thy servant, offer thee, O most high God, the Body and Blood of my Lord Jesus Christ; and this I most earnestly desire to do, with all the affection, fervour, and desire with which thy Saints have ever offered it, who now rejoice with thee in heaven, or holy persons offer it who still live on the earth.

In union also with that measureless charity with which thou hast so loved the world as to give us thy only-begotten Son; in union with the love which brought him down of his own accord from thy bosom into the Virgin's womb, to become man for us; in union also with that wonderful Sacrifice which thy same only-begotten Son instituted at his last Supper in the presence of his disciples, and finally consummated by dying on the Cross.

And at the same time I offer thee the price of his

Blood, all his labours and sorrows, and all the treasure of his love; the merits, too, of his most blessed Mother; all the faith, hope, and charity of the just; all the humility and mortification of true penitents; all the thanksgivings and praises that have been rendered thee by thy whole Church, as well militant on earth as triumphant in glory.

And first, I offer it to the supreme glory, worship, and adoration of thy divine and eternal Majesty, which are due to thee, as the most high God, the Lord and author of all things; also in honour and in commemoration of the most holy Humanity, Incarnation, Birth, Passion, Death, Resurrection, and Ascension of our Lord Jesus Christ.

Next I offer thee this Sacrifice in thanksgiving for the so admirable gifts and graces imparted to the most holy Humanity of thy Son Jesus Christ; and for that exceeding great goodness with which thou gavest him to us for a Father and Master, an Advocate and Mediator; for the numberless graces and virtues with which thou didst adorn the most blessed Virgin, the Mother of thy Son, the holy Angels, and all thy Elect; and, among others, the Saint or Saints, N. N., whose festival, or memory, the Church celebrates this day. Also for all thy blessings and the succours of thy grace, whether generally or particularly bestowed upon all the congregation of thy faithful, especially for those with which thou goest before and followest the predestinate, and directest them effectually to their end.

I also return thee especial thanks, by this most acceptable oblation of thy Son, for all thy blessings so liberally bestowed upon me from the beginning of my life to this very hour; but chiefly for having vouchsafed to receive me, an unworthy sinner, for no merit of my own, but only by the good pleasure of thy goodness among thy ministers into this priestly office, which even the very Angels revere, to handle and dispense, I say, the most holy Mysteries of the Body and Blood of thy Son, to the praise and glory of thy Name, and the salvation of thy faithful people.

Moreover, because thy Son is the propitiation for our sins, and for those of the whole world, I also

offer thee, O most high God, this Sacrifice in expiation of the sins, and in satisfaction for the injuries, affronts, blasphemies, and all the sins (how many and heavy, alas !) which are everywhere in the whole world committed against the glory of thy Name. But thy mercy is even greater; and with thy Son there is plentiful redemption; nay, his satisfaction is more abundant than all the crimes of the world. Behold, the Blood of thy Son cries to thee from the earth, not for vengeance indeed, but pardon. Spare, O Lord, spare thy people, which thy Son has redeemed with his own Blood.

Lastly, because in this Sacrifice we handle the very Fountain of all grace, and Author of all our salvation, I offer thee this sacrifice of thy Son, that, by asking in his Name, and by his Blood, we may obtain what we cannot by any merits of our own.

For his sake, therefore, look upon the Church, which is his spouse, and present her to thyself in beauty, without spot or wrinkle; increase her faith, hope, and charity; humble the pride of her persecutors and enemies; exterminate heresies and sects; pour the light of thy truth upon the nations that are alien to the faith, and bring them into thy fold. Let not so many souls perish that have been created to thy image, and redeemed by the Blood of thy Son.

Provide for thy Church faithful rulers and pastors, active and blameless labourers, who will watch anxiously over the charge of the flocks intrusted to them; and after the example of thy Son, the Chief Pastor, will not hesitate even to lay down their lives for their sheep.

Give sanctity of life and morals to all whom thou hast vouchsafed to call to the clerical or the religious state of life. Inflame them with zeal for thy honour and the salvation of their neighbours; that they may be found by thee faithful ministers and dispensers of the mysteries of God.

I entreat thee also, O King of kings, in behalf of Christian kings, princes, and magistrates, that thou wouldst give them peace and concord, zeal and love for justice, fidelity in the care of their subjects, and constancy in the defence both of the faith and of the Church.

Look favourably on all congregations committed to their charge, and mercifully protect all members both of Church and state; that each one may worthily and laudably serve thee in the calling in which he was called.

Give perseverance to the just; fervour to the advancing, but, above all, repentance to sinners. For thou delightest not in the perdition of the dying, but, that the dead may live, hast willed thy Son to die. Draw sinners to thee, therefore, with the cords of thy charity; for, unless thy love draw them, they cannot come.

Hear, first of all, O merciful Father, the prayers and desires of those with whose care I am specially charged, as my parents, relations, friends, benefactors, and especially those whose souls are committed to me, and of which thou wilt one day require of me an account. Direct them all, I beseech thee, into the way of eternal salvation, that by thy gift they may desire what pleases thee, and perform it with all their strength.

Look upon all who are tempted, sick, and in distresses and dangers. Be the gracious comforter of the afflicted, the father of the fatherless, the merciful judge of the widow, and the protector of all faithful Christians; for the eyes of all are upon thee, until thou hast mercy upon them. Spare too our enemies, O Lord; cause them to love thee above all things, and their neighbour for thy sake.

Look also upon the souls detained in purgatory (N. and N., to whom thou knowest me to be most beholden). Let them have full refreshment, by this great price of our salvation, the Blood of thy Son, one little drop of which is sufficient to expiate all the offences of the whole world.

Because it is thy will, O Lord, that I should discharge the office of the Priesthood, behold, I am an ambassador to thee for all these: they all expect from me the uplifting of my hands in this unbloody Sacrifice. Oh, that it may be directed as incense in thy sight!

But because, O Lord, I myself am encompassed with infirmity, how shall I praise thee, since praise is not seemly in the mouth of a sinner? Or how shall I come to intercede for others' sins when I am

not secure for my own? Behold, then, thy Son, our only Advocate and Mediator, who is able both to praise thee and intercede for us worthily. He is our Priest and our Sacrifice, the Offerer and the Oblation. He is the innocent Lamb, in whom there is no spot, and in whose mouth has been found no guile. He deserves to be heard for his reverence when he cries to thee. He presents to thee an infinite treasure and price for the prayers, necessities, difficulties, and perils of all, for whom he has himself become obedient to thee even to death, and, as a good Shepherd, has laid down his own life.

By him, therefore, grant also to me diligently to honour this state to which thou hast vouchsafed to call me, with the virtues that are necessary and due to it, and chiefly with charity, zeal, chastity, meekness, and humility. Make me such a minister as thou wouldst have me be; help me, O Lord, and command me what thou wilt. For who shall make clean the unclean? Wilt not thou, O Lord, who out of nothing makest all things?

And, therefore, from the bottom of my heart, I entreat thee, O Lord, by the power of the Body and Blood of our Lord Jesus Christ, to join and incorporate me closely with him, that I may be made one spirit with him, that he may remain in me, and I in him; and that there may be nothing, now or ever, able to separate me from the charity which is in Christ Jesus our Lord. Amen.

Here, too, may be selected from the fourth book of Thomas à Kempis on the Imitation of Christ some most spiritual prayers and exercises for the good celebration of Mass and Communion. It is a little book that is everywhere, in everyone's hands.

Oblation of St. Bonaventure before Celebration

Behold, O heavenly Father, in commemoration of the death of thy only-begotten Son our Lord Jesus Christ, I offer thee this Sacrifice, which he once offered thee for my salvation, and that of the whole world. Behold, I transmit to the altar of thy Majesty that living Victim which thou, in the

abundance of thy mercy, didst send down to be immolated for us on the altar of the Cross. Remember, therefore, his most holy sweat, which was as drops of blood trickling down upon the ground.

Look upon his virgin flesh, cruelly scourged with rods, struck and buffeted, swollen with bruises, defiled with spittle, reddened with blood, pierced with thorns, fastened with nails, wounded with the lance.

Let that love, then, which drew and prevailed over thy Son, so that he weighed the sins of the whole world in the balance of the Cross, itself constrain thee, O Father, to pity our wretchedness. Look, I beseech thee, not upon our sins, but upon the face of thy Christ. For it is not in justification of ourselves, but confiding in the multitude of thy mercies, that we pour forth our prayers. Amen.

CHAPTER VII

How to Hear Mass Well

ADMONITION ON THE EXCELLENCE, PROFIT, AND DIGNITY OF THE SACRIFICE OF THE MASS

WHOEVER does not hear or celebrate Mass daily, when he is able, or does so negligently, is either ignorant of the dignity and profitableness of so great a Sacrifice, or, at any rate, does not value it duly.

For in the Mass the whole price of our salvation, and the whole treasure of Christ's merits, is set before every Christian, and the principal mysteries of our faith and redemption are renewed. Those, then, are convicted of carelessness of their salvation, of ingratitude to God, and of coldness towards their religious duties, who do not frequently reflect upon the blessing of their redemption with holy mental meditation, and with feelings of thankfulness to God.

Our Saviour, indeed, requires from us a frequent and grateful remembrance of his Passion and of his love to us, of which he has left to his Church an everlasting memorial in the perpetual Sacrifice of the

Mass : " As often as you shall do this, you shall do it in remembrance of me."

It will not, therefore, be improper to note down here somewhat to explain the dignity and utility of so great a Sacrifice, and win the faithful to a greater reverence and regard for it.

" For who is there of the faithful," says St. Gregory, " who can doubt that, at the very hour of Sacrifice, the heavens are opened at the voice of the Priest ; that the choirs of Angels are present at the mystery of Jesus Christ ; that the things most high and most low join company ; that the things of earth are united to those of heaven, and things visible and invisible are made one ?"*

This is confirmed by St. Chrysostom,† who says : " During the time that this Sacrifice is being performed, Angels are standing near the Priest, and the whole order of heavenly Powers raise their voices, and the place near the altar is full of choirs of Angels, to honour Him who is being sacrificed ; which may be fully believed from the very nature of a Sacrifice so great as is then performed." That is to say, Is it possible that those happy beings, the ministering Spirits, and, as it were, the courtiers of so great a King, would leave their Lord without the attendance of his retinue ?

But listen to the most true, though wonderful sentiment of a very learned and pious author, Father Antony Molina,‡ who says : " If all the charity with which all the Saints together, from the very beginning of the world, have been, and will be, inflamed to the end of time ; the merits and praises rendered by them all to God ; the torments of the martyrs, who, with heroic fortitude, have poured out their life and blood for Christ ; the virtues of the Confessors, Patriarchs, Prophets, Monks, Hermits, and all the rest who, by another, slower, and, in a certain way, more difficult kind of martyrdom, have crucified themselves, and subdued their rebellious appetites by fastings, watchings, and prayer, were all heaped together ; and, lastly, if all the services rendered to God, how acceptable soever to him, past, present, or future, were added

* B. iv. Dial. ch. 56.
† On the Priesthood, b. vi.
‡ De Instit. Sacerd. Tr. iii. c. ix.

to them, they would not comprise the perfection of praise and honour that would a single Mass, celebrated by the poorest and humblest Priest."

And, not to seem to speak without reason, he adds : "The reason of this is, that in every Mass Christ is the principal Priest, who, as such, offers up in act the Sacrifice itself. Now, the office of the Priest is to worship God. It is Christ, therefore, who, principally to supply our deficiency, worships and honours the Father in the Mass.

"And it is certain that all creatures together cannot honour God so highly as the Son of God ; so that the Sacrifice of the Mass, both on the part of him who offers and him who is offered, by far surpasses all the devotion and worship that could be rendered by any creature, or by all collectively.

"Let Priests, then," justly adds the same author, "observe what great riches they grasp in their hands. Shame and disgrace it is that any there should be who are most ready, for a thing of nought, to despoil themselves and others of a treasure of so great a magnitude." Thus the weighty and pious author aforesaid.

"Consider," says Cardinal Bellarmine, "how sad and lamentable a thing it is to see a Priest performing the divine Mysteries, surrounded on all sides by choirs of Angels, who tremble in amazement, and shout aloud with admiration, at the things which the Priest does and says, and yet he himself, in the midst of them, utterly cold and stupid as it were, minds not what he does, and understands not what he says ; and so hastens on to the end, so confuses the signs, and so hurries over his words, as though he were hard pressed behind by robbers in pursuit. We exclaim that Christ is himself present in the Sacrament of the altar, and yet meantime not a few handle the holy Mysteries just as though they thought nothing less true."*

But others, too, if they wish to attend with profit at Mass, should remember the reverence due to Mysteries so great. For it is a very lamentable thing, that among Christians are found some who, though present bodily in the temple, have their minds and eyes alike

* Bellarm., Serm. 9, on 4th Sunday in Adv.; and On the Art of Dying Well, b. i. ch. xiv.

wandering, interchange talk, think of trifles and jests, and stand by like lookers-on at a play ; and make no account of what is being done and represented by the Priest in the celebration of the holy rites. What can be more shameful than for a Christian to gaze thus irreverently and indevoutly upon the torments of Christ, his own Redeemer ?

What can be more unworthy than for the memory of Christ's sorrows and bitter Passion to be renewed—the benefit, I say, of his Redemption, recalled in this Sacrifice, yet for a Christian to assist at it with so small a conception of the thankfulness and love that he owes for it ! And worse still, for him not only to be forgetful of the benefit, but even to requite so good a benefactor, with laughing, talking, and jesting, which is naught else than injury and insult ! What is this but, at a time when sins should be atoned for, to heap new ones on the old, and, with great self-injury, to turn medicine into poison ?

How ill does this perverseness of men agree with the sanctity of the place ! For holiness becomes the house of God, which the Holy of holies inhabits. Thou wilt say that such persons do not believe that the great King of heaven and earth, the Lord who is Judge of the dead and the living, is present in this Sacrifice ; for while Angels praise, Dominations adore, and Powers tremble, they spend their time in talking and trifling. St. Chrysostom and other Fathers commonly call this Sacrifice no otherwise than dreadful and tremendous, at which Christians ought not to assist without trembling.

Hence, then, is that weighty admonition of the Council of Trent which says :—" How great a care is to be used for the celebration of the most holy Sacrifice of the Mass with all religious honour and veneration, may be easily conceived by anyone who has reflected that in Holy Writ he is called accursed who does the work of God negligently !

" For if we must needs confess that no other work can be handled by Christ's faithful that is so holy and divine as this self-same tremendous Mystery, in which is daily offered on the altar by the Priests that life-giving Victim by which we are reconciled to God the Father, then it evidently appears that all our care and diligence is to be set upon performing it with the utmost

*possible inward cleanness and purity of heart, and outward form of piety and devotion."**

To this end we will give here some exercises of different methods of hearing Mass profitably and well; so that everyone may select thence what pleases him best, or that they who wish to hear several Masses in one day may from time to time be refreshed by the very variety, and get rid of the weariness which might be produced by the frequent repetition of one thing.

They who wish to use the first method, that is, the application of our Lord's Passion, need not make each part of the Passion correspond exactly with each part of the Mass (though this may be done conveniently enough in the way here described); but different parts may be dwelt upon by each person according to his feeling, not omitting spiritual communion meanwhile.

METHOD OF HEARING MASS WELL, BY AN EXERCISE ON OUR LORD'S PASSION

BECAUSE the Sacrifice of the Mass is the true and lively representation of that bloody Sacrifice which Christ, by the immolation of his own Body and Blood, offered to his eternal Father, and consummated on the altar of the Cross:

The method of hearing Mass which is best and most full of grace is to apply the mystical action of this Sacrifice to the particulars of our Lord's Passion, and thus recall the work of our Redemption with holy affection of soul.

For though Christ himself is here the principal Offerer and Oblation, nevertheless the Priest personates Christ; and hence his garb or vestments, and the whole action of the Mass, bear a resemblance to the Passion of Christ:

1. The tonsure *signifies the crown of thorns.*
2. The amice, *the veil that was drawn over the eyes of Christ.*
3. The linen tunic, *or* alb, *the white garment with which Herod clothed him in derision.*

* Sess. xxii. Decree on the Celebrating of Mass.

4. The girdle, *the cords with which he was bound round the waist in the garden.*

5. The maniple, *the chains with which his sacred hands were fettered, like a malefactor's.*

6. The stole, *the cords which were cast round even his divine neck, when he was led to Mount Calvary, carrying the Cross.*

7. The chasuble, *the purple vestment which was given to Christ in Pilate's house.*

8. The cross *on the chasuble, the Cross which Christ bore, and on which he hung for us.*

9. The chalice, *the bitter cup of sorrows, which, for our sakes, he cheerfully drank to the dregs.*

10. The sacred linen *that is spread on the altar, the fine linen and cloths in which was wrapped the sacred Body of Christ.*

Preparation for Mass

Meantime, while waiting for the Priest, who is vesting and preparing himself for the Sacrifice, remember, O my soul, with how great a desire the fathers of old awaited the advent of the Messias, who was to come in the flesh.

O eternal Father! who hast so loved the world as to give thy only-begotten Son for our redemption, what return shall I make thee for a gift and love so great? Behold here thine only-begotten Son himself, than whom nothing is dearer to thee, nothing more precious to us.

Oh, with what sighs, with what ardent prayers, was he desired by all nations, till at length when sent by thee, he took the form of a servant, and, clothed in the garment of our mortal flesh, veiled the majesty of the Godhead; from the Virgin's womb came forth into the world, and by becoming obedient to thee, even to death, redeemed us from death everlasting.

Behold, O Lord, I desire, for thy glory, and in memory of thy Son, to recall this work of so great a love in this Sacrifice of the Mass. Possess and rule, O Lord, I beseech thee, my heart by thy grace, that I may recall it with reverence, attention, and devotion; so that I may both please thee by my service, and obtain benefit to my soul.

To this, and all or any of the following articles, may be subjoined, according to the wish or opportunity of each, an

Aspiration to Christ

Which contains an exercise of the highest virtues.

What, and how great, O Lord, are the things thou hast done and suffered by the force of thy measureless love for me! But what return have I made, or can I make, thee for them?

From the bottom of my heart I am sorry that I have ever offended thee, because thou hast loved me so greatly.

I believe in thee, with a lively faith, I believe in thee, O everlasting Truth! because thou art thyself God and man, my Lord and Saviour.

I hope in thee, O Lord, thou only hope and true salvation of my soul!

With my whole heart too I love thee above all things, O my sovereign Good! Oh, that the most ardent force of thy love would swallow me up, that nothing may ever separate me from the love of Christ Jesus my Saviour; for beside thee what have I in heaven and what do I desire upon earth?

II. At the Confession

Which the Priest makes, humbly bowing in the midst of the attendants at the foot of the altar:

See how Christ, taking with him his disciples, and likewise the sins of the whole world, to Mount Olivet, prays, falling on his face; and for the anguish of his approaching passion and death, or rather the horror of our sins, his sweat becomes as it were drops of blood trickling down upon the ground.

And can I ever offend thee any more by my sins, O most sweet Lord, when such and so great are the things thou hast done and suffered for me?

III. At the Kiss of the Altar and the Introit of the Mass

See how Christ, as a meek lamb, extends to the wicked traitor the kiss of his holy mouth; and thus, by this

sign of love, is betrayed to his enemies as they enter into the garden.

And shall I, for an empty creature, betray or desert thee, my meek Lord, who hast held me so dear, that, to deliver me from the hands of my enemies, thou wert willing to be delivered into the hands of wicked men ?

IV. At the Kyrie Eleison

That is, Lord have mercy, *which is repeated three times, reflect upon Peter, who, after such specious promises of constancy and fidelity, thrice denied his Lord ; and did not return into himself till his merciful Lord looked back upon him.*

Behold here a mirror of human misery ! So easily do we fall ; but we rise not again unless the mercy of God come to our aid. We must, therefore, frequently, or rather always, implore it. This is indicated by the frequent repetition of the Kyrie eleison ; *the conversion and recovery of a sinner is a difficult thing, and the greatest work of the divine mercy. But oh, how great the joy which the Angels derive from it over one sinner doing penance ! This will be aptly recalled by the Angelical Hymn that follows close upon the Church's great prayer for mercy.*

Alas ! most merciful Jesus, how inconstant and faithless have I also been in my good resolutions ! How often have I too, Lord, been forgetful of my promise, and denied thee with Peter ! Yet how seldom with tears of true sorrow have I deplored my sins ! Oh, that I may do this also with Peter ! that I may gladden the Angels by persevering henceforward in good, and in unison with them sing to thee, GLORY TO GOD ON HIGH !

V. At the Collect, Epistle, and Gradual

Think of the collected accusations of the people against Christ, the council in the house of Caiphas, and the various injuries, spittings, blows, and mockings, which he suffered there.

O most meek Lord, what, and how great, etc., *as above.*

VI. At the Gospel

Which the Priest reads, after passing from the right to the left side of the altar : See how Christ passes from Caiphas to Pilate, is questioned by wicked men about his doctrine and disciples, and is accused for the preaching of the Gospel, for which many injuries and affronts are inflicted on him.

O Lord most wise ! thou camest from heaven to be our Master, to teach us the way of God in truth, and to lead us from earth to heaven. And the more perfectly to execute thy office thou didst begin by doing before teaching, and yet thou sufferedst calumny. There was naught but truth in thy words, probity in thy deeds, sincerity in all thy conversation (for who could convict thee of sin ?) and yet, O Lord, thou, the Master and Judge of all, didst endure to be judged and rejected by the wicked and unjust !

Oh, that I may receive the seed of thy word or Gospel in a good and fertile heart, and bring forth much fruit in patience !

VII. At the Offertory

Think, O my soul, how Christ is sent from Pilate to Herod, and by him back again to Pilate ; and is everywhere derided, despised and rejected.

O beautiful above the sons of men ! O Desire and Expectation of nations ! can it be that thou art now the reproach of men, and the outcast of the people, on whom the angels desire to look ! in whom the eternal Father is well pleased ! Thou art offered for us, because it is thy own will; and alas, thou art thus despised ! Behold, O Lord, I offer to thee all myself; despise me not, I beseech thee, who hast vouchsafed to offer thyself all for me.

VIII. At the Washing of the Hands, and the Orate Fratres

Think how Christ, having been declared innocent by Pilate by the washing of his hands, is exhibited to the people, who, like rabid dogs, shout that he is

guilty of death, and esteem him worse than the robber Barabbas.

Oh, how often have I too, with perverse affection, preferred a creature to God my Creator! O most innocent Lord! what, and how great, etc., *as above.*

IX. At the Preface

Ponder Christ's intense pain and torture of mind when he beheld the great hatred and extreme fury of the Jews, with which, while Pilate by all means sought to let him go, he was by those wicked men demanded for crucifixion and death.

Was it not thou, O Lord, who, as thou enteredst the city, wert applauded a few days before by them all singing, Hosanna! blessed is he who comes in the Name of the Lord? Is it not thou to whom the angels sing, HOLY, HOLY, HOLY? Ah, sad and sudden change! Well may I learn, O Lord, from thee, how to rely on human favour! how to trust in the children of men, in whom there is no salvation; nay, that it is good for me to adhere to thee alone, and to place my hope in thee, O Lord. O Lord, most patient! what and how great are the things, etc., *as above.*

X. At the Canon

See how Christ is most cruelly scourged by the wicked attendants, crowned with thorns, delivered by Pilate to be crucified, and presently, loaded with the heavy wood of the Cross, with great toil ascends Mount Calvary.

Alas, O Lord! whither art thou brought by my great iniquity and thy boundless love? I had merited the scourges of thy wrath, and thou, though innocent, art scourged for me! An everlasting cross awaited me; but thou drawest it away from my shoulders to thy own! Truly hast thou borne, O Lord, our infirmities, and thyself carried our sorrows! O most merciful Lord, what, and how great, etc., *as above.*

XI. At the Elevation

Think of Christ being lifted up upon the Cross, and exposed on high, naked, in the sight of all the people.

O Christ Jesus! I adore thee, because thou wert lifted up from the earth, that thou mayest draw all things to thyself. For, with thy arms outstretched upon the Cross, I see thee, as though thou wert wishing to embrace us; and I hear thee cry, COME TO ME, ALL YOU THAT LABOUR AND ARE BURDENED, AND I WILL RECEIVE AND REFRESH YOU.

O Lord, if I am too sluggish in coming to thee, draw me, O Jesus, with the cords of thy love which thou shewedst in dying on the Cross. Let to know and to seek Jesus, and him crucified, be my supreme and only delight. Far be it from me to glory, save in the Cross of my Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

O eternal Father! behold, this is thy beloved Son in whom thou art well pleased. Look upon the face of thy Christ, and turn away thy face from my sins, for which thy only-begotten Son humbled himself, being made obedient to thee, even to the death of the Cross. Behold, he is our Advocate with thee, and the Propitiation for our sins; for he hath himself borne our sins in his Body on the tree, and by his stripes we are healed.

Therefore, with the deepest sorrow, with the publican, I strike my heart, that is open, to sin so great as alone to have drawn down so heavy punishment on thy only-begotten Son. Through him, therefore, be merciful to me a sinner.

Behold, the voice of the Blood of thy Son cries to thee from the earth, not for vengeance, but for pardon. Let his Passion and Death be to me, beseech thee, for the remedy and remission of my sins. Let the pains and wounds of his Body be as medicine to the healing of my soul.

XII. At the Lord's Prayer

Which consists of seven petitions.

Think, O my soul! of the seven last and most holy words which Christ uttered on the Cross.

. Our Father, Who art in Heaven, Hallowed be Thy Name

Give me, O Lord, to worship, love, and fear thee, he Father of us all, and to embrace my neighbour or thy sake with true and sincere affection, as thou ast taught us by thy example, in dying and praying or thy enemies when hanging on the Cross: FATHER, ORGIVE THEM, FOR THEY KNOW NOT WHAT THEY O. Oh, rare and wonderful love! oh, that we, ho profess Christ's name, did but imitate it! urely there is none who more honours thy name, Christ, or more clearly proves himself thy disiple, that is, a Christian, than he who has learnt, y thy love and example, to love even his enemies!

2. Thy Kingdom Come

That kingdom, fellowship in which thou didst romise to the thief on the cross, in saying, TRUS AY THOU SHALT BE WITH ME IN PARADISE. Oh, hat I may merit to hear those most sweet words t the hour of my death!

Give me, O Lord, the faith, hope, and penitence f the thief, and my heart shall fear no evil hearing.

. Thy Will be Done on Earth, as it is in Heaven

For it is thy will, O Jesus! that even those who re dearest to thee should be sharers of thy Cross; ay, thou wilt have this to be the sign and token f thy love. Behold, this may be recognised in y most sweet Mother, and in the Disciple whom hou lovedst. They were witnesses and spectators f thy Crucifixion; but alas! with what anguish their own hearts!

Thy will it was that this sword of sorrow should ierce through souls so beloved, and even that of y most dear Mother; but in such a way as that eir affliction should not fail of its consolation. was for this thou saidst, MOTHER, BEHOLD THY ON; and to the disciple, BEHOLD THY MOTHER. ot that it was an equal exchange, that for the Son God his Mother should receive the son of Zebedee, t because this was thy will, thy Mother, too, quiesced.

Behold, I am thine, O Lord; wilt thou have r
share thy Passion? My heart is ready, O Go
Thy consolation? My heart is ready. Let thy w
be wholly done in me. For why should I shri
from what it is thy will should be done by thy Ele
and those who love thee most? In all things
desire to please thee, and to obey thee in all thing
but give me thy grace also. I do not refuse
suffer with thee; only do thou increase my patienc

4. Give Us this Day our Daily Bread

For if thou do not refresh me, O Lord, ere lo
I shall certainly faint. O Lord, who feedest r
from my youth even to old age and grey hai
forsake me not when my strength fails me. R
member that for my sake thou criedst to thy Fathe
as if abandoned in thy distress: My God, my Go
why hast thou forsaken me? The eyes of a
are upon thee, and thou givest them meat a
strength in due season. I too cry to thee in n
hunger and distress. If thou despise me, who w
look upon me? If thou forsake me, who w
receive me? If thou repel me, who will refresh me

5. And Forgive Us our Trespasses, as W Forgive Them that Trespass against Us

Because it was for this that thou didst shed t
Blood so profusely, that we might have plentif
redemption, and that thou mightst pay our deb
with so great a price, for none could have paid the
but thou. Oh, the love, the longing for our sa
vation, with which, when languishing with lov
and now all bloodless and parched, thou crieds
I thirst. And for what, save for the chalice of t
Passion and Death, that by drinking it to the dre
thou mightst wash out all our debts, that is to sa
our sins?

6. And Lead Us not into Temptation

But, as the Good Shepherd, lead and guide
as the sheep of thy pasture; and as our Mediat
commend us to the care of the eternal Father,
whom, when dying, thou commendedst thyself

aying: FATHER, INTO THY HANDS I COMMEND MY PIRIT. Suffer us not, O Lord, to perish, for thou amest to seek and to save that which was lost.

7. BUT DELIVER US FROM EVIL

For to what end were there so many toils, labours, nd sorrows in thy whole life? To what end was he whole work of our Redemption, of which hang- g on the Cross thou didst say: IT IS CONSUMMATED, ut that we might be delivered from all evil, and joice in thee only, the true and sovereign Good? h, may it be given me to enjoy it! Amen. Be it , O Christ Jesus! Be it so, O my salvation and y life, and my God, who art my portion for ever.

III. AT THE DIVISION OF THE HOST AND THE AGNUS DEI

Think of the separation of Christ's soul from his dy, that is, the death which he, as an innocent lamb l to the slaughter, endured that he might take away e sins of the world. Think also of his descent into ll, to open to the elect of oldtime the gates of their ison-house.

Dost thou die, O Lord, who art the Author of e, that I, who am guilty of death, may live? ho will give me to die to the world and the flesh, d live to thee alone? to be freed from the deep hell, and rejoice with thee in glory? What, and w great, O Lord, etc., *as above*.

XIV. AT THE COMMUNION

While the Priest is receiving the Holy Mysteries, nk of the Body of Christ being laid in the sepulchre, d lay him up also thyself in thy heart; and for this ke a spiritual communion, which consists for the st part of lively acts of faith, hope, and charity. us, for example:

With true and lively faith, O Lord Jesus, I adore e, in thy Body and Soul, in thy Flesh and in thy od, here truly present by the might of thy wonder- power, wisdom, and goodness. I hope in thee o, O Fountain of all goodness and mercy! For

I am not worthy that thou shouldst enter under m roof; but say the word only, thou who canst d all things by thy will alone, and my faint an miserable soul shall be healed.

I love thee, O Lord, who so lovest me, with m whole heart, more than myself, and than all things and therefore I now desire to receive thee, at leas spiritually, by the mouth of this Priest, thy minister who is now standing at thy altar offering the Hol Mysteries for us all, that I may eat thee, and b changed into thee, be made one spirit with thee that nothing may separate me from thee, but tha I may adhere to thee for ever.

Make me, O Lord, by these Mysteries—the s great gifts of thy love—to embalm thy sacred Bod with the spices and sweet odour of virtues, and t place it, wrapped in the winding-sheet of a pur conscience, in a new and clean heart. Mayest tho ever remain and repose in me, and I in thee !

XV. At the Post-Communion

Think of Christ rising from the dead, and appearin to many.

Oh, that I too may now truly rise from the deat of sin, and walk with thee henceforth in newnes of life ! For thou hast died for our sins, and rise again for our justification. What, and how grea O Lord, etc., *as above.*

XVI. At the Ite Missa Est, the Blessin and the Gospel of St. John

Think how Christ, after fully accomplishing t work of man's redemption, ascends, as a glorio conqueror, into heaven ; and how the Apostles, aft receiving Christ's blessing, go into the whole wor and preach the Gospel to every creature.

O most glorious Jesus ! shall I with stupefied so stick fast upon the earth, when I know that tho my Father, art in heaven ? Lead me with thee o high, that I may seek and relish the things whi are above, not those which are on the earth. Gra that my conversation may be in heaven !

O Christ Jesus, who sittest in heaven, as upon the throne of thy Majesty, and yet hast vouchsafed to be present on this altar, and to be offered up by the hands of thy servant, the Priest here present, with my whole heart I praise thee, adore thee, and love thee; yet will I not let thee go, except thou bless me.

Be thou our Mediator, where thou sittest at the right hand of God; and make intercession for us unceasingly with the Father. Shew him thy Blood, thy Wounds, and all thy Merits. How can there be any repulse where there are so many tokens of love? What, and how great, O Lord, etc., *as above.*

CHAPTER VIII

ANOTHER METHOD OF HEARING MASS WELL

ONE of the principal duties of Christian piety is, often and devoutly to assist at the sacrifice of the Mass. First, then, excite thyself to attention and reverence by the consideration of the divine Majesty who is present indeed everywhere, but especially here.

Next unite and conform thy intention to that of the Priest, that is, offer, together with him, this Sacrifice, and do, as far as may be, what he does; for so thou too wilt be partaker in the Body and Blood of the Lord.

For so great is the power of this Sacrifice, that those present who unite their own with the Priest's intention are partakers with the Priest in the Sacrifice, and receive the taste and fruit of the divine food, just as the members of the body receive the food and nourishment conveyed to them by the mouth.

For the Priest is, as it were, the mouth, the interpreter, and the deputy of the Christian people. He speaks himself to God, prays to him, praises him, and offers sacrifice for the salvation of all the people, especially those who are present at the Sacrifice of the Mass and conform their intention to that of the sacrificer.

This appears from the Canon, in which the Priest says, "Remember, O Lord, N. N., and all here present,

whose faith is known, and their devotion manifest to thee, for whom we offer to thee, or who offer to thee, this Sacrifice of praise, for themselves and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to thee, the eternal, living, and true God." See what is the intention of the Priest who offers the Sacrifice; if it be thine as well, the power and efficacy of the Sacrifice will be thine also.

Intention before Hearing Mass

From Father Christianus Mayer.

RECEIVE, O holy Trinity, one God, this most holy Sacrifice of the Body and Blood of our Lord Jesus Christ, which I, thy poor unworthy servant, offer to thy divine Majesty, by the hands of the Priest, in union with all the sacrifices ever offered, or to be offered, to thee, united to the most holy Sacrifice offered to thee by the same our Lord in the last Supper and on the altar of the Cross, with all possible love and affection, out of pure love, of thy infinite goodness, and according to the most holy intention of the same our Lord, and our holy mother the Church.

1. For the most great and everlasting glory, love, and good pleasure of thy divine Majesty.

2. In acknowledgment of thy supreme excellence and dominion, and of our subjection and dependence on thee.

3. For a perpetual commemoration of the Passion and Death of the same our Lord.

4. To the honour and increase of the glory of the Blessed Virgin, and of the whole court triumphant.

5. For an eternal thanksgiving for all the blessings of the most holy Humanity of our Lord conferred hitherto, or ever to be conferred, upon his blessed Virgin Mother, upon my patrons, upon all the Blessed and Predestinate, and upon my most unworthy self.

6. In satisfaction for my sins, and those of all the faithful, living and dead.

7. I offer it up especially for N., or for obtaining this grace N. Secondarily for N. N., who have been especially recommended to me, and for all for whom I usually and am bound to pray, to obtain

for the departed rest, and for the living grace to know thee, love thee, and glorify thee perfectly on the way now, and hereafter happily in heaven. Accept and perfect this my desire, and grant me thy abundant grace and blessing for its holy accomplishment.

A Petition for Grace before Mass

From the Same.

O INFINITELY loving Jesus, who, by the will of the Father, with the co-operation of the Holy Ghost, hast not once only vouchsafed to give thyself to be my Companion, Food, Sacrifice, Ransom, and Reward, but now daily offerest thyself for me; how great is thy bounty, love, and mercy to one so ungrateful as I am! how great my ingratitude, insensibility and malice towards thee, when, for so many and great blessings, I return thee so many and great sins and evil deeds! I am sorry for these . . . and for all the sins of my whole life, purely because thou who art infinitely good art offended by them. I desire to amend them all, and to make satisfaction for them all, as thou wouldst have me. By thy tears, by thy Sweat and Blood, and by this holy Sacrifice, make up for me, pardon me, receive me to the kiss of peace.

Oh, that I could assist at this most divine memorial of thy Passion, this monument of thy power, wisdom, and goodness, and epitome of all thy wonderful acts, with the attention, devotion, and reverence due to the presence of thy divine Majesty, to the attendance of so many Angels, and to the magnificence of so many Mysteries as are here performed.

This I desire, O my God, to render with all my heart, for thy most great glory, love, and good pleasure, in thanksgiving for all thy blessings, in satisfaction for my own and the sins of all the faithful, for N. N., and for all both living and dead, to obtain for them pardon, grace, and glory.

That I may render it worthily, grant me, I beseech thee, thy abundant grace and blessing, by the merits of thyself, of thy blessed Virgin Mother, and of all the Saints.

A Prayer before Mass

Most gracious Father of mercies and God of all consolation, who hast so loved the world as not to spare thy only-begotten Son, but to give him up for our redemption in the Passion and most bitter Death of the Cross, and didst, moreover, desire this most acceptable oblation of him to thee to be renewed daily in thy Church for the renewal of its fruit in ourselves; grant us, we beseech thee, so attentively, reverently, and devoutly, to assist at this most wonderful and saving Mystery of thy divine power, wisdom, and goodness, that, by the oblation of this unbloody Sacrifice, we may most effectually obtain participation in the bloody Sacrifice of the Cross. Through the same Lord Jesus Christ. Amen.

Signing thyself with the sign of the holy Cross, begin thus with the Priest :

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Psalm XLII

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For thou art God my strength; why hast thou cast me off, and why do I go sorrowful while the enemy afflicts me ?

Send forth thy light and thy truth; they have conducted me, and brought me to thy holy hill, and into thy tabernacles.

And I will go in to the altar of God; to God, who gives joy to my youth.

To thee, O God, my God, will I give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me ?

Hope in God, for I will still give praise to him; the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go in to the altar of God; to God who gives joy to my youth.

Our help is in the name of the Lord: who made heaven and earth.

The General Confession

I confess to Almighty God, to Blessed Mary ever a Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever a Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints to pray to the Lord our God for me.

May Almighty God have mercy on me, and, having forgiven my sins, bring me to life everlasting. Amen.

May the Almighty and Merciful God grant us pardon, absolution, and remission of our sins. Amen.

The Angelical Hymn

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, Lord God, heavenly King, God the Father Almighty, Lord, only-begotten Son, Jesus Christ. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayers; who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only art most high, Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

V. The Lord be with you.

R. And with thy spirit.

This formula is very often repeated in the Mass, that Priest and Faithful may implore the divine grace for each other reciprocally, in order, by its aid, to become more fitted for the celebration of the divine Mysteries.

A Prayer at the Collect

Collect is a name given to that prayer in which the Priest represents before God, as it were, collected together, the necessities and dangers, or the prayers

and desires, of the whole people, or the Church. Hence he says, Let us pray, *as though inviting all present to join together with union of heart and desire in offering up this prayer.*

Almighty and everlasting God, vouchsafe, we humbly beseech thee, to look down from the height of thy sanctuary, on this our congregation, and mercifully to hear and accept the prayers which, by the ministry of this thy Priest, are sent up to thee in behalf of us all.

Of thy great mercy, therefore, grant us pardon of our sins, soundness of mind, health of body, the sustenance necessary to life, peace in our days, seasonable weather, and fruitfulness of soil.

Grant us the unity of the Catholic faith, the extirpation of heresies, the overthrow of evil counsels, the increase of orthodox religion, fervent charity and piety, sincere devotion of soul, patience and long-suffering in afflictions, joy in hope, and, finally, all that is profitable for the health both of soul and body, but chiefly what is conducive to the increase of thy glory. Through Christ our Lord. Amen.

A Prayer at the Epistle and Gradual

The Epistle and following versicles are chiefly taken from the prophetic or apostolic writings. Listen then attentively while they are being read, as though you heard the Prophet or Apostle himself teaching, warning, reasoning, or comforting and encouraging you.

Hence it appears a great abuse, and no trifling abandonment of piety and public utility in the solemn office, to break off almost at the beginning of this lesson from the Epistle (as also of the Lord's Prayer, the Creed, etc.), and to preserve, as it were, no more than the mere shadow of so ancient an institution of the Church. Nevertheless, if thou canst neither hear nor understand this lesson, thou mayest pray, meantime, thus :

O everlasting God, who never ceasest, by the public ministry of thy Church, by the apostolic and prophetic writings, and by other holy doctrines and counsels, to arouse us, thy unworthy servants, to

the worship and love of thy holy Name, and to fortify us against the snares of the world, the flesh, and the devil:

Grant us all, we beseech thee, to embrace always from our hearts these saving dogmas and counsels, and earnestly to endeavour to conform to them our whole life and habits.

And that it may not lead to our condemnation to have known the way of truth, or thy will, through so many interpreters and preachers, yet not to have done it; grant us grace and strength to do effectually what we so often learn that it is our duty to do. Amen.

A Prayer at the Gospel

In accordance with an ancient and pious tradition, it is usual for us to hear the Gospel standing.

First, to testify the reverence to be shewn to Christ, who teaches us as though he were present.

Secondly, to profess our eagerness, as disciples of Christ, both to hear his doctrine with our ears, and to exhibit it in our lives.

Lastly, to shew that, as soldiers under Christ our Captain, we go to his faith and doctrine for the weapons of our warfare, with which to fight against our enemies; and that we are ready to do and suffer anything for the defence of his truth.

The sign of the Cross, which it is customary to make on the forehead, mouth, and breast, both before and after the reading of the Gospel, instructs us that we are so to receive the doctrine of Christ as to embrace it with our heart, tell it with our mouth, and profess it in our works.

Also, that we must take care that the birds of the air, that is, those aerial spirits who are enemies of our salvation, do not snatch away from us the good seed of the evangelic doctrine; or that the cares of the world, like thorns, do not choke it up, so that it cannot bring forth fruit.

Again, the priest's passing from the right to the left side of the altar in order to read the Gospel, points out that the Gospel was first to have been preached to the Jews, as the first people of God, but that, because they would not receive it, the Apostles turned to the Gentiles.

O Lord Jesus Christ, who camest to us a Master from God, and taughtest us the way of God in truth, of old, when seen upon earth and conversing with men; and now too ceasest not to teach us by the writings of the Evangelists and by the preachers of thy Word; give us understanding to receive thy saving doctrine. Kindle, too, our affections with zeal for heavenly wisdom, and teach us to do thy will; that the faith which grows from the hearing of the Gospel, and which we speak with our tongues, may be confessed also in the goodness of our lives; that to have known the will of God, and done it not, may not tend to crown both our guilt and our punishment. For both to know it and do it is the work only of thy grace; because, of ourselves, we are unprofitable servants, and all our sufficiency is from thee.

After the Reading of the Gospel

Praise be to thee, O Christ, because thou hast vouchsafed, by thyself and thy Apostles, to preach the Gospel to the world, and to enlighten the unbelievers with the light of the true Faith.

To the Gospel is properly subjoined the Creed, or profession of Faith, because faith comes by hearing the Word of God, and the great multitude of the Gentiles have embraced the Faith of Christ through the preaching of the Gospel. Recite it together with the Priest, but with lively faith and devotion; for so thou wilt awaken within thyself an ardent zeal for the Faith of Christ, and thence constancy and perseverance in it. Besides, nothing has more power to stir up in us the love of God, than to be inwardly strong in the lively faith of those things which are contained in the Creed.

The Nicene Creed

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made, consubstantial with the Father. by whom all things were made.

Who for us men, and for our salvation, came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary. And was made man. Was crucified also for us, under Pontius Pilate; he suffered, and was buried.

And the third day he rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And is to come again, with glory, to judge the living and the dead: of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son.

Who with the Father and the Son is adored and glorified; who spoke by the prophets.

And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

Prayer at the Offertory

While the Priest makes the Oblation pray thus:

O Lord Jesus Christ, Son of the living God, and of the glorious Virgin, in memory and praise of that measureless love with which thou gavest thyself for us all on the altar of the Cross, behold, I this day offer thee this Sacrifice of the Mass, together with all others which by the hands of thy Priests are celebrated in all the world, to be by thee presented to thy eternal Father, in joint union and efficacy with that oblation by which thou offeredst thyself, thy most holy Body and Blood, for the salvation of the world when dying on the Cross. Grant that the oblation of the same Body and Blood which is here renewed in a Mystery, and made in an unbloody manner under the appearance of bread and wine, may obtain effectually its end; that so the living may derive from it grace, the faithful departed rest, and those for whom the Sacrifice is offered, mercy and life everlasting.

Let this very Sacrifice, which contains within itself the fruit of thy Passion and Death, be likewise a thanksgiving for thy countless blessings bestowed upon us, and a saving propitiation and satisfaction

for the numberless sins we have committed, the good deeds we have omitted, and the punishments we have deserved. Who livest and reignest, God, world without end. Amen.

Another Offertory Prayer

Receive, O holy Trinity, this oblation, which we offer thee, together with the Priest, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ.

And in honour of the blessed Mary ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of those thy Saints whose relics are here enshrined, and of all the Blessed, that it may promote their honour and our salvation.

And may they vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth. Through the same Christ our Lord. Amen.

After preparing the material part of the Sacrifice, the Priest washes his hands, thereby showing that this very Sacrifice is to be handled only with washed and pure hearts.

The Orate Fratres

The Priest, conscious of his own infirmity, turns himself to the faithful people, asking to be assisted by their prayers, that he may be able, in the name of them all, to offer a Sacrifice acceptable to God. Let those, therefore, who are present at the holy rite take care to do what they are asked; that is, humbly to commend both Priest and Sacrifice to God, that what is offered may promote the salvation of all.

Prayer

May the Lord send thee help from the sanctuary, and defend thee out of Sion; be mindful of all thy Sacrifice, and may thy whole burnt offering be made fat.

Another Prayer

The Lord receive this Sacrifice at thy hands, to the praise and glory of his own Name, to the profit of ourselves, and of all his holy Church.

Prayer for the Celebrant Priest

Let thy Priests, O Lord, be clothed with justice; especially he who now stands at thy altar and prays for us that thou wouldst spare thy people, and not give thy inheritance to destruction. May he be holy, because thou art holy, whom he serves; that, by his purity of life, he may render himself a worthy minister of thy holy altars, and, with due reverence, honour the most holy Mysteries, and the Majesty of thy Name.

Behold, I now offer thee this Sacrifice, and whatsoever others he has hitherto offered, or shall offer hereafter, in union with that reverence with which thou thyself, O High Priest, offeredst up thyself, and with which it is thy will to be offered up by thy ministers in the Church, a holocaust for us. Amen.

The Priest, now that he is on the point of approaching that action in which the Sacrifice itself properly consists, first repeats the Preface, which is a kind of preparation and incitement of the people to accompany that same action with all the attention, reverence, and devotion that is due to it.

Hence, when he says : Lift up your hearts, *setting aside all the cares and thoughts of earth, we should remember to transfer our minds to the higher things of heaven : especially since to the Priest's admonition we reply,* We have them to the Lord, *lest perchance we be convicted of falsehood, who, while entangled with the things of the world, utter one thing with our lips, and bear another in our hearts.*

The Preface of the Church

Let us give thanks to the Lord our God.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, holy Lord, Father almighty, everlasting God; through Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, join with common exultation in celebrating it; together with whom, we beseech thee,

that our voices too may be admitted, saying, with humble praise:

HOLY, HOLY, HOLY, Lord God of Sabaoth. Heaven and earth are full of thy glory: Hosanna in the highest! Blessed is he that cometh in the Name of the Lord: Hosanna in the highest!

PRAYER

Blessed be thou, O Lord Jesus Christ, Son of the living God, who, in compassion to us, camest down from heaven; and, as the true Victim for our sins, generously offeredst the Body and Blood which thou hadst taken of the Virgin, on the altar of the Cross.

Praise and glory be to thee, because thou hast not only provided of the same Body and Blood of thine the Bread of life to be received by us in this Sacrament, but hast instituted also a Sacrifice to be offered on the altar by thy Priests, and left it to be celebrated even to the end of the world.

PRAYER AT THE CANON

From F. Christianus Mayer.

Receive, O most merciful Father, this most holy Sacrifice at the hand of the Priest, in union with that most holy Sacrifice which thy beloved Son offered thee in his whole life, at his last Supper, and on the Cross, for me, for N. N., and for all for whom he has vouchsafed to die.

Look upon the face of Christ, thy most beloved Son, in whom thou art well pleased; and by the everlasting love with which thou hast so loved us, by the infinite merits of the same thy only-begotten Son, by his Incarnation, Advent, Nativity, Circumcision, Tears, Labours, Passion, and Death, and by the infinite love with which he has said, done, and suffered so much for my sake: by the love of thy Holy Mother: and by the merits of all thy Saints, triumphant and militant, remember and have mercy on thy Church and its heads, the Sovereign Pontiff, the King, Prelates, Princes, and all states, ecclesiastical, religious, and secular, that can most advance or obstruct thy glory and the salvation of souls. Remember also my parents, brethren, benefactors, and

friends, who have specially recommended themselves to me, N. N., who have afflicted me, or whom I have afflicted, offended, or neglected to assist, those, in fine, whom thou art pleased to direct through me into the way of salvation.

Have mercy on all these, O Father of mercies, granting them grace, according to thy knowledge and will, most perfectly to please thee, to know, fear, love, and glorify thee, together with the same thy beloved Son, and the Holy Ghost, now and for ever and ever. Amen.

At the Elevation

What means the striking the breast at the elevation? It denotes—1. That we need here a humble and sincere faith towards God, to subject the capacity of our understanding to the word of God. 2. It signifies that we should be led with strong and hearty desire to sigh for that heavenly Food which is exposed to view. 3. That the sins which render us unworthy to participate in that Sacrifice are to be detested with earnest sorrow of heart. The breast is to be struck, therefore, with the publican, not in the manner in which some in these times strike their breast in the Church, from custom only, and without any feeling of sorrow; little recollecting that by this rite they are admonished from the consciousness of their sins, to rebuke and chastise themselves.

The publican struck his breast with great sorrow of heart, reproaching, as it were, his own heart with being the source and nursery of the sins he had himself committed, and begging that this fountain of all evil might again be purified by the Lord.

Prayer at the Elevation of the Sacred Host

Hail, saving Victim, offered up for me and all mankind on the gibbet of the Cross! Christ, eternal King, Man crucified for man's sake, look upon thy most holy Flesh, with nails, for my sake, fastened to the Cross, and pierced through with the lance.

And let, I beseech thee, that love which drew thee, and prevailed with thee to expiate the sins

of the whole world on the balance of the Cross; let that clemency compel thee to pity me that am full of miseries; for thou flowest as with a never-ceasing fountain of pity, preserving my soul and body to eternal life.

Prayer during the Elevation

From F. Christianus Mayer.

O Jesus! Son of God, and of the Virgin Mary, my Lord and my God, infinitely lovely, who, for love of me, hast vouchsafed to be crucified, and to die upon the Cross, I adore, love, and glorify thee, with all possible affection of all possible creatures, together with the Father and the Holy Ghost, and from my soul I desire thee to be adored, loved, and glorified times without number, by all, in all, and above all, in every possible way, freely for thy own sake, now, always, and for ever and ever.

I believe in thee, I hope in thee, I love thee, and all that thou lovest, for thy sake. I am sorry, purely for thy sake, that I have ever offended thee. Forgive me, pardon me, and by thyself supply my failings.

Behold, from this moment my heart is ready to fulfil all thy will. Thine I am, and thine I will be for ever; take possession of me, and conform me entirely to thy will.

Father, look upon the face of thy most dear Son, whom I offer to thee for a Sacrifice of praise, thanksgiving, and propitiation; and by his tears, his sweat and blood, his groans and sighs, his labours and obedience, his sorrows and torments, and his infinite merits, have mercy on me, on N. N., and on all for whom he has died; giving us grace always to love thee perfectly, and embrace and fulfil thy most holy will, both in time and in eternity.

Through the same thy beloved Son, O most merciful Father, have mercy on the souls of the faithful departed, N. N., who have been especially recommended to me; and on all for whom thou wouldst especially have me pray, by mercifully granting them pardon and eternal rest, that they may bless, praise, and glorify thee for ever, to whom all praise, honour, and glory are due.

Another, of St. Thomas Aquinas

O Godhead hid, devoutly I adore thee,
Who truly art within the forms before me:
To thee my heart I bow with bended knee,
As failing quite in contemplating thee.

Sight, touch, and taste in thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the Manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see;
Yet thee confess my Lord and God to be:
Make me believe thee ever more and more;
In thee my hope, in thee my love to store.

O thou Memorial of our Lord's own dying!
O living Bread, to mortals life supplying,
Make thou my soul henceforth on thee to live:
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in thy Blood:
Of which a single drop, for sinners spilt,
Can purge the world entire from all its guilt.

Jesu! whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me:
That I may see thy countenance unfolding,
And may be blest thy glory in beholding.
Amen.

Another at the Elevation

Hail to thee! true Body, sprung
From the Virgin Mary's womb!
The same that on the Cross was hung,
And bore for man the bitter doom!

Thou whose side was pierced and flowed
Both with water and with blood;
Suffer us to taste of thee
In our life's last agony.
O kind, O loving one!
O sweet Jesu, Mary's Son!

O Lord Jesus Christ, grant that as I have now been permitted to see thee under the form of bread, I may merit, in joy and security, to see thee in the glory of thy majesty when thou comest to judgment and to enjoy thee perpetually in the kingdom of eternal brightness. Where, with God the Father, and the Holy Ghost, thou livest and reignest God, world without end. Amen.

At the Elevation of the Chalice

Hail, most glorious Blood, that flowest forth from the side of my Lord Jesus Christ, and washest out all the stains of original and actual guilt! wash, sanctify, and keep my soul to life eternal. Amen.

Also may be most profitably repeated the words of St. Ambrose's and St. Augustine's hymn.

Thou art the King of glory, O Christ; thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not disdain the Virgin's womb.

When thou hadst overcome the sting of death, thou openedst to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou art believed to be the Judge to come.

We, therefore, pray thee, help thy servants, whom thou hast redeemed with thy precious Blood.

The good reader may choose out of the foregoing prayers what he likes best; for all would be too many to say at one Mass.

A Prayer after the Elevation

From St. Augustine.

Almighty Father, who hast so loved the world as to give thy only-begotten Son, that none who believe in him should perish, but have everlasting

life; by this thy beloved Son, whose most holy Passion and glorious Resurrection, and Ascension into heaven I commemorate, lead, I beseech thee, my soul out of prison, that it may praise thy name.

Deliver me from the chains of my sins, and because my own deserts make me fear the condemnation of death, be appeased by the intercession of thy beloved Son, and mercifully restore me to life. For what other mediator to send to thee I know not, but him who is the Propitiation for our sins, who sits at thy right hand making intercession for us, my Advocate with thee the Father, the High Priest stained, not with the blood of others, but his own! A holy Victim, well-pleasing and perfect, offered and accepted for an odour of sweetness; the Lamb without spot, who did no sin, but has borne our sins, and with his own bruises healed our infirmities. This is he whom thou hast struck for the wickedness of thy people, thy beloved Son though he be, in whom thou art well pleased.

Look, most gracious Father, on the Humanity of thy beloved Son, and have pity on the infirmity of thy weak creature. Behold the punishment of the Redeemer, and forgive the offence of the redeemed.

Make me, I beseech thee, King of saints, by this Saint of saints, by this my Redeemer, to run the way of thy commandments, that I may be united to him in spirit who disdained not to be clothed in my flesh, Jesus Christ blessed for ever. Amen.

At the Commemoration of the Dead

From St. Ambrose.

We also pray thee, holy Father, for the spirits of the faithful departed, that they may have eternal salvation, joy, and refreshment.

May this great Sacrament of love, O Lord God, be to them this day a great and abundant rejoicing in thee, the living and true Bread, who camest down from heaven, and givest life to the world; and in thy holy and blessed Flesh who art the immaculate Lamb, who takest away the sins of the world: may they drink of the fountain of thy love, which

the lance of the soldier caused to flow from the side of our crucified Lord, that they may rejoice with consolation in thy holy praise and glory. Amen.

At the Commemoration of Saints

From the same.

Have mercy also, O Lord, on me thy unworthy servant, according to the multitude of thy mercies; grant me pardon for my sins in this world, and suffer me not to be tormented with the wicked in the next.

But give me some little portion with thy Saints in heaven, who, being thy members joined together, and made one body in thee, have not hesitated, for the precious Blood which thou hast shed for them, and washed them with, to shed their own glorious blood for thee and for their brethren: in their life they loved thee, and imitated thee in their death, and therefore have they merited crowns of triumph.

With whom, though unequal to them in merits, yet, solely by thy mercy, make me a partaker, by the assistance of their merits and prayers. Amen.

At the Lord's Prayer

O Father of mercies! we, though unworthy to be numbered among thy servants, presume to call thee our Father, and ourselves thy children, because by thy free bounty, through thy Son, we are adopted to the honour of this name. And thy Son himself has given us the confidence thus to address thee, by the very act of prescribing for us a form of prayer.

Accept, therefore, the prayer taught us by thy most dear Son, and favourably grant us by the same thy Son, whatever, by his own instruction, we ask of thee through him, in saying, OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. AMEN.*

* Well adapted for use here is the Exposition of the Lord's Prayer, Part 1, p. 13.

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come. And by the intercession of blessed and glorious Mary, the ever Virgin Mother of God, the blessed Apostles Peter and Paul, Andrew, and all the Saints, favourably give peace in our days, that, aided by the help of thy mercy, we may always be both free from sin and secure from all disturbance. Through the same Christ our Lord. Amen.

The Agnus Dei

Lamb of God, who takest away the sins of the world: have mercy on us.

Lamb of God, who takest away the sins of the world: have mercy on us.

Lamb of God, who takest away the sins of the world: grant us peace.

Prayer at the Kiss of Peace

O Lord Jesus, when risen from the dead, thou didst utter the most sweet word of peace to the disciples of thy love, in saying, Peace be with you; the same peace which, before thou wentest to thy Passion, thou hadst thyself besought for them, saying, My peace I give to you; my peace I leave with you. Take away from us our sins, I beseech thee, O immaculate Lamb of God, remove from us our iniquities, which have divided us from thee in this world; that by the forgiveness of our sins we may have the peace with thee which abounds with sweet delight in the testimony of a good conscience, and that in thy heavenly kingdom we may obtain that perpetual peace which exceeds all sense and understanding.

The kiss of peace is a holy custom, emblematic of love and concord, observed by the primitive Church. For it was then usual for the faithful of Christ, in their sacred assemblies, to kiss each other with feelings of great goodwill and charity; with the accompanying salutation, Peace be with thee. *But they did so especially before the reception of the Eucharist, that by the abandonment of all hatred and rancour, they might approach the more securely to the Sacrament of peace and love.*

*But because the practice, though good in itself, in course of time was corrupted by abuse, the holy kiss was changed into the kiss of the little plate (and in this form is still in occasional use); the signification nevertheless remaining the same, of the peace and concord that is to be observed with our neighbours, especially when we desire worthily and profitably to be present at, and participate in, the holy Mysteries of Christ.**

At the Communion

While the Priest is communicating, thou must by no means neglect spiritual communion, if thou wouldst hear Mass with profit. Now, spiritual communion, as St. Thomas teaches,† is an exercise of the most excellent acts, namely, of faith, hope, and charity, whereby, without the real reception of the Sacrament, may be acquired the fruit of the Sacrament, that is union with Christ. First, therefore, must be awakened a true and lively faith in this Sacrament, which can easily be sustained by the consideration of the divine power, wisdom, goodness, and truth.

Then should follow an exercise of hope; for what can so good and merciful a God refuse us, who has given us himself? What can he not do, even though not bodily present, who healed the centurion's son and many others, even when absent? Lastly, awaken love, and with ardent desire of heart, aspire and long for Christ, as for the living Fountain, of which whosoever shall drink shall not thirst for ever. Wish, therefore, to be inwardly united and incorporated with Christ by virtue of his Body and Blood, that being made, as it were, one spirit with Christ, thou mayest never be separated from him.

This spiritual communion is of so great virtue and utility, as often to be attended with no less fruit and grace than is to many the sacramental Communion itself. Hence it is inferred how greatly we ought to regard it, especially as it may be repeated many times in the day, and never without additional increase of grace and love.‡

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* For the custom of the Holy Kiss consult Baronius, tom. 1; Annal. An. Christ. 45; Ralph de la Torre, in ii. 2; S. Thomas, q. 84, a. 2, disp. 5.

† Summa iii. p., q. 8, a. 1, ad 3.

‡ See also above on this point, at the commencement of this Mode of hearing Mass.

Prayer for Spiritual Communion

Behold I stand poor and needy at the table of my mighty King and most loving Father, even thine, O Christ Jesu; and I believe thee, O eternal Truth! that at the Priest's word thou hast really vouchsafed to come from the height of heaven to visit me; yet conscious of my weakness and my sins, I do not presume to receive thee sacramentally, but say, with the centurion, whose servant, and many others, thou curedst when absent:

Lord, I am not worthy that thou shouldst enter under my roof, but come, by the mouth of the Priest, into my soul.

Cleanse it, I beseech thee, from its ills and imperfections, N., and adorn it with graces and virtues, N., feed it with thy Body and Blood, that as the dog eats from its master's table, so it may be filled with the marrow and fatness of thy heavenly benediction.

Another for Spiritual Communion

O Lord Jesus! I acknowledge thee to be the true living Bread, who camest down from heaven to feed us, and with wonderful sweetness, vast condescension, and admirable power, hast hid thyself within these forms. I know that thou art eager to feed my soul. I believe that in thee, insomuch as thou art here, there lie hid infinite treasures of spiritual gifts, and the greatest abundance of grace, in all of which my needy soul pants to participate.

I believe the word that thou hast spoken: He that eateth me shall live by me. Behold, O Living Bread, I, a wretch all but perishing with hunger and cold, and exposed to many infirmities, approach to thee, that, by feeding on thee, I may the more fully and truly live by thee, be cherished by thee, and held by thee.

I am confident that thou wilt not reject me for my unworthiness, my weakness, and my want.

I profess myself indeed unworthy that thou shouldst come under my roof, and therefore it is that I do not now presume to make thee the guest of my heart by the actual eating of thy most sacred

Body; but I know and believe, with the Centurion, that thou art able, even though absent, that is, without sacramental communion, to heal, enrich, and sanctify me by a single word.

For if the sight of the brazen serpent was of such efficacy that it was able to heal those who were bitten by the fiery serpents, shall not the faith by which I contemplate thee be still more powerful to heal the wounds of the serpent of hell? That was the type, thou art the reality; that was the shadow, thou art the substance. If the touch of the hem of thy garment was able to expel incurable diseases, what shall not the contact effect of thy majestic Body and thy divine Blood, though that contact be not bodily, but mental only, by confidence and desire?

If the shadow of thy disciple Peter could drive away all bodily diseases, what sickness of the soul shall be able to resist, and not yield at once to the splendour of thy divine Majesty?

Come, therefore, to me, O Lord, and heal my sinful soul. Feed it, for it is hungry; strengthen it, for it is weak. Thou who, by the will of the Father with the co-operation of the Holy Ghost, hast, by thy death, given life to the world, give me life, feed me, and sanctify me with this thy most holy Body and Blood. Deliver me from all sin, make me ever adhere to thy commandments, and never suffer me to be separated from thee. Amen.

Prayer at the Post-Communion

O God, who in this wonderful Sacrament hast left us a perpetual memorial of thy Passion; grant us we beseech thee, so to venerate the holy Mysteries of thy Body and Blood, that we may feel within us continually the fruit of his redemption.

At the Ite Missa Est

Behold, O eternal Father, the Victim of salvation is sent, which thou sendest from heaven upon earth. Accept it, I beseech thee, for it is no other than thy Son in whom thou art well pleased. Let him now I beseech thee, perform the office of Mediator and

Advocate where he sits at thy right hand and makes intercession for us. Remember all his patience, charity, meekness; and vouchsafe to hear me when I pray in the name of thy beloved Son, for he himself has said, If you ask the Father anything in my name, he will give it you. I ask, O Lord, this one thing, that this Sacrifice may be acceptable to thee, for the greater glory of thy Name, and profitable to the salvation of myself, and of all thy faithful, living and dead. Amen.

At the end of the Mass, when the Priest blesses the people, reverently bow. And with great faith, awaiting, as it were, a heavenly blessing from God, say :

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us and preserve us. Amen.

Then, after making the sign of the Cross on thy forehead, recite the beginning of the holy Gospel according to St. John, thus :

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life; and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light.

That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not.

But as many as received him, he gave them power to be made the sons of God, to them that believe in his name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory, as it were, of the Only-begotten of the Father, full of grace and truth.

A Devout Prayer at the Close of the Sacrifice of the Mass

Most merciful Lord, who hast not disdained that we miserable men should, even at this hour, stand in thy presence, as well to praise thee as to glorify thee; forgive me the faults that I have committed at this very time of prayer, whether by extraneous occupation, or by yielding the thoughts of my mind to vain desires; that the enemy may not boast against me, that not at the very time even of prayer, confession, and thanksgiving, have I guarded myself from sin.

Another at the Close of Mass

Woe to me, wretch that I am, for praising my God so negligently; behold, my Lord has suffered most bitterly for me all night long, and had no rest, and cannot I watch with him one hour?

Help me, O Lord my God, that I may sing to thee wisely, and ever render thee acceptable service. Who livest and reignest, world without end. Amen.

Lastly, offer this thy service to Jesus Christ by the hands of the Mother of God, thy guardian Angel, thy Patrons, and all the Saints, in union with the Sacrifice offered on the altar of the Cross, and with all its merits; and this in accordance with thy previous intention. Or, with special attention, say as follows:

Bless the Lord, all his works; bless the Lord, O my soul, and all that is within me bless his holy Name. Oh, that I could embrace thee, and give thee thanks with the affection of all the Angels and Saints, and that every spirit may praise thee, O Lord!

Accept in thanksgiving, I beseech thee, eternal Father, the life and death of thy only-begotten Son, and grant that by this I may live to thee, and serve thee with all the members of my body, and powers of my soul.

O Lord, this my desire is before thee; but thy eyes have seen my imperfection, N. Yet, behold, I pay thee my vows, N., O Lord, in the sight of all thy people, and in remembrance of thy blessings and of thy measureless love, I dedicate and devot-

to thee all my works. I believe in thee, and hope in thee, and love thee, O my God, my truth, my mercy, my refuge, and my all!

PRAYERS BEFORE COMMUNION

Prayer from the Roman Missal

O MY loving Lord Jesus Christ, I, a sinner, in no wise presuming on my own merits, but confiding in thy mercy and goodness, am afraid, and tremble to approach to the table of thy most sweet banquet. For I have my heart and body stained with many crimes, my mind and my tongue not cautiously watched. Therefore, O Loving Deity! O terrible Majesty! wretched as I am, taken in distress, I have recourse to thee the Fountain of mercy; I hasten to thee to be healed; I fly to thy protection; and sigh to have thee for my Saviour, whom I am unable to endure for my judge. To thee, O Lord, I display my wounds; to thee I uncover my shame. I know my sins, and am afraid for them, because they are many and great. I hope in thy mercies, because they are without number. Regard me with the eyes of thy mercy, O Lord Jesus Christ, everlasting King, God and Man, crucified for man's sake. Listen to me, for I hope in thee; and have pity on me, for I am full of miseries and sins, thou that wilt never restrain the flow of the fountain of pity. Hail, saving Victim, offered up on the gibbet of the Cross for me and for all mankind. Hail, glorious and precious Blood, that flowest forth from the wounds of Jesus Christ, my crucified Lord, and washest away the sins of the whole world. Remember thy creature, O Lord, whom thou hast redeemed with thy own Blood. I repent me that I have sinned; I desire to amend what I have done. Take, therefore, away from me, most merciful Father, all my iniquities and sins; that, purified in soul and body, I may merit to taste worthily of the Holy of holies; and grant that the sacred foretaste of thy Body and Blood, which I intend, though unworthy, to receive, may be the remission of my sins, the perfect purgation of my faults, the expulsion of shameful thoughts, the regeneration of good feelings, and the

saving efficacy of works pleasing to thee, as also the strongest defence of my soul and body against the snares of my enemies. Amen.

Prayer of St. Thomas Aquinas

Almighty and everlasting God, behold, I approach the Sacrament of thy only-begotten Son our Lord Jesus Christ. I approach, as one sick, to the physician of life; as one unclean, to the fountain of mercy; as one blind, to the light of everlasting brightness; as one poor and needy, to the Lord of heaven and earth. Therefore I implore the abundance of thy measureless bounty, as far as thou mayest vouchsafe to heal my infirmity, to cleanse my filth, to enlighten my blindness, to clothe my nakedness, that I may receive the Bread of Angels the King of kings and Lord of lords, with so much reverence and humility, so much contrition and devotion, so much purity and faith, such a purpose and intention, as is expedient to my soul's salvation. Give me, I beseech thee, to receive, not the Sacrament only of the Lord's Body and Blood, but also the substance and efficacy of the Sacrament. O most gracious God! give me so to receive the body of thy only-begotten Son our Lord Jesus Christ which he drew from the Virgin Mary, that I may merit to be incorporated with his mystical body and to be numbered among its members. O most loving Father! grant that I may at length perpetually contemplate, with face revealed, thy beloved Son, whom now I purpose to receive veiled on the way. Who lives and reigns with thee, world without end. Amen.

PRAYERS AFTER COMMUNION

Prayer of St. Thomas Aquinas

I THANK thee, holy Lord, almighty Father, everlasting God, because thou hast vouchsafed to satisfy me, a sinner, thy unworthy servant, for no merits of my own, but only by the condescension of thy mercy, with the precious Body and Blood of thy Son our Lord Jesus Christ. I entreat thee that this holy Communion may be to me, not guilt for punishment, but saving intercession for

pardon. May it be to me the armour of faith, and the shield of good-will. May it be to me the evacuation of my faults, the extermination of concupiscence and lust, the augmentation of charity and patience, of humility and obedience; the strong defence against the snares of all my enemies, as well visible as invisible; the perfect quieting of my impulses, both carnal and spiritual; my firm adhesion to thee my one and true God; and the happy consummation of my end. And I pray thee that thou wouldst vouchsafe to bring me, a sinner, to that ineffable feast, where thou, with thy Son and the Holy Ghost, art to thy Saints true light, full contentment, everlasting joy, consummate pleasure, and perfect happiness. Through the same Christ our Lord. Amen.

Prayer of St. Bonaventure

Transfix, most dear Lord Jesus, the marrow and heart of my soul with the most sweet and wholesome wound of thy love, with the most holy charity, true, and serene, and apostolic; that is, that my soul may swoon, and melt ever with the sole love and desire of thee. Let it long and faint for thy courts; let it wish to be dissolved and be with thee. Give my soul to hunger for thee, the Bread of Angels, the refreshment of holy souls, our daily supersubstantial Bread, that has all that is sweet in taste, and all that is delicious in sweetness. Let my heart ever hunger for thee, and devour thee, on whom the Angels desire to look, and let the heart of my soul be filled with the sweetness of thy taste. Let it ever thirst for thee, the fountain of life, fountain of wisdom and knowledge, fountain of everlasting light, torrent of pleasure, plenty of the house of God; let it ever covet thee, seek thee, find thee, go to thee, arrive at thee, meditate on thee, talk of thee, and do every work to the praise and glory of thy Name, with humility and discretion, with love and delectation, with readiness and affection, with perseverance even to the end; and be thou only always my hope, my whole confidence, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my odour, my relish, my food, my refreshment, my refuge, my

help, my wisdom, my portion, my possession, and my treasure, in which my soul and my heart may ever be fixed and firm and immovably rooted. Amen.

Another very Devout Prayer

I humbly implore of thy unspeakable mercy, O Lord Jesus Christ, that this Sacrament of thy Body and Blood, which, though unworthy, I have received, may be to me the cleansing of my offences, the strengthening of my frailties, my stay against the dangers of the world, the obtaining of my pardon, the continuance of grace, the medicine of life, the memory of thy Passion, my nourishment against weakness, the Viaticum of my exile. Let it conduct me as I go, bring me back when I stray, receive me when I return, hold me when I totter, raise me when I fall, and introduce me to glory when I persevere. O most High God! let the most blessed presence of thy Body and Blood so change the palate of my heart, that beside thee it may never feel any sweetness, love any beauty, seek any unlawful affection, desire any consolation, admit any delight, care for any honour, nor fear any cruelty. Who livest and reignest world without end. Amen.

A Prayer

To which Pope Pius VII., on the 10th day of April, in the year 1821, annexed a plenary indulgence for ever, which may be gained by all Christ's faithful, who, being contrite and confessed, and refreshed by Holy Communion, shall have recited it devoutly before any image soever of Jesus crucified.

Behold I, O good and most sweet Jesus! throw myself on my knees in thy presence, and pray and beseech thee with the greatest ardour of soul, that thou wouldst imprint on my heart lively feelings of faith, hope, and charity, and true penitence, for my errors, with the most firm will to amend them, while with great affection and grief of soul I consider with myself, and contemplate in my mind thy five wounds, having that before my eyes which the prophet David set already in thy mouth, They have dug my hands and my feet: they have numbered all my bones.

PRAYERS FOR GAINING PLENARY INDULGENCES

In the time of the Jubilee and on other occasions, to be applied to one's self, or to the souls in Purgatory.

Preparatory Prayer

ALMIGHTY and everlasting God, by whose mercy I trust that I am absolved from all my sins, and from the guilt of eternal damnation, though I still continue liable to the temporal punishments due to my sins; because my own works are insufficient to make satisfaction for them, I fly to the inexhaustible treasure of the merits of thy only-begotten Son our Lord Jesus Christ, and of the Saints, that by its abundance my own poverty and want may be supplied. I cheerfully offer myself to do all that is appointed for obtaining this end. Receive it, O Father of mercies! in union with the Passion and Death of the same thy Son, and make me, though unworthy, a partaker in this plenary indulgence. Amen. Our Father. Hail Mary.

I. Prayer

To God the Father, for the Exaltation of our holy Mother the Church.

Remember, O eternal Father! thy congregation which thou hast possessed from the beginning. Own thy Church for the spouse of thy only-begotten

Son, for which he hesitated not of his own will t
pour forth his own Blood. So exalt her, I beseec
thee, by the beauty of her holiness, the abundanc
of her graces, and the enlargement of her inheri
tance, that she may appear worthy of such a Spous
and of so great a price as that paid for her redemp
tion. Bountifully regard the sons of this our hol
Mother, and add all nations to their number, tha
all may acknowledge with lively faith, invoke wit
firm hope, and embrace with perfect charity, the
God the Father, and Jesus Christ, whom thou ha
sent, together with the Holy Ghost. Amen. Ou
Father. Hail Mary.

V. See, O Lord, and visit this vineyard.

R. And perfect the same, which thy right han
has planted.

Let us pray.

Look, O Lord, we beseech thee, on this thy famil
for which our Lord Jesus Christ hesitated not to b
delivered into the hands of wicked men, and t
undergo the torment of the Cross. Who lives an
reigns with thee, in the unity of the Holy Ghos
God, world without end. Amen.

II. Prayer

To God the Son, for the Extirpation of Heresies.

O Jesus! the true Light who enlightenest ever
man that comes into this world, by the inestimab
virtue of thy Passion and Death, cause, I pray the
that by the scattering of the darkness of heresi
and errors, all may embrace the light of thy truth
and be gathered, as we desire, into the bosom
thy Church. O thou Good Shepherd! who ha
laid down thy life for thy sheep, protect thy floc
and defend it against the power and wiles of tho
who come in the clothing of sheep, but inwardl
they are ravening wolves. Cause them all to recei
the one Shepherd, and all to be of the one Fol
Stay with us, O Lord, for thou hast said, Behol
I am with you all days, even to the consumm
tion of the world. Shew that thy Church is bu

upon a rock, and that the gates of hell cannot prevail against it. Amen. Our Father. Hail Mary.

V. Deliver not to beasts the souls of them that confess to thee.

R. And forget not the souls of thy poor for ever.

Let us pray.

O Lord, we beseech thee, favourably receive the prayers of thy Church; that by the destruction of all adversities and errors, it may serve thee in freedom and security. Through Christ our Lord. Amen.

III. Prayer

To the Holy Ghost, for the Concord of Christian Princes.

O Holy Ghost, the Spirit of love and peace, who hast gathered together so many and different nations in the unity of the faith, bestow upon Christian princes and their counsellors the abundance of thy grace, and imbue their hearts with the new commandment of thy love, that by this all may know them to be reckoned in the number of thy Elect, and to be worthy of the name of Christ. Cause them never to be led away by any evil desire to plan anything that may be opposed to thy divine glory and the peace of thy Church; but rather strive, by uniting their strength, to conduct the people that is subject to them, together with themselves, to the heavenly Jerusalem, and the vision of eternal peace. Amen. Our Father. Hail Mary.

V. Let peace be in thy strength.

R. And abundance in thy towers.

Let us pray.

O God, from whom come all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give: that both our hearts may be devoted to thy commandments,

and that we, being delivered from the fear of our enemies, may, by thy protection, have peaceable times. Through Christ our Lord. Amen.

IV. Prayer

To the most holy Trinity, in which is made an oblation of the works prescribed and performed for gaining an Indulgence.

I seem now, O most holy Trinity! to have performed what is prescribed for obtaining the plenary forgiveness of the punishments due to me. This and much more besides, we are bound by numberless obligations to have rendered to thy divine Majesty. To thy infinite goodness and most lavish bounty to us, though most unworthy, is to be ascribed that thou hast so plentifully rewarded the most worthless works of the service that we owe thee. Accept, therefore, O most holy Trinity the works that I have rendered thee, howsoever I have done them, and cause their failings to be supplied by the Passion and Death of our Lord Jesus Christ, and by his most precious Blood, that has been shed for us, and so make me (*or* the soul of N.) partaker of this plenary indulgence; and for this mercy may all heaven and earth unite with me in giving thee praises and thanksgivings, now and for ever. Amen. Our Father. Hail Mary.

Another very useful and convenient method of gaining Indulgences is to repeat five times for the customary intentions of the Church the Lord's Prayer and Angelical Salutation, to which prayers may be suitably added the Litany of Loretto.

HYMNS OF THE MOST HOLY SACRAMENT

I.

Pange lingua.

[The *Pange lingua*, with the two following hymns, *Sacris solemniis* and *Verbum supernum*, were composed for the Roman Breviary by St. Thomas Aquinas, in the thirteenth century. The translations are by F. Caswall.]

SING, my tongue, the Saviour's glory,
Of his Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as man with man conversing,
Stayed the seeds of truth to sow;
Then he closed in solemn order
Wondrously his life of woe.

On the night of that Last Supper,
Seated with his chosen band,
He the paschal victim eating,
First fulfils the Law's command;
Then, as Food to all his brethren,
Gives himself with his own hand.

Word made Flesh, the bread of nature
By his word to Flesh he turns;
Wine into his Blood he changes—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might, and endless majesty.

[Tantum ergo Sacramentum.]

II.

Sacris solemniis juncta sint gaudia.

Let us with hearts renewed
Our grateful homage pay,
And welcome with triumphant songs
This ever-blessed day.

Upon this hallowed night
Christ with his brethren ate,
Obedient to the olden law,
The Pasch before him set.

Which done,—himself entire,
The true Incarnate God,
Alike on each, alike on all,
His sacred hands bestowed.

He gave his Flesh; He gave
His precious Blood; and said,
"Receive, and drink ye all of this,
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made his Priests its ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' food;
The guilty slave—oh, wonder!—eats
The Body of his God!

O Blessed Three in One!
Visit our hearts, we pray;
And lead us on through thine own paths
To thy eternal Day.

III.

Verbum supernum prodiens.

The Word descending from above,
Though with the Father still on high,
Went forth upon his work of love,
And soon to life's last eve drew nigh.

He shortly to a death accursed
By a disciple shall be given;
But to his twelve disciples first
He gives himself, the Bread from heaven.

Himself in either kind he gave;
He gave his Flesh; he gave his Blood;
Of flesh and blood all men are made;
And he of man would be the food.

At birth, our brother he became;
At board, himself as food he gives;
To ransom us he died in shame;
As our reward, in bliss he lives.

[O salutaris Hostia.]

O saving Victim! opening wide
The gate of heav'n to man below!
Our foes press on from every side;—
Thine aid supply, thy strength bestow.

To thy great Name be endless praise,
Immortal Godhead, One in Three!
Oh, grant us endless length of days,
In our true native land, with thee!

IV.

Salutis humanæ sator.

[A fine hymn, dating back to the seventh century, but considerably altered in its wording when the Breviary hymns were revised under Pope Urban VIII. F. Caswall's translation is given.]

O thou pure light of souls that love,
  True joy of every human breast,
Sower of life's immortal seed,
  Our Maker, and Redeemer blest !

What wondrous pity thee o'ercame,
  To make our guilty load thine own,
And sinless suffer death and shame,
  For our transgressions to atone !

Thou, bursting Hades open wide,
  Didst all the captive souls unchain ;
And thence to thy dread Father's side
  With glorious pomp ascend again.

Jesu ! may pity thee compel
  To heal the wounds of which we die;
And take us in thy light to dwell,
  Who for thy blissful presence sigh.

Be thou our guide, be thou our goal;
  Be thou our pathway to the skies:
Our joy, when sorrow fills the soul;
  In death our everlasting prize.

V.

Æterne Rex altissime.

[The old Breviary Hymn for Matins on Ascension Day. As for the preceding hymns, the translators have preferred F. Caswall's English version to others.]

O thou eternal King, most high !
  Who didst the world redeem;
And conquering death and hell, receive
  A dignity supreme.

Thou, through the starry orbs, this day,
Didst to thy throne ascend;
Thenceforth to reign in sovereign power
And glory without end.

There, seated in thy majesty,
To thee submissive bow
The heaven of heavens, the spacious earth,
The depths of hell below.

With trembling there the Angels see
The changed estate of men;
The flesh which sinned by Flesh redeemed;
Man in the Godhead reign.

There, waiting for thy faithful souls,
Be thou to us, O Lord!
Our peerless joy while here we stay,
In heaven our great reward.

Renew our strength; our sins forgive;
Our miseries efface;
And lift our souls aloft to thee
By thy celestial grace.

So, when thou shinest on the clouds
With thy angelic train,
May we be saved from vengeance due,
And our lost crowns regain.

Glory to Jesus, who returns
Triumphantly to heaven;
Praise to the Father evermore,
And Holy Ghost be given.

VI.

Lauda Sion Salvatorem.

[This magnificent sequence, developing the Catholic dogma of the Real Presence, is one of the few retained by Holy Church in the Liturgy of Holy Mass. The translation here given (a very literal one) is by Canon Oakeley. Another beginning "Sion, lift thy voice and sing," by F. Caswall, is perhaps more generally known.]

Praise high thy Saviour, Sion, praise,
With hymns of joy and holy lays,
  Thy guide and Shepherd true;
Dare all thou canst, yea, take thy fill
Of praise and adoration, still
  Thou failest to reach his due.

A special theme for thankful hearts,
The Bread that lives, and life imparts,
  To-day is duly set;
Which, at the solemn festal board,
Was dealt around, where, with their Lord,
  His chosen Twelve were met.

Full be the praise and sweetly sounding,
With joy, and reverence meet abounding
  The soul's glad festival;
This is the day of glorious state
When of that feast we celebrate
  The high original.

'Tis here our King makes all things new,
And living rules and offerings true
  Absorb each legal rite;
Before the new retreats the old,
And life succeeds to shadows cold,
  And day displaces night.

His faithful followers Christ hath bid
To do what at the feast he did,
  For sweet remembrance' sake;
And, gifted through his high commands,
Of bread and wine our priestly hands
  A saving Victim make.

O Truth of truths, by Christians learned,
The bread into his Body turned,
  Into his Blood the wine !
Nor eye beholds, nor thought conceives,
But dauntless faith the change believes,
  Wrought by a power divine.

Beneath two differing species
(Signs only, not their substances)
  Lie mysteries deep and rare;
His Flesh, the meat, the drink his Blood,
Yet Christ entire, our heavenly food,
  Beneath each kind is there.

And they who of the Lord partake
Nor sever him, nor rend, nor break,
  All gain, and nought is lost;
The boon now one, now thousands claim,
Yet one and all receive the same,
  Receive, but ne'er exhaust.

The Gift is shared by all, yet tends,
In bad and good, to differing ends
  Of blessing and of woe;
What death to some, salvation brings
To others; lo ! from common springs
  What various issues flow !

Nor be thy faith confounded, though
The Sacrament be broke; for know,
The life which in the whole doth glow
  In every part remains;
The Spirit which those portions hide
No force can cleave; we but divide
The sign, the while the Signified
  Nor change nor loss sustains.

The Bread of Angels, lo ! is sent
For weary pilgrims' nourishment;
The children's Bread, not to be spent
  On worthless dogs profane;
In types significant portrayed,
Young Isaac on the altar laid,
And paschal offerings duly made,
  And Manna's fruitful rain.

O thou Good Shepherd, very bread,
Jesu, on us thy mercy shed !
  Sweetly feed us !
  Gently lead us !
Till of thy fulness us thou give,
Safe in the land of them that live.

Thou who canst all, and all dost know,
Thou who dost feed us here below;
  Grant us to share
  Thy banquet there,
Co-heirs and partners of thy love,
With the blest citizens above.
    Amen. Alleluia.

END OF THE FIFTH PART

PART THE SIXTH

THE LIFE AND PASSION OF OUR LORD

TO

JESUS CHRIST, THE BELOVED,

SPOUSE OF BLOOD, WHITE AND RUDDY.

WHO, BEING IN THE FORM OF GOD, BY NATURE AND NOT BY ROBBERY EQUAL TO GOD, EMPTIED HIMSELF, AND FOR SERVANTS TOOK THE FORM OF A SERVANT.

TO HIM, BEAUTIFUL ABOVE THE SONS OF MEN,

IN WHOM WE SAW NOR BEAUTY NOR COMELINESS, FOR HE HAD BECOME A WORM AND NO MAN.

TO THE DESIRE OF THE EVERLASTING HILLS AND THE EXPECTATION OF NATIONS,

DESPISED AND VERILY THE LAST OF MEN.

TO THE BLESSED ONE WHO COMETH IN THE NAME OF THE LORD,

SOMETIME THE REPROACH OF MEN AND THE OUTCAST OF HIS PEOPLE.

TO HIM WHO HATH DONE NO INIQUITY, NEITHER WAS GUILE FOUND IN HIS MOUTH.

REPUTED WITH THE WICKED AND BEARING THE SINS OF MANY.

TO THE LION OF THE TRIBE OF JUDA,
LED AS A SHEEP TO THE SLAUGHTER, AND DUMB AS A LAMB BEFORE HIS SHEARERS.

TO THE MAN OF SORROWS,
TREADING THE WINEPRESS ALONE, NOR OF THE GENTILES A MAN WITH HIM:

WHO SURELY HATH BORNE OUR INIQUITIES AND HATH BEEN BRUISED FOR OUR SINS.

TO THE GOOD SHEPHERD WHO HATH LAID DOWN HIS LIFE FOR HIS SHEEP.

TO THE HIGH PRIEST OF THE GOOD THINGS TO COME, BY HIS OWN BLOOD ENTERING ONCE INTO THE HOLIES, HAVING OBTAINED ETERNAL REDEMPTION.

TO THE GREAT KING OF HEAVEN AND EARTH, WHOM WINDS AND SEA OBEY:

HUMBLING HIMSELF, BECOMING OBEDIENT TO GOD HIS FATHER, EVEN TO THE DEATH OF THE CROSS.

WORTHY ART THOU, O LORD, TO RECEIVE POWER, DIVINITY AND WISDOM:

BECAUSE THOU WAST SLAIN AND HAST REDEEMED US TO GOD BY THINE OWN BLOOD.

TO THEE BE BENEDICTION AND HONOUR AND GLORY AND POWER, FOR EVER AND EVER. AMEN.

PART VI.—ON THE LIFE AND PASSION OF OUR LORD JESUS CHRIST

(*For Friday*)

CHAPTER I

Colloquy on the Life and Passion of our Saviour

1. Exhortation to Reflect upon the Work of Redemption

THE APOSTLE: *Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant.*

Hear, O man! servant neither good nor faithful, because, though by nature and condition a servant, thou wouldst not serve, but attemptedst to seize on liberty and equality with thy Lord. Hear and see that Christ, being in the form of God, not by robbery but by nature equal with God, because himself also almighty, eternal, and immeasurable, not only emptied himself by taking the form of a servant, and being made in the likeness of men, but also fulfilled the ministry of a servant, by humbling himself and becoming obedient to his Father even to death.

But it might seem to thee a small thing that, though he was his Son and co-equal, he served his Father as a servant, if he had not served his own servant too more than a servant.

It was to serve thy Creator, O man, that thou wast made; and what is juster than that thou

shouldst serve him who created thee, without whom thou canst neither live, move, nor be? But what can be a happier or nobler lot than to serve him, to serve whom is to reign? And yet thou hast said: I will not serve.

But, lo! thy Creator came, thy Lord came, ready to serve his own servant, rebellious and obstinate though he be. He came, not to be ministered to, but to minister. He came, I say, that thou mayest repose: and he waits upon thee that thou mayest rest, and he slave and toil; that thou mayest be cured, and he bear thy infirmities; nay, that thou mayest live, and he die in thy place.

Oh, how good, and more faithful than Jacob, is this servant, who served, not seven only, but thirty-three years, and more, for thee! How truly, in all fidelity, patience, and long-suffering, has he served! —not lukewarmly nor unwillingly, for as a giant he rejoiced to run the way of obedience; not counterfeitly, for after so many and great labours he laid down even his life; not with murmuring, for when scourged, though innocent, he opened not his mouth, and became as a man that hears not, and that has no reproofs in his mouth. And what more ought he to do, or could he do for thee as a servant that he has not done? Oh, how detestable is man's pride in scorning to serve, which no example could humble but that of servitude, even such a servitude as that of his own Lord himself!

Christ.

HEAR, my son, if thou hast ears to hear, what my chosen Apostle says to my faithful; for he knows my secrets, and speaks from my own mouth; he it is who has himself carried my Name before the kings and princes of the earth; he it is who judged not himself to know anything but Jesus, myself, that is, crucified; therefore, though among the perfect he speaks wisdom hidden in mystery, yet to thee he speaks of me, Christ crucified, a stumbling-block to unbelievers, and foolishness to them that perish; but to thee, and to them that are saved, clearly the power

and the wisdom of God. And behold, how well it is that he has set before thy eyes the example of my humility, with which I, thy God and Lord, have served thee in labours from my youth, even to the death of the Cross; that, if thou wilt not otherwise, thou mayest learn even so to humble thyself, and be subject, and to give me thanks for all my humility and goodness. Oh, how cruelly hast thou made me to serve with thy sins, and laid upon me labour with thy iniquities! And what labour! not merely weariness, hunger, and thirst, but even to sweat, and that a sweat of blood trickling down upon the ground; and to death, and that the death of the Cross.

Man.

O LORD, what is man, that thou art made known to him, or the son of man that thou makest account of him? Oh, how greatly hast thou toiled, O Lord, in serving me! Surely it is but just and right that in future thou shouldst rest, and thy servant at any rate serve thee in his turn. At how great a price, O my Lord, hast thou purchased for thyself my profitless service! thou who, if thou hadst need of service, mightst in a moment have had more than twelve legions of Angels to do all thy will! Oh, how sweet and gracious is the design by which thy love has recovered and subdued to thyself thy obstinate servant, with good overcoming his evils, with humility confounding his pride, with benefits overwhelming his ingratitude! Thus, indeed, it is that wisdom conquers wickedness. Thus hast thou heaped coals of fire upon the head of thy enemy, with them to inflame him to thy love and service.

Thou hast conquered, O Lord, thou hast conquered the rebel. Behold, I give my hands to thy chains, and bow my neck to thy yoke. Only vouchsafe to let me serve thee, suffer me to toil for thee. Take me to be thy servant for ever; behold, I am thy servant, though unprofitable, unless now too thy grace be with me, and labour with me, always both going before me and following after me. It goes before us, by first displaying to us examples of

humility and patience; may it follow after us, by aiding us to imitate what has been shown to us! Oh, how happy are we if, on this point, we listen to the counsel of thy Apostle, when he exhorts us to have this mind in us, which we know, O Jesus, to have preceded us in thyself! Oh, who can give me to keep in earnest all these words, pondering them in my heart, that in my meditation may be kindled the fire of thy love; and that henceforth I may run after thee, led by the odour of thy ointments! I have wandered as a sheep that is lost. Who will bring me back into the right way which leads to life, that I may find it and hold to it?

2. Christ is Proposed for our Imitation

God the Father.

IN the beginning I created man upright; that is, to my own image and likeness. But he understood not when he was in honour; and he who had been created to participate in the divine nature was compared to the senseless beasts, and became like them.

This is the first man, Adam, who, for transgressing my commandment, was cast out of Paradise, and became guilty of death and perdition. And most unhappily indeed has he been imitated by all those who are descended from him by natural generation, and have become partakers of his guilt and punishment. But the death of hapless man is not my will, nor do I delight in the perdition of the sinner. Nay, so I loved the world, that I gave my only-begotten Son, that whosoever believes in him may not perish, but may have life everlasting.

This is the second man, from heaven heavenly, who led on earth, not an earthly, but a heavenly life. He it is, therefore, whom I have given for a guide and teacher to the Gentiles, that whosoever follows him might not walk in darkness, but have the light of life. This is, as it were, the living pattern and prototype which I have sent from heaven, and have displayed adorned in perfect beauty with all virtues, graces, and endowments, that all might endeavour to imitate it; whom I have foreknown

and predestined to be made conformable to the image of my Son, that they too may be themselves joint-heirs with him of my kingdom. The first man was of the earth, earthly; the second man from heaven, heavenly. Therefore, as you have borne the image of the earthly by transgressing my commandments, like Adam, your first parent, so bear the image of the heavenly by following the example of Christ, and serving me in holiness and justice all the days of your life.

Look upon Jesus, the author and finisher of faith, who, having joy set before him, endures the Cross, despising the shame.

Behold, he is beautiful above the sons of men, and in him dwells all the fulness of the Godhead, not in shadow, but corporally. This is my beloved Son, in whom I am well pleased; hear him and follow him. Wouldst thou please me? strive to imitate him; the more thou art like him, the dearer to me wilt thou be. Nay more, as Isaac blessed Jacob only when arrayed in the garments of his first-born, so too shalt thou receive from me no blessing unless thou art clad with the fleece of the spotless Lamb; that is, with the garments or virtues of my only-begotten Son.

Therefore cast away the works of darkness, and put on the armour of light; nay, put on Jesus Christ. Look upon the pattern that I have shown thee, and copy it in thy actions; walk before me by the way that my Beloved has preceded thee, when he was seen upon earth, and conversed with men, and gave you an example, that you also should do as he has done.

Man.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who art rich in mercy; for the exceeding love with which thou hast loved us. While we were dead in sins, thou hast quickened us together in Christ (by whose grace we are saved), and hast raised us up together, and hast made us sit together in the heavenly places through Christ, that thou mightst show, in the ages to come, the

abundant riches of thy grace. Oh, how sweet are thy words to my palate with which thou callest us to the fellowship of thy Son! But can I follow God? the servant his Lord? the slime of the earth the King of heaven? one so little the Boundless? the lowest the Highest? and one so weak the Almighty?

3. God became Man that he might be Capable of being Imitated

Christ.

I CAME from heaven, and from invisible became visible; and because thou wast not able to endure the splendour of my majesty, I emptied myself, taking the form of a servant, being made in the likeness of men, and in habit formed as a man, that so at least thou mightst be able to follow and imitate me, whom it is thy great glory to follow, thy greatest happiness to attain to.

For because by the first man all his posterity had fallen from his state of happiness, they could not be restored without some guide to go before them. But who could this be? A man? Not so; for all were in one condition, both of nature and of guilt. Some Angel, then? Yet not even thus could the satisfaction to the Divine justice be full and sufficient. God alone, therefore, was equal to it; but he could not be seen. Therefore, that one might be given to man, who could be seen by all, and whom man might safely follow, I, who am God, became a mortal man like yourselves, that my every action might be your instruction, and my Godhead shine forth to you in manhood.

Why, then, dost thou hesitate where the two ways meet? Seekest thou the right and royal road to salvation? I am the Way; whosoever enters by me shall be saved. Dost thou doubt what to think of honours, riches, joys, the pleasures of the world, and the judgments of men? See what my judgment of them was, and embrace it with safety; thou canst not be deceived, for I am the Truth. Art thou afraid to be afflicted, to suffer, or to die, for my

Name's sake? Behold, I am the Life, thy salvation, and all good; and, though thou shouldst die, thou shalt live. For I am come that thou mightst have life, and mightst have it more abundantly. In brief, I am thy Way by my example, thy Truth by my promise, thy Life by my reward.

Man.

WE adore thee, O Christ, King alike of Israel and of the Gentiles, and Prince of the kings of the earth; to thee we offer up, O Christ, the Sacrifice of praise, for the multitude of thy goodness which thou hast shown to us, a wicked seed, children of perdition. When we were still thy enemies, thou rememberedst thy mercy. Thou sawest the affliction of thy people, and, touched inwardly with the sweetness of love, proceededst to think thoughts of peace and redemption towards us. It was too little for thy love to appoint the Cherubim or Seraphim, or one of the Angels, to consummate the work of our salvation. Thou vouchsafedst thyself to come to us, by thy Father's commandment, the greatness of whose love we have experienced in thee.

Oh, what loving and admirable condescension! The God of infinite glory, thou hast not scorned to become a contemptible worm. The God of all, it was thy will to appear as the fellow-servant of servants. It seemed to thee too little to be our Father and our Lord; thou hast vouchsafed to be our brother too!

Oh, how great thanks am I bound to render thee, because thou hast vouchsafed to show to me, and to all the faithful, the right and the good way to thy everlasting kingdom;* for thy life is our way, and hadst thou not gone before us, and taught it us, who would care to follow it? Alas! how many would remain far behind, if they had not thy glorious example to look upon! Behold, with all the miracles and doctrines that we have heard, we are lukewarm still; how would it be if we had not so great a light to enable us to follow thee?

* Thom. à Kemp. Im., bk. iii. ch. xviii. 3.

4. What we Learn from the Name of Christian

Christ.

DOST thou wish to please me, my son? Then: FOLLOW ME; this will please me much. Nothing is more just, as well as more acceptable to a father, than to be followed by his son. Be, therefore, a follower of me, as a most dear son. Why art thou called, thinkest thou, by my Name, if it be not that thou mayest follow my steps? Woe to those who bear so glorious a name idly and unworthily; who are called, I say, and are not Christians; who with their mouth say that they know me, but deny me in their deeds. So little care do very many take to follow me, or conduct themselves like true Christians! Better indeed would it have been for such not to have known my faith, which is the way of truth, than, when it was known, to have held it in injustice. Alas! how sad it is for me to see my Name and my mark everywhere so profaned!

Besides, if everyone who says that he abides in me ought himself also to walk even as I walk, much more inexcusable are those who say that they abide in me, and who discharge an embassage for me, that is, are dispensers of the Mysteries of God, and my Ministers, if they do not follow me. But now, those who should have followed me the most closely are often my bitterest persecutors, and they who eat my bread greatly supplant me. How is it that my beloved work much wickedness in my house? How is it that even among them, no less than among the children of this world, reign envying and contention, pride and ambition, avarice and gluttony, luxury and pride?

Are not those works of the flesh and of darkness? But I am the true Light, and he that follows me does not walk in darkness. What concord has Christ with Belial? light with darkness? and thinkest thou that they deserve to be enrolled under my Name, and to share my lot, or are rightly called children of light, who love darkness rather than light? If similarity of conduct is what indeed produces and preserves friendship, how can I call

those my friends who, in their conduct, are so unlike myself? Can I acknowledge them for my disciples who hate my discipline, and cast my words behind them? Shall they be my Ministers who say, Lord, Lord, and do not the things which I say?

Man.

TEACH me to do thy will, for thou art come a teacher from God, and teachest indeed the way of God in truth, as one that has power. Thou beginnest to do and to teach; grant that we may follow thee, and frame our life according to the pattern of thy own. For those whom thy Father has chosen he has called, that they may be conformed to the image of his Son. Oh, that thou wouldst grant to me, most loving Jesus, that as I have hitherto borne the image of the earthly, I may bear henceforward the image of the heavenly, and seek to be conformed to thee, and not to this wicked world! Oh, that I may follow thee whithersoever thou goest! for whosoever says that he abides in thee ought himself also to walk as thou walkest. But how shall I be able; for thou hast rejoiced as a giant to run the way, and who can keep pace with thy steps?

5. To Follow Christ is Glorious, Pleasant, and Profitable

Christ.

STRIVE at least to follow afar off, and to press towards the prize of thy high vocation that is destined for thee. Behold with what industry the children of this world seek riches, wealth, and honours; with what patience they strive to conform themselves to the world, to please men; how anxious they are by their services to catch at the recompense of princes and the favour of the powerful! With what cheerfulness and daring do soldiers expose their lives under the eye of their leader, and fearlessly rush into every kind of danger! Yet what is the reward of them all, great as have been their labours and toils? What

but a morsel of earth, wind and smoke, vanity and affliction of spirit? For all things pass away like a shadow, and there is nothing under the sun that continues in the same state. Surely thou canst serve and please me with less toil, gain heaven and eternity with less pains, and wilt thou neglect it?

Why, then, O children of men! why do you love vanity and seek after lying? Know you that the Lord has made wonderful his Holy One? See you not that he has distinguished me by so many endowments and virtues, that my life might be a mirror and example to you? therefore follow me.

Why do you walk the difficult ways of the world or of the flesh? Behold, destruction and unhappiness are in the ways of sinners; but my ways are fair ways, my yoke too is sweet, and my burden light. It is I that make the crooked ways straight and the rough ways plain. The wandering I bring back, the toil-worn I refresh, and those that persevere I crown.

Therefore, if any man minister to me, let him follow me. It is a great glory to follow the Lord for where I am, there also shall my minister be and he shall possess the kingdom that has been prepared for him from the beginning of the world whose glory couldst thou but know, nothing would be heavy for thee to do or to suffer; and the days of thy labours would seem to thee few, because of the greatness of thy desire and of thy love. For my kingdom suffers violence, and the violent bear it away. Now to offer violence to heaven is to lose thy own life, to overcome thy own self, and the evil impulses of thy own mind, and to crush the desires of the flesh. To one who loves, surely this is no difficult thing; nay, it will become pleasant especially if at the same time he looks to the recompense, for the hope of reward is the consolation of toil.

But be it that it is laborious, wilt thou, therefore refuse it? Dost thou desire to sit with me also in my kingdom, and wilt thou not drink of the cup which I have drunk of? Wilt thou presume to be the soldier of Christ, yet dread the hardships which thy Captain embraces? Thou art deceived, my

son, thou art deceived, if thou expectest to pass from pleasures to pleasures, to rejoice here with the world, and hereafter to rejoice with me in heaven. Without a contest, not one of the Saints has been crowned. Look upon me: was it not necessary that I should suffer, and so enter into my own glory? and shalt thou, without toil and suffering, enter into another's glory? Act, then, courageously, and endure patiently: short and momentary is the labour, but lasting and eternal the reward.

Man.

I AM ready, and am not troubled. I will run the way of thy commandments when thou hast enlarged my heart.

6. The Following of Christ consists in Self-denial and Continual Mortification

Christ.

FIRST, then, if thou wilt come after me, deny thyself, and take up thy cross and follow me. For, for thy sake it was that I left my throne, put off my majesty, and became partaker of thy lowness, that thou mightst put off the old man and put on the new, which is created according to God, and mightst mortify thy members which are upon the earth. For thee I underwent death upon the Cross. Do thou at least crucify thy flesh, with its vices and concupiscences, and die to sinful desires; unless thou wilt thus die with me, thou wilt not be able to live with me.

Man.

I CONFESS, O Lord, that he is worthy of death who refuses to live to thee. Who can give me, O most gracious Jesus, for love of thee, to die to myself and live to thee? But love conquers all things, and what will not thine effect? Thou that art highest of all wert made lowest of all. What was it did this? Love unconscious of dignity, mighty in affection, efficacious in persuasion. What is stronger than love? It triumphs over God; and

can it not govern me? Can it be that the love of God will not be able to expel my love of self?

That I may love thee, I am bound doubtless to hate myself. I am commanded to lose my life that I may find it and thee who art good. Behold, my heart is ready; with my whole heart I desire to be thine. But they that are thine crucify the flesh with its vices and concupiscences. Circumcise, O Lord, the flesh and foreskin of my heart, that I may be reckoned in the number of thy children. Without circumcision, O Lord, thou receivedst not the name of Saviour, nor can I receive the salvation purchased by thy Blood unless I bear thy mortification as a seal upon my body. Would it were my highest pleasure to delight in the Lord, and to know no other pleasure beside thee! Yes, let my soul refuse to be comforted, forgetful of all save thee; for at thy right hand are delights even to the end. If thy love draw me to thee, O Lord, no pleasure shall draw me away. Therefore, thou who drawest all things to thyself, by love draw me after thee, that so I may run after the odour of thy ointments. For thus indeed it is, that the grace of God our Saviour has appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, justly, and godly in this world.

Christ.

IT is so, my son; thou owest sobriety to thyself, justice to thy neighbour, piety to God. The constant effort of a pure mind is as it were a continual martyrdom. In vain thou seekest rest and peace in this life, for it is like a warfare upon earth. The time will come when thou shalt rest from thy labours, when thou shalt reap in joy what thou has sown in tears; then shalt thou eat the labours of thy hands; blessed shalt thou be, and it shall be well with thee, and thou shalt rejoice, as reapers in harvest-time, and as conquerors when they have taken the spoil.

But now is the time for labour. Why art thou afraid? For thy sake I was in labours from my youth. I hurried through streets and highways, indulged nowhere in rest or ease; in hunger and in thirst, in heat and in cold, I wrought thy salva

tion in the midst of the earth. Although I was possessor of glory even in thy Body, yet I repressed what would otherwise have overflowed from my Soul to my Body; and this I did that my Passion, from the absence of all comfort, might be the more bitter and the more abundant. Hence it was that, when praying in the garden, from horror of death and sorrow of heart, I poured forth my Sweat of Blood, and cried out on the Cross as though I had been forsaken by God the Father. And wilt thou be seeking everywhere for carnal joys and comforts? Wilt thou pamper thy flesh with softness and delicacy? Reflect rather on my life, and when thou findest how unlike thine is to mine, be confounded in thyself; as that servant of mine not unreasonably counsels you, who says, in exhorting you to imitate me: Well (says he) mayest thou be ashamed upon looking into the life of Jesus Christ, that thou hast not yet striven more to conform thyself to him, long as thou hast been in the way of God.* Oh, how ill agreed are carnal comforts and the contemplation of my Passion. And yet they who confine their attention to the desires of the flesh often wonder why they do not feel their souls affected when they meditate on my Passion. Be sure that if they would be partakers of my sufferings, they would partake also of my consolation.

Behold, when David ascended barefoot the Mount of Olives, he was followed in the same manner by all his servants. Urias would not go into his own house to rest upon a soft bed, because Joab, his leader, with the ark and the rest of his fellow-soldiers, were under tents; and wilt not thou be ashamed to fight under the banner of the Cross, and yet devote thy time to the carnal pleasures of eating and drinking, and revelling every day? to have thy Captain and Head crowned with thorns, and thyself to be an effeminate member of his Body?

Man.

CONFUSION has covered my face, because I have so long hitherto been absent from thy paths. Oh, that the same mind might hencefor-

* Im. Chr., bk. i. ch. xxv. 6.

ward be in me which I see, O good Jesus, to have been in thee; that I might strive to entertain the same affection to the good things of this life and all created things, which I know was thine. For thou art the Truth and the eternal Wisdom itself; he whose judgment is what thine is cannot mistake; for thou canst neither deceive nor be deceived. He who follows thee, O eternal Way! cannot wander. He that adheres to thee, O immortal Life! will become one spirit with thee, and will not die for ever. Oh, that I may live, yet no longer I, but mayest thou, O Christ, live in me!

7. Christ's Humility and Meekness to be Imitated

Christ.

IF thou wouldst have me live in thee, make my life the rule and pattern for the formation of thy life and conduct. But, first, be very diligent in reflecting on my Passion, in which all the virtues shine forth the more brightly, like roses among thorns. Look who I was, and what I did. For when I was in the form of God, equal with God, not by robbery, but by nature, in glory and majesty, I emptied myself by taking the form of a servant. And I came not to be ministered to, but to minister. And shall man presume any more to magnify himself upon earth? Shall he still walk in great matters and in wonderful things above him? Behold me prostrate at my disciples' feet, washing them, and wiping them; and why, but to give you an example that you should also do as I have done?

Why then, O dust and ashes, art thou proud? Why, O children of men, do you presume to lift your hearts on high? Why do you love the first seats at table and assemblies? Why contest so greatly which of you is to appear to be the greatest? But rather learn of me, not to make the world, not to raise the dead, nor to give sight to the blind, nor work other wonders, but because I am meek and humble of heart.

I was not ignorant of my betrayer's treachery, and yet at supper I bent down on my knees before him

and with my hands I vouchsafed to touch, to wash, and to wipe his feet, that were swift to shed my blood; and even when he approached to kiss my face, I turned it not away, but the face in which no deceit was found I applied lovingly to that which abounded with evil, saying, "Friend, whereto art thou come?" And does it seem to thee a hard or troublesome thing to be the first to exhibit marks and tokens of humility, or to utter words of meekness in the presence of thy enemy?

Man.

TRUE it is, most humble Jesus, that thou hast taught humility from thy birth even to thy death. And surely the disciple is not above his master, nor the servant greater than his lord. Why, therefore, should one that is unprofitable like myself be ashamed to become, after thy example, humble and low? or how can I presume to walk henceforth in great matters, or in wonderful things that are above me? It is indeed too outrageous, that at the very point at which the supreme Lord of all debases himself so low, a wretched worm of earth should begin to puff and swell himself out.

Oh, that I may always choose to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners, and to humble myself, O Lord, with thee, that I may merit likewise to be exalted with thee in the day of visitation. For I know that thou resistest the proud, and givest grace only to the humble.

3. Poverty and Contempt for Earthly Things recommended to us by the Example of Christ

Christ.

BUT because it is a rare and difficult thing to be not high-minded, but humble amidst this world's riches and goods, I have shewn you a safer way. For I despised all things that I might teach you not to set your heart upon riches and the fleeting goods of earth, but rather to lay up treasures

in heaven, where neither the rust nor the moth consume them.

Did not I, when I was rich, and the Lord of the universe, and in want of nothing, become poor for you? No sooner was I born than I embraced poverty in my life, and practised it ever after, both in my life and in my death. Is not the earth, with its fulness, mine? and yet, when I was born upon earth, I had scarcely where to lay my head; so that I was laid in the manger of a poor stable, because there was not room for me in the inn. I have pronounced the poor blessed: such were those whom I chose to be my Mother and my Apostles; poor, I say, in this world, but rich in faith. I lived poor, I died upon the Cross naked and in want, and at last I was buried in the sepulchre of another. Behold, how the extremity of my poverty reproved the insatiableness of your avarice! O foolish mortals! True it is, that he who does not renounce all that he possesses (in heart, at least, as being ready to do so actually when required by my honour or his own, or his neighbour's salvation), cannot be my disciple.

See what it was that held back that youth who wished to follow me; it seemed to him too hard and painful a thing to leave his riches, and therefore he went away sorrowful. And why, even now, are they that follow me so few? Is it not that the greater number go after gold, and that, from the least even to the greatest, all are devoted to avarice and, while they serve mammon, they neglect me for no one can serve two masters?

Oh, how disgraceful is it to Christians to usurp my Name, and be so unlike me in conduct! and as though they had received their soul for nought to be so devoted to avarice, which is a service of idols, and boast in the multitude of their riches and, like the nations that know not God and my providence, to be so troubled about many things and solicitous about the present only, how they may lay up for themselves treasures upon earth! O ye sons of men, how long will you be dull of heart why do you love vanity, and seek after lying Do you not believe to see the good things of the Lord in the land of the living? Is it thus you aspire

after the eternal happiness that I have prepared for them that love and follow me? Is this the way that I have shewn to you? Bethink thee at least, O man, of my poverty, my wormwood, and my gall.

Man.

O KING of kings! the whole world and all that is in it is thine, and yet for our sakes thou vouchsafedst to become destitute of all things: truly blessed is he who understands thee in thy poverty and want! Well hast thou called the poor in spirit blessed, for theirs is the kingdom of heaven. Oh, that I may merit to become poor and needy with thee, that by thy poverty I may be made rich. Give me to seek before all things the kingdom of God and his justice; but to be less careful for the necessaries (least of all the superfluities) of the body and its life; for these are burdens indeed heavy and very troublesome to the man that would follow thy steps. Oh, that I may know how to be full and to be hungry, both to abound and to suffer need; and learn, in whatever state I am, to be content therewith. For godliness with contentment is assuredly great gain.

9. How we are to Imitate the Wonderful Patience of Christ

Christ.

BLESSED indeed is the man who has the Lord for his God. The earth is the Lord's, and the fulness thereof. What, then, can he want who has him who has all things for his friend? The less a man cleaves to these earthly goods, the more he will abound in the eternal. Therefore, if thou too abandon all things, in affection at least, and follow me, thou shalt receive a hundredfold, and shalt possess eternal life.

But if thou wouldst follow me, thou must also prepare thy soul for temptation; for all that will live godly in me must suffer persecution. For how shall a crown be given to one who has not fulfilled the conditions of the contest? Look at me,

the pattern of all patience. Let but my Passion be called to mind, and there is nothing that may not be patiently endured.

Think, then, what, and how greatly, I have suffered, and whatever thou sufferest will become light. For, not to speak of the very heavy pains and agonies that I sustained in my body, think only of the insults, injuries, and reproaches of my revilers, that fell upon me; and for what desert of mine? I healed the sick, fed the hungry, gave sight to the blind; I went about doing good and healing all; I did amongst them works that no other man did. And which of them could convict me of sin? Not one; and yet they sharpened their tongues against me like a sword. Hence I was called a glutton and a wine-drinker, a blasphemer, the son of a carpenter, one who cast out devils by the prince of the devils, one who had a devil, a seducer and seditious person, a Samaritan and friend of publicans; nay, I was reputed with the wicked, esteemed guilty of death, and worse than a robber; made the reproach of men, and the outcast of the people. And all this I suffered, to leave you an example, that you might follow my footsteps. Why, then, O men, do you weep, why do you sigh, when perchance you have to bear with injurious words? Think diligently what opposition I suffered from sinners against myself, that you may not be wearied, and grow faint-hearted.

Have I thus had opposers and contradicters, and would you wish all to be your friends and benefactors? Where will your patience meet with its crown, if no adversity is to put it to the test? Surely, if I, when innocent and undefiled in all things, was nevertheless exposed to envy and calumny, it was to teach you that it is in vain for you to seek to be free from them here. I was to suffer, and so to enter into my glory.

Thou errest, thou errest, my son, if it is another life that thou lookest for. Shall the disciple be above his master, and the servant greater than his Lord? Since, then, I have suffered in the flesh, arm thyself too with the same thought, and rather be glad than sorry if thou art deemed worthy to suffer reproach for my Name. This must the

disciples of my school doubtless learn and understand before all things, that to do valiantly, and to suffer evil, is the Christian's part, and a mark of my friendship. For if suffering were an evil, I had not chosen it, nor had I presented the chalice of my Passion to my Mother, nor to any who were most dear to me. Surely I knew how to refuse the evil, and to choose the good; but, for the joy set before me, I chose the Cross, despising the shame. Suffering, therefore, is not an evil; and never to suffer evil is the worst lot of all; to be with me beneath the Cross is the best.

For whom the Lord loves he chastises, and scourges every son whom he receives. But if thou wouldst be without chastisement, of which all are made partakers, see if thou art not a bastard, and not a true-born son. Now all chastisement for the present indeed seems not to bring with it joy, but sorrow; but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.

Man.

IT is my whole wish, O Lord, to be, and be reckoned among thy sons; and, therefore, I refuse not to be corrected by my Father. And this will be my consolation, if thou spare not to afflict me with sorrow; only do not correct me in thy anger. I desire to suffer with thee, O Christ Jesus! let me now share thy sufferings, that hereafter I may share thy consolations. For I know that if we suffer with thee, we shall also reign with thee.

10. The Sovereign Charity of Christ to be most Admired and Imitated

Christ.

BUT in and above all this, consider especially the love with which I have desired and consummated the work of your salvation. So great was this love, that the many waters of grief and affliction could not overwhelm it. My Father, for your sakes, spared not even his own and only

Son, nor did I spare myself. Yes, I loved you to the end, and, as a good Shepherd, laid down my life for my sheep: but greater love than this has no man, that he lay down his life for his friends.

Man.

NAY, Lord, thou hadst greater, in laying it down even for thy enemies. For while we were still thy enemies, we were reconciled by thy death both to thee and to thy Father. Can it be thought that any other love is, or has been, or will be like to thine? Scarcely for a just man will one die; but in dying for our sins thou hast suffered for the unjust. It is thou who camest to justify sinners, freely to make slaves thy brethren, captives thy co-heirs, exiles kings. Is there, O Jesus, one that is not heated by thy love, which gives heat and light to all things? For its going out is from the end of heaven, and there is no one that can hide himself from its heat. The very publicans too and sinners thou rejectedst not, but receivest them, and eatest with them. And to thy very enemies, who seek to inflict upon thee injuries, insults, and death itself, thou strivest to do good. Oh, strange are the wonders which thou hast done upon earth!

II. In the Cross of Christ is the Sum of all Virtue

Christ.

BUT thou wouldst wish, perhaps, to have all this comprised in a single lesson. Behold, Mount Calvary is the school of all virtue and perfection, and the chair of the teacher is the Cross itself. This have I ascended, and, as it were, with outstretched arms have invited all men to me, saying, "Come to me all you that labour and are burdened, and I will refresh you: "when lifted up from the earth, I drew all things to myself by the irresistible power of my doctrine, that is, by my example and by my love.

See the greatness of my Apostle's proficiency in this school, who professed that he knew nothing but Jesus, and him crucified. This too is the

reason why he bore my marks in his body, and confidently exhorted others: Be ye followers of me, as I also am of Christ. Therefore, go thou up also to the mountain of myrrh and to the hill of frankincense. But alas! how few care to ascend thither with me! I find more to share my Table than my Cross. Oh, how many thousands had I once satisfied with bread! how many sick had I healed! how many blind and lame had I cured! but where were they when I went to the mountain carrying my Cross? Who was there then that would plead my cause? True it is that I have trodden the wine-press alone, and of the Gentiles there was not a man with me. Alone I bore thine infirmities, all my acquaintance fled from me, I was forgotten as one that is dead from the heart. Learn thou from my example not to make flesh thy arm, and not to trust in princes, nor in the children of men, in whom there is no salvation.

I was reckoned also with the wicked and with robbers; and yet I humbled myself, and became obedient even to the death of the Cross; and wilt thou refuse to be humbled, or to obey in the easiest matter, when I, in a matter so difficult, was so obedient?

I hung naked upon the Cross, and what Blood was left in me, I poured it all out profusely for thy salvation; and wilt thou set thy heart upon riches? or will it pain thee to dole out to me, a poor man, so much as a draught of water or a trifling coin?

Look at my virgin Flesh, all cruelly torn with so many stripes and wounds, and thou wilt blush to pamper thy own with luxuries and pleasures.

I, when I was scourged, crowned with thorns, pierced with nails, fastened to the Cross, overwhelmed with insults, and condemned to a most shameful death, nevertheless forgot all my pains amid all my distresses, nor once opened my mouth to utter a word of complaint or excuse, or threatening or malediction, against my tormentors; but was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, I opened not my mouth; and how frequently art thou driven with little or no occasion to be so violently agitated by anger and impatience!

See, too, what it was they gave me to drink in my thirst, and understand how unworthy it is for thee to pamper thy flesh with luxuries, feast sumptuously, drink the best of wines, and be enslaved to thy appetite and to pleasure.

And now against this hatred and envy stands my measureless charity, with which I prayed even for my enemies, and refused not to die for the very authors of my death.

Man.

OH, how bountiful art thou to forgive! Oh how great is the multitude of thy sweetness O Lord! Oh, how far are thy thoughts above our thoughts! Oh, how is thy mercy confirmed even upon the wicked! Wonderful event! they cry, CRUCIFY; thou criest, FORGIVE. Oh, never was heard such a word of benediction as this!

Christ.

NOR was I so overcome by weariness or faintness as to cease from accomplishing all things in my love and zeal for thy salvation. Remember then, too, to fight the good fight; finish thy course and persevere to the end, if thou wouldst be saved and obtain the crown of justice that is laid up for thee.

Look, then, my son, at the pattern which has been shewn thee on the Mount, and act accordingly. Behold here the mystical Serpent lifted up on high for so wilt thou be easily cured from the bites of the old serpent, and be healed of all thy infirmities.

Man.

I ACKNOWLEDGE that the highest and most profitable knowledge is to know Jesus, and him crucified. Far be it from me, therefore, to boast except in the Cross of my Lord Jesus Christ. For, as the word of the Cross, to them that perish is a stumbling-block and foolishness, so, to them that are saved, it is the power and the wisdom of God. Oh, that by thee, O Jesus, the world may be

crucified to me, and I to the world! Oh, that I may be ignorant of all things rather than of thee, in whom are all the treasures of the knowledge and wisdom of God! Blessed is the man whom thou instructest, O Lord, and teachest him out of thy law. Teach me, not only to know, but also to do thy will.

Christ.

THEN wilt thou be indeed my disciple and my friend, if thou dost what I command thee, not by my words only, but also, and much more, by my examples. But few, alas! are they who love and imitate me truly! Nor is this wonderful, for very many find it irksome to inquire into and meditate on what I did or what I taught, and how, then, can it please them to imitate me? I am forgotten by them; there is not one of them that thinks of me in his heart; but how can one love what he knows nothing of? Love cannot possibly be drawn towards what is unknown.

Therefore assure thyself that there is nothing more productive of the love of me, nothing more profitable to man's salvation, than is constant meditation on my Life and Passion. The heart must be hard as iron which so great a love has no power to soften. Who will dare to sin, if he seriously reflects what horrors I suffered, that I might deliver men from the yoke of sin and death? But all this thou losest, and trampiest my Blood under foot, as soon as thou knowingly consentest to sin. What! shall thy soul be of no value to thee, for which I laboured in this world thirty-three years? Wilt thou sell that for nought, which I bought for so great a price as my own Blood, and which I held dearer to me than my own life?

Look, my son, what thou dost; on either side of thee thou hast the greatest rewards and the greatest punishments: the former have I prepared, amid much toil and sorrow, for them that love me; the latter await the degenerate and the despisers.

If thou wilt be happy, follow me. Of what art thou afraid? My ways are beautiful ways; and when thou hast entered there, thy steps shall not

be straitened: I have made the crooked straight, and the rough ways plain. My yoke is easy, and my burden light. I, who am thy guide, will also be thy helper, and at the last thy exceeding great reward.

12. Conclusion and Thanksgiving for the Life and Passion of Christ

From St. Bernard.

LET every tongue, O Father, give thee thanks for the superabundance of thy love, because thou sparedst not the only Son of thy heart, but deliveredst him to death for us all, that we might have him as a faithful Advocate in thy presence in heaven.

For behold, he stands for us before thee, crowned with glory and honour at the right hand of thy Majesty, for he is our flesh and our brother. Look, O Lord, upon the face of thy Christ, who became obedient to thee even to the death of the Cross; nor let the scars of his wounds depart from thy eyes for ever, that thou mayest remember how great is the satisfaction which thou hast received from him.

And what thanks shall a man like me, a poor creature of dust, render thee, O Lord Jesus, most Mighty and Jealous? For what shouldst thou have done for my salvation that thou hast not done? From the sole of thy foot to the crown of thy head thou hast sunk thy whole self in the waters of suffering, that thou mightst draw me entirely out of them; and they have entered even into thy soul for thou hast given even thy own soul to death that thou mightst restore to me mine which I had lost.

Behold, then, thou hast laid me under a twofold obligation. For I am thy debtor, both for thy own life, which thou hast given for me, and also for my own which thou hast given to me, once in creation, and once in redemption. I have nothing but it that I can give thee more justly in return.

But for thy precious soul, that was so afflicted

I know not what sufficient requital can be made by a man. For though I should give thee for it the heaven and the earth, with all the furniture of them, assuredly I could not even so reach the measure of my debt. But it is of thy bounty, O Lord, that I give thee myself, which I both owe and can give.

I must love thee, O Lord, with my whole heart, my whole soul, and my whole strength; and follow thy steps, because thou hast vouchsafed to die for me. And how can I do this, except by thy aid? Let my soul adhere to thee, for it depends upon thee for all its strength. And now, O Lord my Redeemer, I adore thee as the true God; I trust in thee, I hope in thee, and, with what longings I am able, I sigh for thee; oh, help my imperfection! I bow myself wholly down before the glorious Symbols of thy Passion, with which thou hast wrought my salvation. In thy Name, O Christ, I adore the royal standard of thy victorious Cross. On my knees, I adore and glorify, O Christ, thy Diadem of Thorns, the Nails that were red with thy Blood, the Lance that was plunged in thy sacred Side, thy Wounds, thy Blood, thy Sepulchre, thy glorious and triumphant Resurrection and Glorification.

For by all of them is exhaled to me the odour of life. By their life-giving colour raise my spirit, O Lord, again from the death of sin. Preserve me by their power from the artifices of Satan, and strengthen me, that the yoke of thy commandments may become sweet to me, and the burden of the Cross, which thou biddest me bear after thee, may be light to the shoulders of my soul.

For what is my strength, that, according to thy precept, I should endure with unsubdued spirit all the manifold afflictions of the world? Are my feet like harts' feet, that I should be able to follow thee in thy swift course through the thorns and rugged paths of thy sufferings?

But hear my voice, and lower upon thy servant that sweet Cross which to them that lay hold of it is the Tree of Life. I hope that I shall run cheerfully, and carry after thee unweariedly that Cross which proceeds from my enemies.

Place, I say, upon my shoulders that most divine Cross, whose breadth is Charity, whose length is

Eternity, whose height is Omnipotence, and whose depth is unsearchable Wisdom. Fasten to it my hands and my feet, and make thy servant all-conformable to thy Passion, O Lord!

CHAPTER II

The Lord's Prayer, variously adapted to Christ and His Passion

Method of Reciting the Lord's Prayer, by commemorating each of the principal Titles of Christ.

Our Father, Who art in Heaven

O MOST dear Father, Jesus Christ! who, by thy Blood, hast regenerated us, by the defec of our first birth, children of wrath and per dition, to be children of God, and heirs of eterna life: whence thy prophet justly calls thee the Fathe of the world to come. We truly, indeed, confess worship, and adore thee as the Father and autho of the new creature, of our regeneration, the Fathe of a new love unheard of hitherto. And behold how good a Father thou art, and how ready t assist thy children, thou amply showest in thi very thing, that thou suppliest us with a form o prayer—with the very words by which we ma easily and effectually obtain whatever we ask o thee, or of the Father in thy Name.

O Father of our Lord Jesus Christ, look upon th face of Christ, thy Son, as often as we make ou supplication to thee, as by his instruction we ar taught.

And thou, too, Jesus our Father, hear us as ofte as in thy own words we humbly address thee i our needs.

Hallowed be Thy Name

O Jesus, the great Priest, who in thy days did please God, and wast found just, and in the tim of wrath wast made a reconciliation; who, not b

the blood of others, but by thy own, hast entered once into the Holies! For it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, who needed not, as the other priests, to offer sacrifices, first for his own sins, and then for the people's.

Behold, thou art holy, and holy is thy Name; for such art thou declared to be by the Angels, at and even before thy birth; and thy eternal Father hast given thee a Name that is above every name, that in thy Name every knee should bow. Therefore thy Name is praised from the rising of the sun to the going down of the same.

How, then, can we poor little worms of earth add to the holiness of thy Name? Thy Name, most holy in itself, is to be hallowed, that is, honoured and proclaimed by us, but chiefly by our holy life and conduct. "Be holy," he says, "because I am holy." But who shall make holy and clean those that are conceived of unclean seed, but thou, O Priest for ever, who sanctifiest all things! for thou hast loved us, and given thyself for us, to be an Oblation and Sacrifice to God, that thou mightst sanctify to thyself a Church, not having spot or wrinkle. Sanctify us, then, in the truth, that we may sanctify thee, and that our light may so shine before men that they may see our good works, and glorify thee and thy Father, who is in heaven.

Thy Kingdom Come

O Jesus, great King above all the kings of the earth! O King of glory, who camest to us (at thy first advent) meek and lowly, not striking terror into us by thy majesty or power, but refreshing us in our misery by thy humility and mercy! Born of the royal stock, thou reignest over the house of Jacob, and of thy kingdom there shall be no end. Thy kingdom is not, indeed, of this world; yet, when standing before the governor, thou didst not disavow thyself a King; and upon the Cross too, thou bearest the kingly Title. Thy eternal Father, moreover, has crowned thee with glory and honour, and all power is given to thee in heaven and in earth.

Yes, King, that art best and greatest of kings, let thy kingdom come to us, of grace now, and of glory hereafter. Far be it from us, like sons of Belial, to despise thee, or refuse thee for our King: nay, we would have thee to reign over us, King peaceful and wise, for thy throne is established in justice and mercy. Set out, then, proceed prosperously, and reign over us, who, by every right, are thy subjects. Be Lord also in the midst of thy enemies, and rule them with a rod of iron, that we may be freed from their power, and serve thee in holiness and justice all our days. And so may the glory of thy kingdom grow and advance daily more and more.

Thy Will be Done on Earth as it is in Heaven

O Jesus, Lord and Master, who camest to do and to teach the will of thy Father; O Lord! I am thy servant, and the son of thy handmaid. What, then, O Lord, wouldst thou have me do? My heart is ready, ready to do what thou commandest, ready to shun what thou forbiddest. I know that not everyone pleases thee that says to thee, Lord, Lord, but he that keeps thy commandments. O Jesus, Master! have mercy on me, and teach me to do thy will; that I may not be a servant that knows his Lord's will, but does it not, and so be worthy to be beaten with many stripes. Give what thou commandest, and command what thou wilt.

Give Us this Day our Daily Bread

O Jesus, good Shepherd! who camest from heaven to visit thy sheep, as a shepherd visits his flock, and feedest, too, thy sheep in the richest pastures. But who is there that feeds a flock, and does not eat of its milk and of its flesh? yet thou feedest thy sheep with thy own Flesh and Blood, nay, layest down thy life for thy sheep.

Behold, O good Shepherd, I have gone astray like a sheep that is lost; I am wandering in trackless ways, and find no pasture. Seek thy sheep again

lay me on thy shoulders, and carry me back to the place of pasture, where thou hast first placed me, and nothing will be wanting either to my body or soul. Give me bread out of the earth to nourish the one, and with the Bread of Heaven strengthen the other, that I may not faint by the way.

Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

O Jesus, most loving Redeemer, who hast loved us, and given thyself for us, to redeem us from all iniquity, and to purify to thyself an acceptable people! We were sold for nothing, and were to be redeemed without money; yet with a price, oh, with how great a price were we bought! For we were not redeemed with corruptible things, like gold and silver, but with thy precious Blood. Forgive us, then, our debts, for which thou hast paid so ample a price. But if thou shouldst mark iniquities, who shall endure it, since there is none to redeem or to save us? For who is there beside thee, who can forgive sins? Not a brother, nor any man will redeem us, for with thee alone, O supreme Redeemer, is there mercy and plentiful redemption!

And Lead Us not into Temptation

O Jesus, my Saviour, and most loving Physician! who camest into the world to save sinners, who hast thyself borne our infirmities, and carried our sorrows, having been thyself tempted in all things, but without sin, that thou mightst know how to compassionate the tempted. Thou hast said that not they that are in health need a physician, but they that are ill. Behold here a number of sick, who look to thee to make them well. Thou seest how weak and feeble we are, and that we have no power of ourselves to resist evil or pursue good, so prone to evil are the senses and thought of man's heart. The spirit, indeed, is willing, but how easily the weak flesh yields to temptation! Save us thou, O Saviour! Thou, O heavenly Physician, give us strength and

bring us aid! Thy grace is a powerful medicine; if thou strengthen us, we can do all things in thee.

Behold, O good Samaritan, here lies by the wayside a man that has fallen among robbers, bleeding from many a wound, and left half-dead by all. Behold, there lies in my house a paralytic; my slothful soul is powerless to do works of virtue: come and heal it.

But yet, if thou so determine, even burn me and cut me, for this too is the physician's part, not from hatred, but from love for his patient. Pour into my wounds wine and oil: it may be that the one smarts, yet the other soothes the pain. The physician spares not the patient, that he may not lose him. No, he strikes him that he may heal him; he gives him bitter draughts that he may purge him.

Temptation is indeed a bitter cup, but thou, O wise Physician, knowest how to temper it according to the nature and necessity of each, that thou mayest make, with the temptations, issue to escape. Therefore, I, too, am ready to drink of thy cup, and that with thee, for thou hast drunk of it first, not doubting but that it will be for my health, if thou who givest it me mix it first.

Behold, I am in thy hand; thou canst heal me if thou wilt. Heal me, O Lord, and I shall be healed. Save me, and I shall be saved.

But Deliver Us from Evil

O Jesus, most merciful Judge, to thee the Father has given all judgment, not to judge the world, but that through thee the world might be saved. Therefore, when thou shalt come openly in the clouds of heaven, with power and great majesty, to judge thy people, to render to every man according to his works, then be to me, O Jesus, a favourable Judge, and enter not into judgment with thy servant; for in thy sight no man living shall be justified. Rebuke me not then, I pray thee, in thy indignation, but let mercy exalt itself above judgment, that thou mayest not reward us according to our iniquities.

O Jesus! deliver me in the evil day from that evil which is the greatest of all evils, for the death

of sinners is the worst of deaths, since it is a separation from thee, the highest Good. Oh, who can give me, that in that dreadful day I may have to fear the evil hearing, *Depart from me, ye cursed?* For it is good for me to adhere to thee; oh, that I may not be separated from thee for ever! Amen, amen.

Method of Reciting the Lord's Prayer, with reference to the Seven Effusions of the Blood of Jesus Christ.

GOD, who otherwise easily and readily gives ear to our Prayers, testifies by his Prophet that he abominated the prayers and offerings of some suppliants. For he says to some: Your hands are full of blood. But now, nothing gives greater efficacy to prayer than for one who prays to stretch forth his hands and heart warm with the Blood of Christ. You are come, says the Apostle, to Jesus Christ the Mediator of the New Testament, and to the sprinkling of blood, which speaks better than that of Abel. Better indeed, for the blood of Abel cries for vengeance, but the blood of Christ for pardon and for mercy! Wouldst thou, then, pray profitably? Take the chalice of salvation, and so call on the name of the Lord.

Our Father, Who art in Heaven

O Father of our Lord Jesus Christ! who, for our sakes, hast not spared thine only Son (as neither has he spared himself in delivering himself up for us, because it was his will), and hast loved us to the end. Can love, that conquers all things, conquer even God, who is greater and stronger than all things? Oh, the power of love! Many waters could not quench charity, so that this should not be thy will, nor thy Son pour forth in so many streams all the Blood of his most holy Body. Behold, I come to draw waters with joy out of the Saviour's fountains. I raise my hands to thee to heaven, dyed and steeped in his rosy Blood. Behold, this is thy beloved Son, in whom thou art well pleased. Look on the face of Christ thy Son; see whether it be thy Son's coat that is sprinkled with Blood so

precious. Consider why his apparel is red, and turn henceforward the eyes of thy mercy to us, Eve's wretched children; but now, by adoption, thine, through the Blood of thy only-begotten Son. Shall we suffer repulse, when it is not the blood of Abel, nor of goats, nor of calves, that cries for us, but the Blood of the spotless Lamb, thine only-begotten Son, Jesus Christ?

O Jesus, beloved, white and ruddy Spouse of blood, who hast redeemed us to God in thy own Blood, favourably admit me when I enter into the sanctuary by thy Blood. Behold, I will take the chalice of salvation (thy Blood), and I will call on the name of the Lord.

I. Hallowed be Thy Name

For there is no other name, O Jesus, under heaven more holy given to men, whereby we must be saved, and which is more worthy to be honoured, than thine, O most holy Jesus! Name, I say, that is above every name, which was given to thee in Circumcision; when, but newly born, thou beganest to shed for us thy infant Blood. Oh, make this Blood warm within our hearts and excite in us a fervid zeal for ever, spreading abroad the glory of thy Name! Be thy Name blessed, O Jesus, henceforth, and for ever!

II. Thy Kingdom Come

For thou art King, O Jesus! and a great King above all the gods and kings of the earth. But alas! what art thou reckoned by the wicked? How do they honour thee as king? with what diadem do they crown thee? by what gestures adore thee? For they mock thee as a mad king, for their sport plaiting for thee a crown of sharpest thorns and forcing it deep into thy head.

By the shedding of thy most holy Blood, cause thy kingdom to come to us both here, where thou crownest us with mercy and compassion; and hereafter, where thou crownest us with glory and honour. May the blood shed at thy coronation obtain this for us.

III. Thy Will be Done on Earth as it is in Heaven

O Jesus, who, for our sakes, hast most readily resigned thy own will to the good pleasure of thy Father by becoming obedient even to death, when in thy agony on Mount Olivet so great were the sorrows that oppressed thy heart that thy sweat, like drops of blood, flowed down from thy whole Body.

Behold, I resign as I ought, for thy sake, my own will, and submit it to thine, that it may be not mine but thine. Be it that from above my spirit is in anguish within me, even to trembling and sweat; I will wish, nevertheless, that THY WILL BE DONE. Oh, let this be granted me by thy Bloody Sweat.

IV. Give Us this Day our Daily Bread

O Jesus, sinners have ploughed upon thy back, and with scourges and rods, as also with harrow, spade, and ploughshare, have tilled the ground of thy Body. But, oh, what abundance of fruit and of harvest has been gained for us by so cruel a culture! That, while we feed here, we are fed with the bread of tears, and eat our meat in the sweat of our brow; we are nourished too with the Bread of life and understanding; and our soul is filled, as it were, with marrow and fatness as long as in the strength of that Food we walk through this wilderness: and at length eat and drink at thy table, and are satisfied with the plenty of the house of God. Be it so, O Jesus, by the Blood which thou hast shed for us at thy scourging!

V. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

Oh, most patient Jesus! thy Blood has been poured out for us so often for the remission of our sins! For, more than once thou enduredst to have thy garments violently and cruelly torn off thee by thy cruel tormentors, and thy wounds thus opened

very often afresh, and widened the more, not without bitterest pain; doubtless, because man lost his robe of innocence by sinning, and very often defiled it when restored by repeating his sins.

I beseech thee, by thy sacred Wounds that were renewed by that cruel stripping of thy garments, and by thy Blood that flowed from them so plentifully, forgive us our sins; for, as thy beloved disciple attests, the Blood of Jesus Christ cleanses us from all sin. Make us strip ourselves of the old man with his deeds, and put on the new, who according to God, is created in justice and holiness of truth. Let thy Blood, O Jesus, cleanse our conscience from dead works to serve the living God.

VI. And Lead Us not into Temptation

O Jesus! who with pierced hands and feet was nailed most ruthlessly to the Cross, and, as it were by so many sources or channels, hast abundantly poured forth thy Blood; behold, my lots are in thy hands; for thou upholdest me when falling liftest me up when fallen, protectest me when standing. Into thy hands I commend myself. Protect me under the shadow of thy wings from the face of them that afflict me and persecute me. Oh, that nailed with thee, O Christ, to the Cross, I may stand steadfast in the faith against all temptations that neither life nor death, nor any creature, may separate me from thy love!

VII. But Deliver Us from Evil

O Jesus, refuge of the afflicted! behold our wretched, that is walking in the midst of ills and snares; what shall he do to escape them? Where shall he seek an asylum, that he may securely hide himself? where, but in the bosom of thy most sweet Heart, to which a way has been exposed for us through thy Side, opened with the lance! Thither will I fearlessly enter, and there dwell safely, like a dove in the clifts of the rock, in the hollow of the wall. There is my strength hid. It will be good for me to be there, and there to fix my tent, where no scourge nor any ill can approach me. For then

flowed the Blood and the Water, to be the washing away of sins, the strength of the fragile, the cure for wretchedness, and the stay against all danger to salvation. O good Jesus, deliver me from all evil! since thou so lovingly openest to me the bosom of love, thy most sweet Heart, that is Thyself, the Fountain of all good. Amen, amen.

Method of Reciting the Lord's Prayer, adapted to the Seven Words of Christ on the Cross.

I. Our Father, Who art in Heaven, Hallowed be Thy Name

O LORD JESUS, Holy of holies, of one glory and majesty with thy Father in heaven; throughout thy whole life, whilst thou wert seen on earth, and conversedst with men, and no less in death, it was thy only care always and everywhere to seek and proclaim thy Father's glory. Thou wert heard indeed in the last agonies of death to cry, as though forsaken by thy Father, My God, why hast thou forsaken me? For the influence of thy divinity and glory was suspended a little while, that thy human nature, left to itself, might feel more bitterly the sting of death. But that dereliction was the crowning point of thy Father's and of thy own glory. For thou becamest obedient to death; for which cause God has exalted thee, and has given thee a Name which is above all names.

O Jesus, who for me wert thus forsaken, never cast me away from thee, especially at the hour of death; and when my strength shall fail, do not thou forsake me, for the glory of thy Name; lest at any time my enemy say, "God has forsaken him, I will pursue him and take him, for there is none to deliver him." O God, be not thou far from me, nor despise me, O God my Saviour! Grant that, even in desolation and among scourges, I may acknowledge thee for my gracious Father, and say, with the man of approved patience, "As it has pleased the Lord, so is it done; blessed be the Name of the Lord."

II. Thy Kingdom Come

That I mean, O Jesus, of which the thief that was crucified with thee confessed thee to be the Lord, in saying: "Remember me when thou shalt come into thy Kingdom," participation in which thou didst promise him at once, in saying, THIS DAY THOU SHALT BE WITH ME IN PARADISE. Give me, O Jesus, to seek the things that are above, where thou art sitting at the right hand of God; to mind the things that are above, not the things that are upon the earth. But, before all things, give me a truly contrite and humbled heart, which thou mayest not despise, that, finally, with great confidence I may say with the thief, THY KINGDOM COME. Remember me, O Lord, who long ago hast hung for me between thieves upon the Cross, and now reignest with the Blessed in heaven! Oh, that then I too may merit to hear, THIS DAY THOU SHALT BE WITH ME IN MY KINGDOM!

III. Thy Will be Done on Earth as it is in Heaven

O most obedient Jesus, who for us becamest obedient to God the Father, to death, even the death of the Cross, and hast therefore openly testified that IT IS FINISHED, the work, namely (oh, how arduous and difficult!) of man's Redemption, committed to thee by thy Father.

O Jesus, give me earnestly to perform the duties of my station, that, fighting a good fight and finishing my course, I may look forward to receiving from thee a crown of justice. For if I do what thou hast commanded, thou wilt do what thou hast promised.

IV. Give Us this Day our Daily Bread

O Jesus, most zealous for our salvation, for when hanging on the Cross, and crying, I THIRST, what, what else, I say, didst thou thirst for or desire, but only our salvation? Assuredly with desire thou desiredst to eat of this bread, and to drink of this chalice. Can it be that the sins of our palate were to be expiated by so bitter a thirst?

Oh, that thou wouldst give me so to thirst for my own salvation, as thou hast thirsted for that of others! But what advantage was it to thee to save me? It was only the free love of me that excited that thirst; and oh, that I may worthily correspond to it, by neither neglecting to attend to my own salvation, nor to desire that of others. For both of these should be to us like sweet and pleasant food. Since thou hast commanded each respecting his neighbour, and hast given every victim for the sins of the people to be eaten by the priest, far be it from them that their soul should loathe that food, as though it were too bad and hard. Oh, that the zeal of the Lord's house may devour them, so that they who have charge of it may not devour, nor take the profits or goods of the Church, save in zeal for the House of God!

V. And Forgive Us our Trespasses, as We Forgive Them that Trespass against Us

O most gracious Jesus, who wast wounded and diedst for our sins; who wouldst not the death of sinners, so that thou wouldst not have even the very authors of thy death and thy executioners shut out from thy mercy, but prayedst for them, saying, FATHER, FORGIVE THEM: by this thy love unheard of, by this thy mercy unspeakable, I beseech thee pardon me, and forgive me my sins. Behold, warned by thy example and by thy words, I too am ready from my heart to forgive my enemies; that I may not in vain seek mercy of thee, by reserving anger against my neighbours.

VI. And Lead Us not into Temptation

O most sweet Jesus, thou wast thyself tempted in all things, but without sin, yet temptest no man, for thou art not a tempter of evils, nay, art the refuge and strength of all who are tempted, and their helper in troubles. This thou hast sufficiently shewn upon the Cross itself, by thy solicitude as well for thy most beloved Mother as for thy beloved Disciple, in commending them to one another, that by mutual care and attention they might have comfort in adversity and help in temptations.

Oh, that thou wouldst be similarly careful of me, O Lord, that I may fear neither what man nor malignant spirit can do to me; and that, as if standing under the Cross, I may set thee always in my sight, for thou art at my right hand, that I may not be moved!

VII. But Deliver Us from Evil

O Jesus most strong, for love is strong as death; this it was that compelled thee to die: yet it also caused thee to overcome death and every ill. When, then, thou wert on the point of being delivered from the ills and miseries of this mortal life, thou didst calmly and securely commend thy spirit into the hands of thy eternal Father, resigning, as it were, of thy own accord, thy life and thy soul to him from whom thou hadst received them; knowing that he was able to raise thee again to life, no more to be exposed to death or any ills.

Grant me, O Jesus, so to bear the pains, labours, ills, and miseries of this life, that when I come to the end of it I may render up my soul to thee my Creator with filial confidence and a ready will; and deliver me from the evil (oh, dreadful evil!) of eternal damnation, for thou hast redeemed me, O Lord, the God of truth! Amen, amen.

CHAPTER III

Litany of the Life and Passion of Our Lord

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.
Jesus the desired of all nations, Agg. ii. 8.

Jesus sent into the world by the Father, Gal. iv. 4.
Jesus conceived by the Holy Ghost, Luke i. 35.
Jesus, the Word made flesh, John i. 14.
Jesus who tookest upon thee the form of a servant, Phil. ii. 7.
Jesus who didst visit and gladden John in his mother's womb, Luke i. 41.
Jesus born of the Virgin Mary, Luke ii. 7.
Jesus wrapped in swaddling clothes, *Ibid.*
Jesus laid in a manger, *Ibid.*
Jesus suckled at a Virgin's breast, *Ibid.*
Jesus shown to Shepherds in the manger, *Ibid.* 16.
Jesus, of thy own will obedient to the law of Circumcision, *Ibid.* 21.
Jesus adored by the Magi, Matt. ii. 11.
Jesus presented in the temple, Luke ii. 22.
Jesus taken into the arms of just Simeon, *Ibid.* 28.
Jesus carried down into Egypt, Matt. ii. 14.
Jesus whom Herod sought to destroy, *Ibid.* 13.
Jesus brought up at Nazareth, *Ibid.* 23.
Jesus found in the temple among the doctors, Luke ii. 46.
Jesus subject to thy parents, *Ibid.* 51.
Jesus baptized by John, Matt. iii. 13-16.
Jesus tempted in the desert, Matt. iv. 1-11.
Jesus who conversedst with men, { Baruch iii. 38. / Matt. iv. 13-16.
Jesus who chosest for thy disciples men ignorant and poor, *Ibid.* 18.
Jesus who mercifully aidedst all the sick, *Ibid.* 24, etc.
Jesus transfigured on the Mount in the presence of the Fathers, Matt. xvii. 2.
Jesus who didst weep for compassion over Jerusalem, Luke xix. 41.
Jesus who enteredst into Jerusalem as her meek King, Matt. xxi. 5.
Jesus, who in zeal for the house of God, didst cast out them that sold and bought therein, Luke xix. 45.

Have mercy on us.

Jesus sold for thirty pieces of silver,	Matt. xxvi. 15.
Jesus who stoopedst to wash thy disciples' feet,	John xiii. 5.
Jesus who didst eat the Pasch with thy disciples,	Matt. xxvi. 18.
Jesus who hast given us thy body to eat and thy Blood to drink,	*Ibid.* 26-28.
Jesus prostrate in prayer,	*Ibid.* 39.
Jesus, covered in thy agony with a Bloody Sweat,	Luke xii. 43-4.
Jesus strengthened by an Angel,	*Ibid.*
Jesus betrayed by Judas with a kiss,	*Ibid.* 47.
Jesus cruelly bound by the servants,	Mark xv. 1.
Jesus forsaken by thy disciples,	Matt. xxvi. 56.
Jesus brought before Annas and Caiphas,	Jno. xviii. 13-28.
Jesus struck by a servant with a blow,	*Ibid.* 22.
Jesus accused by false witnesses,	Matt. xxvi. 60.
Jesus judged guilty of death,	*Ibid.* 66.
Jesus spit upon in thy face,	*Ibid.* 67.
Jesus blindfolded,	Luke xxii. 64.
Jesus buffeted,	Matt. xxvi. 67.
Jesus hated without cause,	John xv. 25.
Jesus, who gavest thy body to the strikers, and thy cheeks to them that plucked them,	Isa. l. 6.
Jesus thrice denied by Peter,	Mat xxvi. 69-75.
Jesus delivered bound to Pilate,	Matt. xxvii. 2.
Jesus mocked and set at naught by Herod,	Luke xxiii. 11.
Jesus arrayed in a white robe,	*Ibid.*
Jesus rejected for Barabbas,	Matt. xxvii. 26.
Jesus savagely beaten with scourges,	*Ibid.*
Jesus bruised for our sins,	Isa. liii. 5.
Jesus accounted as a leper,	*Ibid.* 4.
Jesus arrayed in a purple robe,	Mark xv. 17.
Jesus crowned with thorns,	Matt. xxvii. 29.

Have mercy on us.

Jesus given a reed for thy sceptre,	Matt. xxvii. 29.
Jesus whom the Jews demanded to be crucified,	*Ibid.* 22.
Jesus most unjustly condemned to death,	Luke xxiii. 22.
Jesus delivered over to the will of the Jews,	*Ibid.* 25.
Jesus burdened with thy Cross,	John xix. 17.
Jesus led as a sheep to the slaughter,	Isa. liii. 7.
Jesus given to drink wine mingled with myrrh and with gall,	Matt. xxvii. 25. Mark xv. 23.
Jesus nailed naked on the Cross,	Matt. xxvii. 35.
Jesus who hast loved us, and hast washed us from our sins in thy own Blood,	Rev. i. 5.
Jesus who, having joy set before thee, enduredst the Cross, despising the shame,	Heb. xii. 2.
Jesus, who hast delivered thyself for us, an Oblation and a Sacrifice to God for an odour of sweetness,	Eph. v. 2.
Jesus reputed with the wicked,	Mark xv. 28.
Jesus crucified between two thieves,	Matt. xxvii. 38.
Jesus distinguished by Pilate with a royal title on the Cross,	Jno. xix. 19-22.
Jesus who prayedst to thy Father for thy enemies,	Luke xxiii. 34.
Jesus made the reproach of men,	Ps. xxi. 7.
Jesus blasphemed by passers-by,	Matt. xxvii. 39.
Jesus derided by the Jews,	Luke xxiii. 35.
Jesus mocked on the Cross by the soldiers,	*Ibid.* 36.
Jesus assailed with reproaches by the thief,	*Ibid.* 39.
Jesus who promisedst Paradise to the penitent thief,	*Ibid.* 43.
Jesus who commendedst John to thy Mother to be her son,	John xix. 26.

Have mercy on us.

Jesus who testifiedst that thou wert forsaken of thy Father, — Matt. xxvii. 46.
Jesus, when thirsty, given vinegar to drink, — Jno. xix. 29, 30.
Jesus who on the Cross accomplishedst all things written concerning thee, — *Ibid.* 28.
Jesus who, at the point of death, commendedst thy spirit into thy Father's hands, — Luke xxiii. 46.
Jesus always heard by the Father for thy reverence, — Heb. v. 7.
Jesus who becamest obedient even to the death of the Cross, — Phil. ii. 8.
Jesus pierced with the lance, — John xix. 34.
Jesus out of whose side ran Blood and Water, — *Ibid.*
Jesus who, thy own self, bearest our sins in thy Body upon the Tree, — 1 Pet. ii. 24.
Jesus by whose stripes we are healed, — *Ibid.*
Jesus made a propitiation for us, — 1 John ii. 2.
Jesus taken down from the Cross, — Mark xv. 46.
Jesus wrapped in a clean linen cloth, — Matt. xxvii. 59.
Jesus laid in a new monument, — *Ibid.* 60.
Jesus who, after death, descendedst into hell, — 1 Pet. iii. 19.
Jesus who didst die for our sins, and rise again for our justification, — Rom. iv. 25.
Jesus raised up into heaven, — Acts i. 9.
Jesus seated at the right hand of the Father, — Ps. cix. 1.
Jesus crowned with glory and honour, — Ps. vii. 6.
Jesus, King of kings and Lord of lords, — Rev. xix. 16.
Jesus who hast prepared a place for us in thy Father's house, — John xiv. 3.

Have mercy on us.

Jesus, our Advocate with the Father, 1 John ii. 1.
Jesus who gavest the Holy Ghost the Paraclete to thy disciples, Acts ii. 1, etc.
Jesus who shalt judge the living and the dead, 2 Tim. iv. 1.
Jesus who wilt send the reprobate into everlasting fire, Matt. xxv. 46.
Jesus who wilt give to the Elect the Kingdom prepared for them, *Ibid.* 34.

Have mercy on us.

Be favourable, O Jesus, and spare us.
From all evil, Deliver us, O Jesus,
From an evil, sudden, and unforeseen death,
From the snares of the devil,
From anger, hatred, and all ill-will,
From everlasting death,
By the Mystery of thy holy Incarnation,
By thy Advent,
By thy Nativity,
By thy Circumcision,
By the giving of thy most holy Name,
By thy Baptism and holy Fasting,
By thy Labours and Watchings,
By thy Agony and Bloody Sweat,
By thy Buffeting and Scourging,
By thy Crown of Thorns,
By thy Cross and Passion,
By thy Thirst, Tears, and Nakedness,
By thy Five most sacred Wounds,
By thy Death and Burial,
By thy holy Resurrection,
By thy admirable Ascension,
By the sending of the Holy Ghost the Paraclete,
In the Day of Judgment,

Deliver us, O Jesus.

We sinners, Jesus, beseech thee, Hear us.
That, being dead to sins, we may live to justice, 1 Pet. ii. 24.

Jesus, we beseech thee, Hear us.

That we may not glory, save in the Cross of our Lord Jesus Christ, Gal. vi. 14.

That for the love of thee the world may be crucified to us, and we to the world, *Ibid.*

That we may always bear about in our body the mortification of the Cross, 2 Cor. iv. 10.

That we may strive to crucify our flesh with its vices and concupiscences, Gal. v. 24.

That because thou hast suffered in the flesh, we may also arm ourselves with the same thought, 1 Pet. iv. 1.

That we may be able to take up our cross daily and follow thee, Matt. xvi. 24.

That we may count the things that are gain to us, loss for thy sake, Phil. iii. 7.

That we may strive above all things to know thee, our crucified Jesus, 1 Cor. ii. 2.

That thy Blood may cleanse us from dead works, to serve the living God, Heb. ix. 14.

That as we are bought with a great price, we may glorify God in our body, 1 Cor. vi. 20.

That being dead to sin, and buried together with thee, we may walk with thee henceforth in newness of life, Rom. vi. 4, 11.

That being once cleansed from dead works, we may take care not again to crucify thee, the son of God, and make thee a mockery, Heb. vi. 1-6.

That we may look on the example thou hast left us, and follow thy steps, 1 Pet. ii. 21.

Jesus, we beseech thee, Hear us.

That as we are partakers of
thy sufferings, so we may be
also of thy consolation, 2 Cor. i. 7.

Lamb of God, who takest away the sins of the world,
Spare us, O Jesus.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Jesus.

Lamb of God, who takest away the sins of the world,
Have mercy on us, O Jesus.

Our Father. Hail Mary.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy Holy Cross thou hast redeemed the world.

Let us pray.

O God, who to redeem the world didst vouchsafe to be born amongst men, to be circumcised, to be rejected by the Jews, and betrayed by the traitor Judas with a kiss, to be bound with cords, and as an innocent lamb to be led to the slaughter; who didst suffer thyself to be exposed shamelessly to the gaze of Annas, Caiphas, Pilate and Herod; to be accused by false witnesses, tormented by scourges and insults, crowned with thorns, smitten with blows, defiled with spittings; to have thy Divine Countenance covered, to be struck with a reed, and to be stripped of thy clothes; to be nailed to and raised high upon a cross between two thieves, to be given gall and vinegar to drink, and in fine to be pierced with a lance: do thou, O Lord, by these thy most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by thy Holy Cross and by thy bitter Death, free me from the pains of hell, and vouchsafe to bring me to Paradise, whither thou didst lead the thief crucified with thee, my Jesus, who with the Father and the Holy Ghost livest and reignest, God, for ever and ever. Amen.

The Litany of the Most Sacred Heart of Jesus

Lord, have mercy on us.

Christ, have mercy upon us.

Lord, have mercy on us.

Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, Have mercy on us,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed in the womb of the Virgin Mary by the Holy Ghost.
Heart of Jesus, united substantially with the Word of God,
Heart of Jesus, of infinite majesty,
Heart of Jesus, holy Temple of God,
Heart of Jesus, Tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, glowing furnace of charity,
Heart of Jesus, vessel of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, King and centre of all hearts,
Heart of Jesus, in which are all the treasures of wisdom and knowledge,
Heart of Jesus, in which dwelleth all the fulness of the Divinity,
Heart of Jesus, in which the Father is well pleased,
Heart of Jesus, of whose fulness we have all received
Heart of Jesus, desire of the eternal hills,
Heart of Jesus, patient and rich in mercy,
Heart of Jesus, rich to all who invoke thee,
Heart of Jesus, fount of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, saturated with revilings,
Heart of Jesus, crushed for our iniquities,
Heart of Jesus, made obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for our sins,
Heart of Jesus, salvation of those who hope in thee,
Heart of Jesus, hope of those who die in thee,
Heart of Jesus, delight of all Saints,
Lamb of God, who takest away the sins of the world
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

V. Jesus, meek and humble of heart.
R. Make our hearts like unto thine.

Let us pray.

Almighty and Everlasting God, graciously regard the Heart of thy well-beloved Son, and the acts of praise and satisfaction which he renders thee on behalf of us sinners, and, through their merit, grant pardon to us who implore thy mercy in the name of thy Son, Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Spirit, world without end. Amen.

PRAYERS OF THE PASSION

Corresponding with the Seven Canonical Hours.

At Matins and Lauds

LORD JESUS, by the love with which thou lovedst thy own to the end; by the Bloody sweat which thou pouredst forth in the garden; by the injuries and pains which thou enduredst when thou wast betrayed and sold by thy own disciple, bound and torn by the impious Jews; loose the chains of my sins, and bind this soul of mine with the most strong cords, that cannot be broken, of thy love. Who livest and reignest, world without end. Amen.

At Prime

Lord Jesus, who at the *First* hour of the day wast brought before Pilate—the heavenly Judge before an earthly judge—and wast condemned by the impious high priests for crimes falsely laid to thy charge; help us miserable sinners in the Judgment, that we may not be condemned with the wicked to eternal punishment, but may merit to be united to thy faithful in heaven. Who livest.

At Terce

Lord Jesus, who at the *Third* hour of the day wer scourged and crowned with thorns; grant to us thy servants, that by afflicting our bodies wit voluntary chastisement, we may merit to b reckoned worthy members of a thorn-crowne Head. Who livest.

At Sext

Lord Jesus, who at the *Sixth* hour of the day dids hang on the wood of the Cross by thy Hands an Feet dug through with nails, and with those sam nails hast fastened to that gibbet the handwritin of our condemnation; grant that, my soul bein freed from the slavery of sin, I may ever bear these thy most sacred Wounds, as tokens of my deliver ance, in the midst of my heart. Who livest.

At None

Lord Jesus, who at the *Ninth* hour of the da when all things were accomplished, didst bow th Head and yield up thy spirit to God the Father and breathe the breath of life into mankind that wa heretofore dead; grant to me, a sinner, that I who owe my whole self to thee for having made me may owe my whole self to thee again for havin made me anew, and live now no more to myself but to thee who hast died for me, for ever. Wh livest.

At Vespers

Lord Jesus, who at the hour of *Vespers* didst wi thyself to be taken down from the dead Cross, int the arms of thy most holy Mother; mercifull grant that I too, while I live, may never abando my cross, which of thy goodness it has been th will to bestow upon me; and that, when take down from it at my death, I may merit to be pre sented before thee by the hands of thy most mercifu Mother. Who livest.

At Compline

Lord Jesus, who at the hour of *Compline* reposedst n the tomb, and wast bewailed by thy most sorrow- ul mother, and by other women; make us, we eseech thee, with true tears, to bewail thy most oly Passion, and never to give place to the things y which thou wouldst be crucified again. Who ivest and reignest, world without end. Amen.

CHAPTER IV

Rosaries and Hymns of the Passion

Admonition on the End and Use of the following Rosary

THE character of a Christian appears, not from his name, but from his life. Glorious indeed is the rofession of that name; but it will be of no avail to ternal glory, unless there be holiness of life to correspond ith a name so holy.

The life of Christ, moreover, should be our rule to ive by. But now there are many who take the name f Christians, but are little careful to lead a life worthy f that name; and yet they presumptuously hope that hey shall be partakers in Christ's glory, though they ake no effort to be his followers in his life or on the ay. Oh, how many, who in name only are Chris- ians, are deluded by this hope, or rather presumption! ho are either so indolent, or so ignorant, as not to know that a name so holy should be the spur to a more oly life, and that we should wish rather to be, than to e called, Christians.

What is to be done? Behold, our mirror is the life f Christ. Look upon it, O Christian! and compare ith it thy own; and because what is straight is the ule of both of itself and of what is crooked, observe in it ts great beauty and its different virtues, and the stains nd vices in thy own, that are, however, the easier to e washed out, the more diligently thou consultest thy potless mirror.

Keep, then, thy eyes ever fixed upon it, and meditat day and night upon the life of Christ, that thou mayes learn the faults of thy own life and the virtues o Christ's, and conceive hatred for the one, and love, wit longing desire to imitate it, for the other. For medi tation produces knowledge, enlightens the under standing, excites the affection, and inflames the wil But of that which is unknown there is no desire what wonder, then, if Christ has but few to imitat him? Can it be at one and the same time distastefu to meditate on the life of Christ, and a pleasure t imitate it?

But thou, O Christian, hear a few words on th use of the following Rosary. It exhibits briefly th whole life of Christ, but suggests, if I mistake not matter that is fruitful enough for meditation. In th first part of each verse is propounded a mystery, o point in the life and actions of Christ; in the secon part, some pious affection is elicited from it, and desir for the virtue indicated is especially expressed.

The Rosary is distributed into five parts, or Decades containing,

I. *The Infancy and Youth of our Saviour to hi Baptism.*

II. *The Life of Christ from his Baptism to hi Passion.*

III. *The Passion of Christ to his Crucifixion.*

IV. *His Crucifixion and acts on the Cross to his Death.*

V. *His acts after death, and, finally, his Resur rection and Ascension.*

This Rosary will serve for Holy Communion, for celebrating and hearing Mass well, and also for other occasions. For as each is a memorial of our Lord's Passion, a better exercise can hardly be drawn from a better source than from its Mysteries themselves.

But that thou mayest profit the more by the use of this Rosary, whenever thou perceivest or readest of any virtue of Christ's, let it draw forth at once thy heart's affection, so that it may respond the more to that virtue or act.

Now there are various affections of the soul that harmonise with so good a work, and with these thy

meditation should be watered from time to time, otherwise it will be empty and barren. They are these that follow, with an act of each subjoined.

1. *Of sympathy in adversity, and congratulation in prosperity.* From my heart I condole with thee, O Lord, because thou hast suffered so bitterly and undeservedly for one so unworthy as I am.

2. *Of Compunction and Contrition.* Woe is me, for I have sinned; I am sorry because I have caused thee so many sorrows. Can I hold myself worthless when I know that thou hast bought me at so great a price? Shall I deem my soul of little value, the price of which is the Blood of Christ? Shall I be such a wretch as to sin again, when the Son of God has suffered so greatly for my sins?

3. *Of Hope and Joy.* It is good for me to adhere to God, and in God to place my hope. What may I not hope from thee who hast done and suffered so much for me, O my God and my only refuge!

4. *Of Praise and Thanksgiving.* What shall I render to thee, O Lord, for all that thou hast rendered to me? My soul, bless the Lord, and all that is within me, bless his holy name.

5. *Of Imitation.* Thou hast left us an example, O Lord! and willest that we follow thy steps. Give what thou commandest, and command what thou wilt.

6. *Of Admiration.* Who art thou, O Lord, and who am I? Thou, who sufferest, art God and Lord, just and innocent. I am a worthless slave, a worm of earth, and a sinner, who have merited the punishment which thou, O miracle! endurest.

7. *Of Love.* O sweet Jesus, my salvation and my life! All thy works, O Lord, tell of thy love to me! It was love drew thee from heaven, and confined thee in the Virgin's womb. It was love fastened thee to the Cross; and what shall separate me from thy love! This, oh, that neither life, nor death, nor whatever happens, may effect!

These, then, are the affections on which, according to the subject-matter, thy mind should be exercised, and thy meditation seasoned upon the Life and Passion of Christ; the practice of which in its several points

is exhibited in the following Rosary, and will be taug thee more fully by the unction of the Spirit. But t affections of contrition and imitation should be chief attended to, especially by beginners. For to deri from the consideration of the Passion the hatred sin and the love of virtue is one of its principal fruit And what can more effectually deter us from sin tha to think how greatly it was necessary for Christ suffer, that he might save us from our sins? What co more powerfully incite us to the love of virtue than reflect how God became man, visible in our flesh, an like us, to set before us examples of victory for us imitate?

In this Rosary also are to be noted particularly t following virtues: Humility, obedience, meekne patience, mercy, and charity. Remark these and t like, imitate them, and exercise other pious affectio in relation to them. Christ, who, by the protection his grace, guides those whom he teaches by the examp of his life, will not fail to assist their endeavours, an will at last crown them that follow him with the etern rewards of his glory.

THE ROSARY OF OUR LORD JESU CHRIST

Comprising, in a brief and agreeable manner, t principal points of his Life and Passion, and, wi an easy method, supplying also fertile matter f meditation.

[In the Latin this anonymous poem begi "Summe Pater, O Creator." Besides Canon Oak ley's translation given here, there is anothe "Father, Creator, Lord Most High," by F. Fabe which is very familiar to English Catholics.]

FATHER most high, who didst us make !
Jesu, who diedst for our sake !
Spirit, who care of us dost take !
One God who rulest all;
Grant that I may, with chastened thought,
The things for our salvation wrought
To memory recall.

Jesu ! thou didst a Mother choose
Whose seed the serpent's head should bruise—
Seed of a Virgin's womb !
May I, who seek thy Mother's side,
And in her tender care confide,
Aye find in her a home !

Jesu, of joyful Saints the band,
Linked with the Angels hand in hand,
Praise thee the Judge of all;
With these would I, too, praises bring,
Yet fear, through sinful memory's sting:
Oh, hear thy suppliant's call !

I believe in God.

Decade I

Jesu, thy throne of glory thou
Didst quit, and for us lowly bow,
To take our shape on earth;
To us, oh, may such boundless love
Give power to raise ourselves above,
To those of heavenly birth !

Our Father.

Jesu, the Virgin Mother blest
Conceived thee in her spotless breast
By dew of heavenly grace;
May I, too, thee, with purest heart,
Since in foul sin thou hast no part,
The dreadful God embrace !

Hail Mary.

Jesu, whom Mary, Mother chaste,
O'er rugged mountains bore in haste
Elizabeth to see;
Oh, that this blessèd Mother mild
Would often, with her heavenly Child,
Those sweet steps turn to me !

Hail Mary.

Jesu, with thee thy Mother pure
No pangs of childbirth did endure,
Exempt from sin's curst power;

Grant that my heart, full-grown in love,
May burn towards thee, my God above,
Nor faint in trial's hour !

Hail Mar

Jesu, the spacious world was thine,
Yet, when thou wouldst thy head recline,
It scarce found room for thee;
And oh, shall sinful man be bent
On self-sought greatness, not content
With Christ-like poverty !

Hail Mar

Jesu, to celebrate thy birth
Bright Angels join in holy mirth,
With lowly shepherds nigh;
Make me, like them, my song to raise,
And chant the Angelic Hymn of praise,
Glory to God on high !

Hail Mar

Jesu, my God and Saviour, thou
Didst, sinless, as a sinner, bow
To ordinance divine;
Restrain my loose and wandering eyes,
Prune my self-will, and circumcise
This carnal heart of mine !

Hail Mar

Jesu, to thee, the King of kings,
Brought earthly monarchs offerings,
And, falling low, adored;
For countless blessings from above,
What shall I give in proof of love ?
Behold; myself, O Lord !

Hail Mar

Jesus, on strict obedience bent,
To God thy parents thee present,
Tho' free from legal bond;
Oh, make my heart, like theirs, upright,
That I may in thy law delight,
And to thy will respond !

Hail Mar

Jesu, sweet fugitive, who fledst
From kingly Herod's bloody quest
  Thine infant life to slay;
Give me, O Lord, like modest care
To fly the world, when it speaks fair,
  To steal thy grace away!

Hail Mary.

Jesu, when thee, with sorrowing mind,
Thy Mother sought, she joyed to find,
  Teaching in God's own House;
Blest they who keep thee, free from sin,
Or, losing, can regain, within
  The Church, thy mystic Spouse!

Hail Mary.

Mighty Creator, deign to hear;
Vouchsafe to listen, Saviour dear;
Directing Spirit, be thou near,
  Thou art my God, my all!
Pray for us, Mary, Mother sweet,
Mother most kind, thy Son entreat,
Ever refresh our weary feet,
  That seek His homeward call!

Decade II

Jesu, baptised, the Father's voice
Declared thee his peculiar choice,
  The Spirit too came down;
So wash me, Lord, that I may be
At the great day approved of thee,
  Before the Father's throne!

Our Father.

Jesu, thro' might of lengthened fast,
How powerfully didst thou blast
  The tempter's arch deceit;
Lest sin's deep fraud should me confound,
Grant that I may with faith abound,
  The devil's wiles to meet!

Hail Mary.

Jesus, who calledst from the sea
Poor fishermen, designed by thee
To teach the world thy way;
Grant, Lord, that at thy inward call
We too may come, and guard from fall
The feet that would delay!

Hail Mary

Jesus, who, when a marriage guest,
Didst, at thy Mother's sweet request,
Change water into wine;
Make me to seek, by acts of love,
My neighbour's good, and thus to prove
My zeal for thee and thine!

Hail Mary

Jesus, how toiled thy blessed Feet
O'er hill and dale and stony street,
In weary want and pain!
Oh, may I rather cold and heat
Prefer, with hunger, thirst, and sweat,
To joys thou didst disdain!

Hail Mary

Jesus, in all the zeal of love,
How graciously didst thou reprove
Poor wretches lost in sin!
Ah, may I first in penance live,
Rebuking self, then humbly strive
My brother's soul to win!

Hail Mary

Jesus, who didst the multitude
Twice nourish with miraculous food,
Of soul and body both;
Give me my daily bread, O Lord—
Thy Flesh—Thyself, Incarnate Word,
That feeds our heavenly growth!

Hail Mary

Jesu, what truths by thee were taught,
What sorrows soothed, what wonders wrough
Requited were with hate;

Vouchsafe that I may ever be
Like-minded, blessed Lord, with thee,
And envy no man's state !

Hail Mary.

Jesus, who on Mount Thabor's height
Didst shew thyself in glorious light,
A Type of what shall be;
Oh, that my life so stainless were,
That I, too, on God's hill might share
The prize of victory !

Hail Mary.

Jesus, at sight of Salem's steep,
Thy tender Heart was moved to weep
For all her future woes;
Oh, that thy love might wake such grief
In me for sin, and bring relief
In pardon, from its throes !

Hail Mary.

Jesu, betrayed and cheaply sold
By Judas, for the love of gold,
His God, his friend, his guide;
May I of avarice beware,
And make thy love my chiefest care,
Preferred to all beside !

Hail Mary.

Mighty Creator, deign to hear,
Vouchsafe to listen, Saviour dear :
Directing Spirit, be thou near,
Thou art my God, my all !
Pray for us, Mary, Mother sweet,
Mother most kind, thy Son entreat,
Ever refresh our weary feet,
That seek His homeward call !

Decade III

Jesus, our Lord and Master, thou
To wash thy servants' feet didst bow,
Man's haughtiness to lower.

Wash me, O Lord, from all my sin,
And if perchance pride lurks within,
Quell all its deadly power!

Our Father.

Jesus, who my true flesh didst take
Upon the Paschal night, and break
For our most precious food;
O Living Bread, be thou my strength,
Through which the word and flesh at length
In me may be subdued!

Hail Mary.

Jesus, who pouredst forth in prayer
Thy Bloody Sweat, yet yieldedst there
To do thy Father's will;
Grant to me too a heart resigned
To suffer, and a zealous mind
Thy statutes to fulfil!

Hail Mary.

Jesus, who like a sheep away
To be to greedy wolves a prey,
Wert led a victim meek;
From hellish rancour set me free,
And make my inmost heart, like thee,
Love's winsome language speak!

Hail Mary.

Jesus, who sawest, that sad night,
Thy own, thy chosen, take to flight,
And leave their Lord by stealth;
Let pain not tear us from thy side,
Nor waver we, tho' us betide
Prosperity and wealth!

Hail Mary.

Jesus, who silent stoodst accused,
With bands thy sacred Arms abused,
Yet free from wrath in will;
May I like thee my tongue refrain,
And every evil thought restrain,
Thy precepts to fulfil!

Hail Mary.

Jesus, whom Peter thrice denied,
But, moved by thee to weeping, hied
His crime to expiate;
Oh, never may I thee deny,
But ah! if fallen, purify
My sin, ere yet too late!

Hail Mary.

Jesu, the Judge of glory dread,
Thou who wert falsely judged and led
In mock regalia clad;
May I this solemn part fulfil,
And judge myself, but think no ill,—
Not even of the bad!

Hail Mary.

Jesu, when scourged, and buffeted,
And spit upon, thy guiltless Head
From every fault was free;
How fitly this on me would fall!
But through thy pains from Satan's thrall
May I delivered be!

Hail Mary.

Jesu, with thorns they crown thy Brow,
And with the knee in mockery bow
To thee the almighty King;
Let me, O Lord, with love sincere,
In humble zeal and childlike fear,
To thee my homage bring!

Hail Mary.

Jesu, led forth before their sight,
The Jews reject thee in despite,
And set a robber free;
Oh, let not me, devoid of grace,
Choose aught, like that untoward race,—
Barabbas, Lord, for thee!

Hail Mary.

Mighty Creator, deign to hear,
Vouchsafe to listen, Saviour dear;
Directing spirit, be thou near,
Thou art my God, my all!

Pray for us, Mary, Mother sweet,
Mother most kind, thy Son entreat,
Ever refresh our weary feet,
That seek His homeward call!

DECADE IV

Jesus, along thy tearful road
Of sorrows, with thy weary load,
How didst thou toil and strain!
Oh, may I bear my cross like thee,
And thus the fruit of this fair Tree
With joy at length obtain!

Our Father.

Jesus, on that most shameful day,
How were thy garments stripped away,
Thy holy Limbs laid bare!
Oh, may no works nor ways unclean
Despoil me of that modest mien
Thy servants, Lord, should wear!

Hail Mary.

Jesu, what direst agony
Was thine upon that bitter Tree
With healing virtues rife!
Oh, may I count all things but loss,
And glory only in the Cross,
The sinner's Tree of Life!

Hail Mary.

Jesu, that sacred Name of thine,
Thrice written by a race malign,
A joyful omen gave;
Jesus of Nazareth, Saviour dear,
Salvation comes from thee, oh, hear,
And when thou hearest, save!

Hail Mary.

Jesu, thy Father thou hast prayed
For those who all thy love repaid
With this dread cup of woes;

Teach me to conquer, Lord, like thee,
By patience and benignity,
The thwarting of my foes !
Hail Mary.

Jesus, O Fount of all relief,
How mercifully to the thief
Thou didst his sins forgive !
Give me, like his, a contrite heart,
That I, too, when I hence depart,
In Paradise may live !
Hail Mary.

Jesus, who dying didst commend
Thy Mother to thy well-loved friend,
To be a mutual stay;
Vouchsafe, in trouble and in care,
And in death's hour, that both be there,
To help me on the way !
Hail Mary.

Jesus, in agony thou didst cry
With piercing voice, O Father, why
Hast thou forsaken me ?
To me, O Lord, be ever nigh,
Lest, tempted in death's struggle, I
Perchance should vanquished be !
Hail Mary.

Jesu, thy burning thirst they think
To mock, by giving thee to drink
What might inflame thy pain;
Can I forget that bitter draught,
Which for my sins my Saviour quaffed,
Nor fleshly lusts restrain ?
Hail Mary.

Jesu, Redeemer, all the price
Of Adam's sin, thy Sacrifice,
Hath more than fully paid;
Thy law into my heart instil,
So be thy precepts and thy will
By force of love obeyed !
Hail Mary.

Jesu, thy Soul, ere freed its hands,
Thou gavest to thy Father's hands,
The dark sun mourned its loss;
Let me, too, at my hour of death,
With joy yield up to thee my breath,
Redeemed by thy dear Cross!

Hail Mary.

Mighty Creator, deign to hear,
Vouchsafe to listen, Saviour dear;
Directing Spirit, be thou near,
Thou art my God, my all!
Pray for us, Mary, Mother sweet,
Mother most kind, thy Son entreat.
Ever refresh our weary feet,
That seek His homeward call!

Decade V

Jesu, because of all our guilt
Thy guiltless Blood to death is spilt,
Our pardon thus to win;
Oh, by thy Blood to save me shed,
May I not by the flesh be led,
To die the death of sin!

Our Father.

Jesu, what time was pierced thy Side,
There issued forth a twofold tide
Of love without alloy;
The Saviour's fountains open fly,
And, guilty, shall not we apply
To draw its streams with joy?

Hail Mary.

Jesu, thy Passion's bitter smart
Pierced like a sword thy Mother's heart,
As Simeon prophesied;
My heart so fasten to the Cross,
That I may count all knowledge loss,
Save Jesus crucified!

Hail Mary.

Jesus, in spices wrapped and laid
Within the garden's rocky shade,
By jealous seals made sure;

Embalm me with thy grace, and hide
Thy servant in thy wounded Side,
With heavenly sepulture !
Hail Mary.

Jesu, the while thy course is bent
The imprisoned spirits long detent
In triumph to release;
Lord, set me free from all my pains,
Nor bind me down in hellish chains
To woes that never cease !
Hail Mary.

Jesu, when risen from the dead,
Thy vision quickly comforted
The hearts that mourned for thee;
From sin let me, too, live again,
That, cleansed from every earthly stain,
I yet my Lord may see !
Hail Mary.

Jesu, to thy disciples shewn
To Emmaus bound, yet all unknown
Companion of their way;
Let me thy inward sight enjoy,
Nor wayward thoughts from thee decoy
My communing away !
Hail Mary.

Jesus, who didst in triumph rise
To heaven on high, and there the prize
Of victory receive;
Let me too thither run the race,
And stumble not, but thee embrace
When I the goal achieve !
Hail Mary.

Jesus, who didst the Paraclete
Send down from heaven, and so complete
Thy mission from above;
Oh, may the Holy Spirit's fire
With truth divine our hearts inspire,
And gifts of heavenly love !
Hail Mary.

Jesu, thy Mother thou hast raised
Above the heavens, o'er all appraised
  Next thee her throne upon;
My Jesu, turn to me thy face,
In heaven, O Mother full of grace,
  Implore for me thy Son!

Hail Mary.

Jesus, who wilt hereafter come
To judge our deeds, and fix our doom
  In majesty untold;
Oh, may I now, whilst thou art near,
Seek thee in love, lest then in fear
  I should thy wrath behold!

Hail Mary.

Mighty Creator, deign to hear,
Vouchsafe to listen, Saviour dear;
Directing Spirit, be thou near,
  Thou art my God, my all!
Pray for us, Mary, Mother sweet,
Mother most kind, thy Son entreat,
Ever refresh our weary feet,
  That seek his homeward call!

DEVOUT AFFECTIONS OF THE SOUL

Addressed to the several Members of Christ crucified.

["Salve Jesu, dux sanctorum." This old and beautiful poem, attributed to St. Bernard, has many variants in the Latin wording; and in whole or in part has been several times rendered in English. The translation in the text is Canon Oakeley's own.]

DECADE I

On Sunday.

TO THE SACRED FEET.

JESU, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail!

Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.

Our Father. Hail Mary.

Jesu, great King of saving wealth,
Death's Conqueror, Lord of life and health,
Make me to share thy bitter Tree,
That I, who taste of death with thee,
May taste thy joys undying;
Yet while I ask, my sin alarms,
Till I behold thine outstretched arms
And Body bleeding—then I fall
In prostrate love, and vow thee all,
On hope of love relying!

The nails thy tender Feet that pierce,
The wounds, the gashes, large and fierce,
I feel them all, and joy to feel,
Yet, scared by all thy wounds reveal,
The stricken heart recoils.
Oh, how shall rescued sinners prove
Meet gratitude for boundless love?
What love like thine, which paid our cost,
And won the heaven our sins had lost,
By its atoning toils?

O sweetest Jesu, God of might,
Thou art my portion and delight,
What can I need, possessing thee,
And what are countless worlds to me
Without my God, my all?
Give me, O Lord, to enter in,
And hide this heart, defiled with sin,
In thy red Wounds and punctures deep;
Lest, when o'er earth thy vengeance sweep,
On me the lightning fall!

Prostrate before thy Cross, and gasping,
Thy Feet with reverent ardour clasping,
Good Jesu, spurn me not, but see
Another Madgalen in me,
A suppliant at thy Feet;

Oh, may I meet the Loved One's eye,
Sweet beaming from the Cross on high,
As on St. Peter erst it glanced,
In mercy to a soul entranced
With lulling sin's deceit !

Jesus I seek, but on the Cross,
With him how shall I suffer loss ?
Oh, by thy saving Name embrace
The panting soul that craves thy grace,
Hide it beneath thy wing;
Oh, by thy sacred Feet, we pray,
Make us joint partners of thy way;
Our feet, which through the desert stray,
Direct, and to the light of day
Through peaceful highways bring !

DECADE II

On Monday.

TO THE SACRED KNEES.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail !
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.

Our Father. Hail Mary.

Christ Jesu, Fount of blessings rife,
The mourning sinner's Hope and Life,
Lamb without spot, and very God,
Stretched like a culprit on the Wood,
With weary Knees and faint;
How poor, alas ! and naked thus
Was God and Man made scorn for us,
For our salvation come from heaven,
And into hands of ruffians given,
Without one struggling plaint !

Jesu, we look to thee to save,
Redeemer of the ransomed slave !

And wilt thou bear, thy love to shew,
Thyself to live a slave below,
The Angels' Lord above ?
O Majesty, that knows not end !
Dost thou to sinners meekly bend ?
What can we render thee, O Lord,
For all thy pains, thy Blood outpoured,
Thy all-enduring love ?

Oh, love divine, how strong, how fair,
How sweet a charm to soothe despair !
Do not all heaven and earth to thee,
With powers infernal, bend the knee
In homage of thy right ?
By thee are wavering souls assured,
By thee the sick and dying cured,
Upraised the fallen, loosed the bound,
And smoothed is all the rugged ground,
For those who climb to Heaven !

Thy love, thy mighty love shall brave
The shock of Death's engulfing wave;
Oh, by that love, in time of need
Uphold me, that I may be freed
From Death's devouring chain !
How shall I, Lord, thy wrath endure,
With stubborn heart and deeds impure ?
Must not I live, and live to thee,
Who shunnedst not to die for me,
That I might live again ?

Drawn by thy love's enticing force,
I follow out the fragrant course
In love unequal, but in will
Enslaved to thee for good or ill,
Then give, or punish not;
I yield thee less than thou couldst claim,
Because of sin's rebellious flame;
But thou my imperfections seest,
And thou alone my weakness freest
From sin's defiling spot !

DECADE III

On Tuesday.

TO THE SACRED HANDS.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail!
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.
Our Father. Hail Mary!

O Jesu Christ, thou Shepherd good,
Exhausted from the Sweat of Blood,
Bending beneath the Cross's load,
Late dragged along the sultry road,
From Hands transfixed depending;
O sacred Hands, what was your deed,
That you should come to throb and bleed?
The Cross's galling throes to feel,
Nailed to its arms with piercing steel,
Hands bounteous, all-befriending?

See how with blood, from every pore,
Each precious Hand is running o'er,
Bathed in a copious ruddy stream,
Tight fastened to the sullen beam,
O our salvation's Price!
O'er those sweet Hands so motionless,
Not, as of old, upraised to bless,
In sorrow I will muse and weep,
Nor lull each weary care to sleep,
By fancy's poor device.

Bound are those Hands, once used to pour
Blessings from Heaven's abundant store,
To ope the eye, and wake the ear,
The tongue to loose, the heart to cheer—
These all thy mercy speak.
Intent to gain some healing grace,
Thy Hands a suppliant I embrace;
Heal me, and I am healed—thy will
Is law, why do I falter still?
Physician of the weak!

Thy charity so large, so free,
Shall not its bounty reach to me ?
Oh, by thy Cross, I pray, so calm,
So sweet, be mine the Cross's palm,
My enemies outdone.
Extended thus for love of me,
Incline my tardy thoughts to thee,
Be mine to know, to will, to do,
Up to the Cross's measure true,
Oh, tie me fast thereon !

Ye Hands, which fashioned us at first,
And made us new, through sin accurst,
How shall we pay these gifts of thine,
Rich wounds and streams of Blood divine,
We, men of dust and dross ?
Washed in those cleansing streams from sin,
Gird me around, and fill within;
Thy sacred Hands, Lord Jesu Christ,
Sustain me, lest I fall, enticed
By guile, to endless loss !

Decade IV

On Wednesday.

To the Sacred Side.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail !
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.
Our Father. Hail Mary.

Saviour, supremely excellent,
To spare in pity strangely bent,
Why thus upon the Cross, my Lord,
Thy Flesh with nails and scourges gored,
All dreary, all alone ?
Ah, see my Saviour's opened Side,
Where hidden fires of love abide,
With Water gushing, and with Blood,
To bathe us in its holy flood,
And move our hearts of stone !

This is the Side whose wound was scanned
By doubting Thomas' eager hand;
To Christians now are opened here
The pastures of our Saviour dear,
The portals of the sky,
My spirit fails as I draw near,
My love waits coldly on my fear;
Oh, Fount of sweets, how could I dare,
But for thy love, to enter there,
A wretch, a sinner, I?

Oh, Fountain sweet, more sweet than wine,
Of serpent poison Cure divine!
Come hither, come, all ye that thirst,
Draw here, where living fountains burst
With Love's exhaustless store!
Thou ruddy Wound, quick, open fly,
My heart with streams of grace supply!
If there he might but entrance win,
Who for this world of woe and sin
Would ever languish more?

How sweet the taste which thou suppliest
To hungry souls, Lord Jesu Christ!
Hearts that from thee their burning slake,
What marvel, if the bonds they break
That bind to fleshly love?
Near by my side thine own I place,
And press It to my close embrace;
Clasp me, my Jesus, to thy Heart,
So the foul tempter's every dart
I shall not fear to prove!

Oh, plunge me in its cavern deep,
And there my heart's affection steep,
Where plague may pause, and turmoil cease,
And health succeed and heavenly peace,
And fiend and foeman flee.
Grant me in death, absolved from sin,
To hide me thy sweet Side within,
So joined to It with all the blest,
From hunter's snare in that calm rest
Safe may thy nurśling be!

Decade V

On Thursday.

To the Sacred Breast.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail!
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.
Our Father. Hail Mary.

O Christ, my God, earth's beacon-fire,
Heaven's joy, and End of my desire;
I strike, Lord, at thy Sacred Breast;
Give me Life's Home, that I may rest
Within that open Door.
This is the Throne of sovereign worth
Concealed in form of menial birth;
This is the Saints' supremest bliss,
The comfort of the mourner, this—
The refuge of the poor!

Come, Christ, and may thy Breast divine
My heart with heavenward bent incline;
Oh, may It fix each vagrant aim,
And turn this icy mass to flame—
The flame that fires thy Breast!
Give me a breast unsoiled by sin,
All loving, glad, and mild within;
Firm, strong, yet gentle as a dove,
For nought can I of heavenly prove,
By this dull flesh opprest.

The Breast that drops with freshening rain
Draws us along its odorous train;
Into this breast, instinct with Life,
Yet marred and racked by carnal strife,
Rich dews from heaven instil!
Brightness, and Image of thy Sire,
Joying to give of thine own Fire,
Where hearts to thee with longing turn;
O Wave of love, from thine own urn,
This heart in torrents fill!

O Breast of Jesus, passing sweet,
Make me in virtue's arms complete,
That, cleansed from stain in that pure Fount,
Through love's sweet force I may surmount
  Each low and sordid aim !
Lo, here the abyss of mystic sense,
Whence streams of pure intelligence
To him who on thy lap did rest,
So largely from that loving Breast,
  A tide of mysteries, came.

Here treasures deep of goodness lie,
Here lives the Ark of Deity,
The Furnace of Love's active fire,
And of the Trinity entire
  The royal Resting-place;
Temple of God's unfailing light,
And rule of life and model bright;
Lord of all good, our King, our Sire,
Grant us, with all thy saintly choir,
  To love thee, face to face !

Decade VI

On Friday.

To the Sacred Heart.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
  Way, Life, and Truth, all hail !
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
  And Death of high avail.
Our Father. Hail Mary

All hail, divinest Heart, to thee !
I greet thee with a heart of glee:
It likes me well to press thee near,
For this is all that holdeth dear
  The heart which pants to God !
How strong the love that fired thy heart,
The zeal that made thee take our part,
When thou thyself didst all exhaust,
O ceaseless Fount, on sinners lost,
  Lightening their weary load !

O Death appalling, Death severe!
Couldst thou not sate thy avarice here,
But thou must prey on Jesus too,
His sacred Form in blood imbrue,
  His Heart of sweetness rend?
Oh, by thy death, so sharp, so fierce,
Oh, by the Heart they dared to pierce,
Subdue mine understanding, Lord,
And let my heart in sweet accord
  To thine obedient bend!

Into the marrow of my heart,
Author of hope! thy love impart;
Be all to me, that I may grow,
Lord, into thee, and all below,
  With high ambition spurn!
O ye who love, sincerely love,
My words confirm, my witness prove:
Love knows no bounds; stronger than death,
It yields for love its latest breath—
  This, this is love's return!

The lover lives by love; delay
He brooks not, chases forms away;
All that the loved one wills he wills,
Forestalls his thoughts, his mind fulfils,
  Unscared by toil or pain.
Be this my first and chiefest aim,
My Lord with pure intent to claim;
How truly then shall I rejoice,
How gladly sing with heart and voice,
  When Jesus is my gain!

Ope, Lord, the folds of thy dear heart,
(Thou know'st full well where mine hath part)
My heart is ready, Jesu mine:
Take it, lest world and flesh combine
  To draw it from its Own;
It sighs and pants, and fondly moves
To where its Loved One rests and roves;
Jesus is all it seeks to know,
To him its pent affections flow,
  Its wisdom, He alone!

DECADE VII

On Saturday.

TO THE SACRED HEAD.

Jesu, by saintly Choirs adored,
Light of the world, the Angels' Lord,
Way, Life, and Truth, all hail!
Thy sons, O Man of many woes,
Draw peace and healing from thy throes,
And Death of high avail.
Our Father. Hail Mary.

All bleeding with the tangled thorn,
Thy Head, O Lord, is weak and worn;
With the rough blows how dark, how scarred,
How by the shameful spitting marred,
Thou Glory of the skies!
Jesus, of all most beauteous,
Why art thou scorned and hated thus?
Where is that loveliness all spent,
Which erst such new rejoicing lent
To Heaven's glad companies?

Ah, whither fled, my Jesus, now,
Thy pristine strength, and flower, and glow?
Thou lookest like the struggling light
Of day o'ercast with noonday night—
Thy form and lustre gone!
My Jesus, thus for me despised,
Dealt roughly with, and poorly prized,
On me bestow thy favouring sign,
Thy look of pity all benign,
Albeit thy vilest son!

Lo, blood-drops stain thy languid eyes,
Thy teeth are shook, thy colour flies,
Thy cheeks with wounds are battered o'er,
Thy ears are stung with pain, but more
With harsh contemptuous din.
Father, thy Son's sweet Face discern,
On us thine Own, propitious, turn,
Oh, think not of thine injured laws,
But, ere thou strike, in pity pause,
Averted from our sin!

Head of the Church that wins by fight,
Jesu ! and of the Saints in light,
Grant me by thy dishonoured Head,
No foul disgrace of sloth to shed
On thy thorn-circled Brow !
Grant me that, made thy Passion's heir,
I may in all its treasures share,
That, patient lover of thy Cross,
I count for lucre this world's loss,
A traveller still below !

And when Death's harbour heaves in sight,
Uphold me with thine arm of might;
In that extreme and dreadful day,
Come, Jesu, come without delay,
Salvation's Anchor sure !
And when thou call'st me hence, oh, come,
Good Jesu ! keep me, bear me home;
Do thou, sweet Advocate ! appear
A Friend, and not a Judge severe,
Else how shall man endure ?

HYMN OF THE HOLY CROSS

["Laudes crucis attollamus." This hymn by Adam of St. Victor (12th century) has by some been considered his masterpiece. The translation given is by H. W. Lloyd.]

COME, let us with glad music
Extol the holy Cross;
'Tis our especial glory.
Exult we in the Cross:
For by the Cross we triumph,
Our foemen we destroy;
Its standard is our signal
For victory and joy.

Now let our sweetest trilling
Reach far into the skies,
The sweetest Wood shall merit
The sweetest melodies:

Nor be our life in discord
With what our voices sing,
These may not clash together,
True symphony to bring.

All ye, the Cross's servants,
Be in its praises rife;
Without the Cross ye perish,
The fountain of your life;
"Hail, all the world's Salvation!"
Your salutation be,
In loudest proclamation
Of this all-healing Tree.

How blest, how bright this altar,
Wherefrom salvation beams!
Pours down the Lamb upon it
His Blood in ruddy streams:
The Lamb that hath no blemish,
And from their inborn crime
Hath purified all ages
Until the end of time!

Lo, here the sinners' ladder:
For Christ, the King of Heaven,
By it draws to him all things
Into his power given:
And with the Cross's banner
The truth too is unfurled;
Its four points comprehending
The confines of the world!

New sacraments are dawning,
But still in types, that so
The Cross's bright religion
May blaze with tempered glow:
Wood cast in it by Moses
Makes Mara's water sweet;
Obeying wood, the flintstone
Pours water at his feet!

The master hath no safety
For his doomed house before
The Cross upon the lintel
Hath fortified the door;

The sword, on whosoever
  Hath set his faith upon
This sign hath lost its power—
  He saves alive his son !

'Twas when Sarephtha's widow,
  Poor, weak, was gathering wood,
There came the hope of safety,
  For nigh the prophet stood !
Of Wood the mystic virtue
  Where is no faith to feel,
The cruse of oil avails not,
  Nor handful yet of meal !

What sense beneath such figures
  Lay hid in holy Writ,
Is now revealed to Christians—
  The Cross's benefit:
Kings yield belief, and foemen
  Bow to the Cross alone—
Where Christ himself is captain,
  A thousand flee from one !

The Cross makes strength the stronger,
  It conquers without fail,
It heals the sick and feeble,
  It makes the demons quail,
It gives to captives freedom,
  With new life it endues;
The dignity of all things
  The Cross again renews !

O Cross, thou Tree triumphal,
  Earth's sure Salvation, hail !
In stem and leaf and flower
  No tree's of thy avail !
The health art thou of Christians,
  Their medicine, if ill;
When human help is helpless,
  Be our protection still !

Hear all thy Cross's praises,
  Thou Hallower of the Cross,
Nor let thy Cross's servants
  Hereafter suffer loss:

But in the true Light's mansions,
  Departed hence, appear,
Where God himself their light is,
  And dried is every tear!

If thou assign us torture,
  Let torture not be felt;
But when Wrath's day is instant,
  Be mercy to us dealt!
To thee, against the oppressor,
  Confirm our last appeal,
And quickly let us enter
  Our everlasting weal!

HYMN OF THE LIFE, PASSION, AND MERITS OF CHRIST

[The learned hymnologist, Chevalier, has not been able to trace this "Pater summæ Majestatis" farther back than Horstius's work.]

Behold, O God, our protector, and look upon the face of thy Christ. (Ps. lxxxiii. 10.)

Part I.

FATHER of highest majesty,
  Remember all thy love,
That gave this wretched world thy Son
  From thy bright throne above;
Down from the seat of Godhead sent
To this poor place of banishment!

Remember Jesus Christ, to thee
  Coequal though begot,
Took on himself a servant's form,
  When born in lowly cot,
And Circumcision's law of sin
Obeyed our ruined souls to win!

Remember how, when he was born,
  And on mean straw was laid,
From distant East the royal three
  Him mystic honour paid;

And aged Simeon's prophecy—
His mother's sword when he should die!

Remember Herod, who his God
Like criminal pursued,
Sad mothers of their babes bereft
In day that Rama rued;
The anguish that his parents wrought,
The hours their truant Son they sought!

Remember, Father meek, the thirst,
The hunger, cold, and heat,
That weighed upon his mortal Frame,
And wore his weary Feet;
His faintness through long toiling hours,
Each day exposed to winds and showers.

Remember all the pains that he
Endured in labour's round,
To teach thy ways to little ones,
Who in them wisdom found:
The sick relieved, till evening's close,
His nights of prayer denied repose!

Part II.

Remember how their Master knelt
At his disciples' feet,
And, washing them, a lesson taught
For love's sweet service meet:
How, all-devoted to their good,
He gave himself to be their food!

Remember all his sorrow when
He in the garden prayed,
The grief, the anguish, and the dread
Upon his spirit laid;
Was ever agony so sore,
That sweated Blood from every pore?

Remember by what treacherous craft,
And soldiers armed array,
With meekest look that gentle Lamb
Was led in cords away;

Like doer vile of envious wrong,
Dragged prisoner by the guards along !

Remember, Jesus blindfold stood,
'Mid fierce and cruel bands,
Who, mocking, bade him prophesy,
And struck with impious hands;
How buffeted he lay forlorn,
Stretched on the pavement, bruised and torn !

Remember what a crown they pressed
Upon his sacred Head,—
That Head, which every gift enfolds,
With thorny cincture bled;
How spit on, stripped, with scourges flayed,
In purple robe he stood arrayed !

Remember how he walked despised,
In modest robe of white,
By naughty men accused for naught,
His bounty to requite;
How they delivered the unjust
Barabbas, and condemned the Just !

Part III.

Remember what a weight the Cross
Upon his shoulder lay,
So vast the crime of all the world—
The load he bore away:
How impious men the Cross upon
Nailed ruthlessly the guiltless One !

Remember he, like helpless worm,
Not man, was raised on high,
Mark for each finger, left as one
No pity claimed, to die:
Like one accurst, with anguish wrung,
Unconquered, conqueror, thus he hung !

Remember how thy heaven-sent Son
Burned with devouring zeal,
And all our shame endured, that he
Our shameful guilt might heal:

Of Mother's love how great the grief,
To see her Son past all relief !

Remember with what wondrous love
The robber he received,
Blest partner of his Passion made
Its powers who believed !
His cup of vinegar and gall,—
The dregs of woe, he drank them all !

Remember all his fluttering dread,
Of comfort when bereft,
" Why thus, my God," the Saviour cried,
" Forsaken am I left ?"
How shook the earth, day turned to night,
When from the world death took its Light.

Remember what a gory stream
Burst from her dear Son's Heart,
With Water flowing and with Blood,
Pierced by the soldier's dart:
How pierced the Mother standing by
The sword of her Son's agony !

Remember how, with bitter cry,
Bereft ones mourned their loss;
While his cold Corpse, divine in death,
They lowered from the Cross;
And what a grief it was to inter
That Body in the sepulchre !

Remember, we implore thee, why
'Twas thy own sacred Will,
Nor less thy Son's, for him to feel
Such insult, pain, and ill:
From glory, majesty and power,
Equal to thine, himself to lower !

What force hath drawn that spotless Lamb.
What mighty strength of love,
To come the guilty's doom to bear
From those bright realms above ?
'Tis boundless charity's sure sign,
The token true of love divine !

Then let thy love, that thus hath been
So fruitful, Lord, in pains,
Be fruitful to remove our sins,
And wash out all their stains:
Love! strike deep root in all our hearts,
Engendered thus of Jesus' smarts. Amen.

HYMN OF THE MOST SACRED BLOOD AGAINST THE SEVEN CAPITAL SINS

[An anonymous Hymn, beginning, in the Latin "Ave Jesu, qui cruorem."]

I. Jesus, Circumcised.

Against Luxury.

HAIL, Jesus, who thy infant flesh
Submittest to the legal knife,
And bowest meekly to its toils
Thy first fresh years of earthly life!

Our heart, our lips, our senses all,
That we from sin preserved may be,
Deck with the jewel of thy grace—
The ornament of purity!

II. Jesus, in His Agony.

Against Pride.

Hail Jesu, streaming from thy Brow,
In drops of sweat thy Blood is spilt,
By what an agony of fear
Outblotting all our stains of guilt!

Let not the heady thought ascend,
Our simple breasts no pride enthral,
But palpitate with constant dread,
Nor mount the height that dares a fall!

III. Jesus, Scourged at the Pillar.

Against Anger.

Hail Jesu, standing nought disturbed,
Though torn thy flesh with dreadful thongs;
While streams of gore rush down thy limbs,
For us, not thee, plead all thy wrongs!
Oh, make our cross the sweeter grow
Along our steep but heavenward path.
And, freed from sin's foul taint, our souls
By meekness quell the rising wrath!

IV. Jesus, Crowned with Thorns.

Against Gluttony.

Hail Jesu, from thy thorny Crown
The punctured Wounds spout forth a flood,
Disfiguring all thy Face divine,
Empurpled with deep stains of Blood!
The sweets of inward joy be ours,
Beyond the flesh's sensual sight.
Nor be our grosser taste enchained
To pampering pleasure's dull delight!

V. Jesus, Stripped of His Garments.

Against Avarice.

Hail Jesu, bared again to view,
Thy opened Wounds burst forth afresh,
Divested of the robes that were
Adhesive to thy bleeding Flesh!
Disrobe us, like thyself, O Lord,
That we, from selfish passion freed,
May closely cling to thee alone,
And follow in thy steps indeed!

VI. Jesus, Crucified.

Against Sloth.

Hail Jesu, when was pierced thy Side,
Then didst thou to us all impart,
The opened fountain of thy grace,
Thy own divine and tender Heart!

Untorn by Envy's cankering care,
Let twofold love spring from its flood;
Its Water purify our souls,
And be their ornament its Blood!

ST. AUGUSTINE.

"*Look upon his Wounds made in hanging for us, his Blood shed in dying for us; the price he paid to redeem us. His Head he bows to kiss us; his Heart he opens to love us; his Arms he stretches out to embrace us; his whole Body he exposes to redeem us! Think how great are these things: weigh them in the balance of thy heart, that he may be all fixed within thy heart, who, for thee, was all fixed upon the Cross.*"

SALUTATIONS

TO THE FIVE WOUNDS OF CHRIST.

With Prayers for obtaining the Principal Virtues.

[These verses, "Salve vulnus gratiosum," were published for the first time by Horstius in the "PARADISE."]

TO THE WOUND OF THE RIGHT FOOT.

For Humility.

HAIL Wound, o'erflowing with the Blood
Of Christ, sweet source of grace!
Give me a fruitful heart, unstained
With sin's untoward trace,
In simple, humble zeal, that loves
To take the lowest place!

TO THE WOUND OF THE LEFT FOOT.

For Chastity.

Hail Wound, all flowing with delight
And consolation sweet!
By thee let all my flesh receive
What chastisement is meet,
Thee tranquilly my heart embrace
With purity replete!

To the Wound of the Right Hand.

For Obedience.

Hail Wound, with Jesus' Blood to bleed
From his Right Hand how blest!
With haste let me thy bidding seek,
And execute with zest,
And promptly be it e'er in thought,
And word, and deed expressed!

To the Wound of the Left Hand.

For Meekness.

Hail holy Wound of Christ's left Hand,
Empurpled with his Blood!
Make me, what grief soe'er befall,
Kind, peaceful, mild, and good,
Gentle to all, whom thou to save,
Their Advocate hast stood!

To the Wound of the Heart.

For Charity.

Hail, Heart divine, with sorrow torn—
Jesu, thy sweetest Heart!
Love! open wide thy portal there,
And all its bliss impart;
Bright Charity! into our souls
Thy rays of virtue dart.

THE SEVEN WORDS

Uttered by Christ upon the Cross.

["Ave Jesu, qui mactaris." Besides that given here, there are other English translations of these anonymous but graceful verses.]

The First Word.

HAIL Jesu, who, when sacrificed,
Hast for thy murderers prayed,
"Father, they know not what they do,
Then be thy justice stayed!"

Let us not, with heart-festering sore,
Among our brethren live,
But e'er in heart, and word, and work,
Be ready to forgive !

THE SECOND WORD.

Hail Jesu, thou the Robber badest
From sin's foul depth to rise,
By penitence, to highest grace,
And hope of Paradise !

By such contrition bring us now,
And in death's gasping hour,
Like him to merit pardon too,
By thy same Passion's power !

THE THIRD WORD.

Hail Jesu, thy loved Mother thou
Beheld beneath thy Cross,
To thy Disciple didst commend,
Left lonesome by thy loss !

Protect us too, thy children, Lord,
With suchlike fostering care,
So by thy aid our steadfast hearts
Shall danger's threatening dare !

THE FOURTH WORD.

Hail Jesu's voice, My God, my God,
Why hast thou me forsa'en,
For triumph to mine enemies,
By death's sharp pains o'erta'en ?

Here leave us not to perish, Lord,
Tho' sore temptation try:
But firmly let us hold to thee,
Nor from affliction fly !

THE FIFTH WORD.

Hail Jesu, when thou saidst, " I thirst,"
Given vinegar and gall ;
With what a potion art thou slaked,
O thou who feedest all !

Make us to thirst for heavenly things—
The things that never cloy,
Of world and flesh alike to loathe
The transitory joy!

The Sixth Word.

Hail Jesu, all accomplished now
Thy Father's sweet commands,
Thy merits are on us bestowed
By thy all-bounteous hands!

Grant that we too our heavenward race
May happily begin,
Accomplish all thy dear behests,
And thy blest vision win!

The Seventh Word.

Hail Jesu, with thy closing speech
Is closed thy earthly strife,
And, to thy Father's hands resigned,
Thou yieldest up thy life!
Oh, let thy Death cleanse us from sin,
With good our life supply,
And hopeful of thy promised bliss,
Securely give to die!

CHAPTER V

Various Prayers on the Passion

Prayer to be said before an Image of the Crucified

From the German Prayers of the Blessed Peter Canisius.

O JESUS CHRIST, King of heaven and earth, our most sweet Saviour and Redeemer! I adore and bless thee, because thou hast, by the holy Cross, so wonderfully and lovingly redeemed me and the whole world. Oh, how excellent, precious and efficacious a Victim hast thou immolated for us on the altar of the Cross! Oh, how

greatly hast thou toiled, how much wast thou straitened, until thou hadst accomplished the sacrifice which thou hadst begun! By a tree Satan seduced and ruined us of old; but by a Tree again thou hast overcome our enemy, redeemed us graciously, and obtained for us eternal salvation!

O precious wood! O potent sign! O glorious mystery, worthy of all veneration! O excellent Tree, that hath borne the fruit of life!

But alas! most loving Jesus, with what toil, what weariness hast thou carried on thy shoulders that heavy burden of the Cross along that steep and tedious road to Mount Calvary! With what pain and torture were thy most holy Hands and Feet pierced through with nails, and fastened to the Cross! How cruelly hast thou endured to have thy whole body stretched out upon it, so that the joints and ligatures of thy limbs were loosened, and all thy bones could be numbered! And why all this, but to blot out the handwriting of the decree that was against us, and take it out of the way, fastening it to the Cross? To wash away, I say, our sins with thy own innocent Blood, and rescind the sentence of condemnation passed upon us, and so reconcile all things, making peace, by the Blood of the Cross both as to the things on earth, and the things that are in heaven.

Henceforth, O most sweet Saviour Jesus Christ, most faithful Pastor of my soul, receive me, thy unworthy creature, and silly, wandering sheep. Open to me thy Heart and thy Wounds, that in them I may hide myself, with my miseries and sins, and be protected and purified. Crucify in me my flesh, with its vices and concupiscences. Extinguish all my pride, and tear out of me my vanity with all my evil affections. Renew also a right spirit within my bowels. Awaken in me an earnest and effectual will towards every good work, with sincerity of love, unweariedness of service, and constancy of obedience to thee alone; that so I may be far from me to glory, save in the Cross of my Lord Jesus Christ, by whom may the world be crucified to me, and I to the world. Thou hast said, If I be lifted up from the earth, I will draw all things to myself. Now therefore draw me after thee

that nothing may ever be able to separate me from thee, who for me hast ascended the Cross, and camest not down from thence, until thou hadst fully accomplished the work of my salvation. Amen.

Short Prayers to Christ in His Passion

1. O JESUS CHRIST, my only Saviour! let not, I beseech thee, thy most bitter Passion and Death be lost or deprived of its fruit in a wretch like myself. By all thy ignominy, thy most bitter death, and thy wounded heart, bestow on me thy grace, now and in the hour of my death. Amen.

2. O Jesus Christ, the crucified Saviour of the world! interpose all thy pains, thy precious Blood and Death, and all thy mercies, between thy stern justice and my wretched soul. Amen.

3. O Jesus Christ, good Shepherd! who feedest and purifiest thy sheep with thy own precious Blood; let the abundant outpouring of thy most holy Blood, and all thy Passion, be for comfort and salvation to me and to all sinners. Amen.

4. O innocent Lamb of God! who by thy Cross and Death takest away the sins of the world; by thy innocence, thy tortures, thy pains, and thy anguish of Heart endured upon the Cross, spare me in the day of thy terrible judgement, and have mercy on the living and the dead. Amen.

5. O Son, obedient to God the Father! who so readily and cheerfully drankest the cup of thy awful Passion, and in thy thirst wast also given gall and vinegar to drink; by all thy most cruel torments and wounds, make me to be meek and patient, and obedient to the eternal Father even to death. Amen.

6. O Jesus, our High Priest! who offeredst to God the Father a clean Oblation, that is fully effectual for the reconciliation of sinners to God; by the infinite merits of thy Life, Passion, and Death, grant that I may die to the world, and live only to thee, and finally be dismissed from hence in peace. Amen.

7. O Jesus of Nazareth, King of the Jews! by the victory and triumph which thou hast gained

over thy enemies and ours, preserve me from my enemies. Defend my body and soul from all danger. Bestow on thy church peace and concord, on the departed pardon and rest, on sinners penitence and forgiveness, on us all thy plenteous grace and thy endless mercy. Amen.

Short Prayers of St. Gregory on Our Lord's Passion

1. O Lord Jesus Christ! I adore thee hanging on the Cross, wearing on thy Head thy crown of thorns. Let thy Cross, I pray thee, deliver me from the destroying Angel. Amen. *Our Father. Hail Mary.*

2. O Lord Jesus Christ! I adore thee wounded on the Cross, given gall and vinegar to drink. Let thy Wounds, I pray thee, be medicine to my soul. *Our Father. Hail Mary.*

3. O Lord Jesus Christ! I pray thee by that bitterness of thy passion which thou enduredst at the hour of death, especially at the moment thy most holy Soul departed from thy blessed Body, have mercy on my soul at its departure out of my body, and bring it to eternal life. Amen. *Our Father. Hail Mary.*

4. O Lord Jesus Christ! I adore thee laid in the Sepulchre and embalmed with myrrh and spices. I pray thee that thy Death may be my life. Amen. *Our Father. Hail Mary.*

5. O Lord Jesus Christ! I adore thee descending into hell, and delivering thence thy captives; I pray thee, suffer me not to enter therein. Amen. *Our Father. Hail Mary.*

6. O Lord Jesus Christ! I adore thee rising again from the dead, ascending into heaven, and sitting on the right hand of the Father; I pray thee that I may merit to follow thee thither, there to be presented to thee, Amen. *Our Father. Hail Mary.*

7. O Lord Jesus Christ! good Shepherd, preserve the just, justify sinners, have mercy on all the faithful, living and dead, and be favourable to me a wretched and unworthy sinner. Amen. *Our Father. Hail Mary.*

Prayer

I implore thee, O Lord Jesus Christ, that thy Passion may be my strength, to fortify me, protect me, and defend me. Let thy Wounds be my meat and drink, to feed me, inebriate me, and delight me. May the sprinkling of thy Blood be the washing away of all my sins. May thy Death be my eternal glory. Let what thou hast endured be to me of body and soul the solace, the triumph, the well-being, the devotion, the joy, the one desire, now and for evermore. Amen.

Another Prayer

O Lord Jesus Christ, Son of the living God! interpose thy Passion, Cross, and Death between thy justice and my soul, now and at the hour of my death.

Vouchsafe grace and mercy to myself, pardon to the living, rest to the departed, peace to thy Church, and life with eternal glory to all sinners. Who livest and reignest, world without end. Amen.

The Prayers of St. Bridget on the Passion of Christ

I

O JESUS CHRIST! eternal Sweetness of them that love thee, delight that exceedest all joy and all desire, Saviour and lover of sinners, who hast declared that thy delight is to be with the sons of men, for man's sake becoming man in the end of times. Remember all the premeditation and inward grief which in thy human body thou enduredst as the hour of thy most saving Passion drew near—the hour thy divine Heart had pre-ordained.

Remember the sadness and bitterness which, by thy own testimony, thou hadst in thy soul, when at the last Supper thou gavest to thy disciples thy own Body and Blood, washedst their feet, and, in sweetly consoling them, foretoldest thy impending Passion.

Remember all the fear, anguish, and sorrow which thou sufferedst in thy tender Body before thy Passion

on the Cross when, after thy thrice uttered prayer and Bloody Sweat, thou wast betrayed by thy disciple Judas, taken by thy chosen people, accused by false witnesses, judged unjustly by three judges and, though innocent, condemned in the chosen city, at the paschal season; when in the prime of manhood thou wast stripped of thy own garments and arrayed in the garments of others; when, thy Eyes and Face blindfolded, thou wast beaten down bound to a pillar, scourged, crowned with thorns struck on the Head with a reed, and assailed with numberless other insults.

Grant me, I beseech thee, O Lord God, in memory of these the sufferings that preceded thy Passion on the Cross, true contrition before my death, full confession, meet satisfaction, and the remission of all my sins. Amen. *Our Father. Hail Mary.*

II

O Jesus! Maker of the world, whom no measure can truly mete, who enclosest the earth in the hollow of thy hand, remember the most bitter grief which thou sustainedst when the Jews, having fastened to the Cross thy most holy Hands with blunted nails, in order to drive them through thy most tender Feet, when thy Sacred Flesh was not conformable to their will, added to thy Wounds pain upon pain, cruelly dragging thee apart, and stretching thee on the length and breadth of the Cross, so as to loosen the joints of thy Limbs.

I pray thee, by the memory of thy most sacred and bitter agony on the Cross, to grant me thy fear and love. Amen. *Our Father. Hail Mary.*

III

O Jesus! heavenly Physician, remember the weariness, the bruises, and the agony, which, when raised upon the lofty gibbet of the Cross, thou sufferedst in all thy torn Limbs, not one of which had remained in its own proper state, and that no sorrow was ever found like thy sorrow; for from the sole of the foot to the top of the head there was no soundness in thee; and yet how, regardless of

all thy pains, thou lovingly prayedst thy Father for thy enemies, in saying: Father, forgive them, for they know not what they do!

By this mercy, and in remembrance of that agony, grant that this memory of thy most bitter Passion may be the full remission of all my sins. Amen. *Our Father. Hail Mary.*

IV

O Jesus! true freedom of Angels, paradise of delights, remember the grief and horror thou enduredst when all thy enemies stood around thee, like fiercest lions, and tormented thee by buffeting, defiling, tearing, and in unheard-of ways tormenting thine innocent flesh.

By those pains, and by all the insulting words and most cruel torments with which, O Lord Jesus Christ, thine enemies afflicted thee, deliver me, I pray thee, from all my visible enemies; and grant me under the shadow of thy wings to attain the completion of my eternal salvation. Amen. *Our Father. Hail Mary.*

V

O Jesus! mirror of eternal love, remember the sorrow which overwhelmed thee when in that same mirror of thy most serene majesty thou didst behold, together with the predestination of the Elect, who are saved by the merits of thy Passion, the reprobation of the wicked, who are to be damned by their own demerits.

By the infinite depth of thy mercy, with which thou then condoledst with us lost and desperate sinners, and which thou displayedst to the thief on the Cross, in saying: This day thou shalt be with me in Paradise; I pray thee, O Jesus, shew mercy to me in the hour of my death. Amen. *Our Father. Hail Mary.*

VI

O King! my Beloved and Friend, who art all lovely, remember that sorrow which thou hadst when thou hangedst naked and miserable on the

Cross, and when all thy friends and thy acquaintance stood against thee, and when thou foundedst none to comfort thee, save thy beloved Mother alone, who, in the bitterness of her soul, most faithfully stood by thee, and whom thou commendest to thy disciple, saying, Mother, behold thy son !

I pray thee, most loving Jesus, by the sword of sorrow which then pierced through her soul, to compassionate me in all my troubles and afflictions, corporal and spiritual, and to give me consolation in the time of trouble and in the hour of my death. Amen. *Our Father. Hail Mary.*

VII

O Jesus ! the Fountain of inexhaustible love, who of thy inmost affection saidst upon the Cross, I thirst, namely, for the salvation of mankind; inflame, I beseech thee, the desires of our hearts to every perfect work, and utterly dry up and extinguish within us the thirst of concupiscence and the heat of worldly pleasure. Amen. *Our Father. Hail Mary.*

VIII

O Jesus ! the Sweetness of hearts and the exceeding Delight of souls, by the bitterness of the vinegar and the gall which thou tastedst for us, vouchsafe to us at the hour of our death worthily to receive thy Body and Blood, for the medicine and comfort of our souls. Amen. *Our Father. Hail Mary.*

IX

O Jesus ! kingly in might, and triumph of the soul, remember the anguish and sorrow that thou sufferedst, when, because of the bitterness of death, and the insulting of the Jews, thou criedst with a loud voice that thou wast forsaken by thy Father, in saying, My God, my God, why hast thou forsaken me ? By this anguish, I pray thee not to forsake us in our anguish, O Lord our God. Amen. *Our Father. Hail Mary.*

X

O Jesus, Alpha and Omega, our life and strength at all times ! remember that from the top of thy head to the sole of thy foot thou sankest thyself for us in the water of thy Passion.

For thy Wounds' sake, that were so long and so broad, teach me, that am deeply sunk in sins, to keep, by true charity, thy broad commandment. Amen. *Our Father. Hail Mary.*

XI

O Jesus! most deep abyss of mercy, I pray thee, by the depth of thy Wounds, which passed through thy heart and the marrow of thy bones, to drag me out, sunken as I am in sins, and hide me in the holes of thy Wounds, from the face of thy anger, till thy wrath, O Lord, pass away. Amen. *Our Father. Hail Mary.*

XII

O Jesus ! the Mirror of truth, the Seal of unity, and the Bond of charity, remember the countless number of thy Wounds, with which thou wert wounded from the top of thy head to the sole of thy foot, and the greatness of the anguish, which, reddened with thy most holy Blood, thou enduredst for us in thy virgin Flesh ! O loving Jesus, what is there that thou oughtst to do more for us that thou hast not done !

Write, O loving Jesus ! I beseech thee, in my heart, all thy Wounds, with thy most precious Blood, that, reading in them thy sorrow and thy death, I may persevere in thanksgiving constantly to the end. Amen. *Our Father. Hail Mary.*

XIII

O Jesus ! most strong Lion, immortal and invincible King, remember the agony which thou sufferedst when all the powers of thy heart and body utterly failed thee, and bowing thy head thou saidst, It is consummated !

By this anguish and sorrow, have mercy on me in the final consummation of my departure, when my soul is in anguish and my spirit troubled. Amen. *Our Father. Hail Mary.*

XIV

O Jesus! Only-begotten of the Father Most High, Splendour and figure of his substance, remember the earnest commendation with which thou commendedst thy spirit to the Father, in saying, Father, into thy hands I commend my spirit: and with torn body and broken heart, when the bowels of thy mercy were opened for our redemption, didst expire with a great cry.

By this thy most precious Death, I beseech thee, O King of saints, strengthen me to resist flesh and blood, the devil and the world, that, being dead to the world, I may live to thee: and in my departure's last hour receive my spirit, returning as an exile and a pilgrim to thee! Amen. *Our Father. Hail Mary.*

XV

O Jesus! the true and fruitful Vine, remember the overflowing and abundant shedding of thy Blood, which thou pouredst out as plentifully as though it were pressed out of a cluster of grapes when upon the Cross thou troddest the wine-press alone, and from thy side, pierced by the soldier's lance, gavest us to drink Blood and Water, so that there remained to thee not one drop, and wert at last suspended on high like a bundle of myrrh, and thy delicate flesh shrunk away, and the moisture of thy bowels was dried up, and the marrow of thy bones was wasted away.

By this most bitter Passion, and outpouring of thy most precious Blood, O loving Jesus, I pray thee receive my soul in the agony of death. Amen. *Our Father. Hail Mary.*

Conclusion

O Lord Jesus Christ, Son of the living God! in that surpassing love in which thou enduredst all the wounds of thy most holy Body, receive thi

prayer, and have mercy on me thy servant, and on all sinners; and to all the faithful, both living and dead, give mercy, grace, remission of sins, and eternal life. Amen.

Prayer on the Several Points of the Passion

O God, who for the redemption of the world wert willing to be born, circumcised, rejected by the Jews, betrayed by the traitor Judas with a kiss, bound in chains, led as an innocent lamb to the sacrifice, and shamefully exposed before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, tormented with scourging and insult, spit upon, crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of thy garments, fastened to a Cross with nails, lifted up on a Cross, reckoned among robbers, given gall and vinegar to drink, and wounded with a lance! By these thy most holy sufferings, O Lord, which I unworthily commemorate, and by thy holy Cross and Death, deliver me from the pains of hell, and vouchsafe to conduct me whither thou hast conducted the thief that was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

A most Devout Prayer before the Cross of Our Lord

Most good and gracious Christ Jesus, behold, I have recourse to thee; to thee, O loving Jesus, I return; but I blush with the deepest shame and confusion when I look upon those wounds of thine, when I see that crown of thorns, and reflect that it is for me that thou hast suffered it all. I indeed it was who inflicted on thee all those dreadful wounds; I pressed down that crown of thorns upon thy sacred Head; I fastened thee upon that Cross.

But, oh, the greatness of thy charity, clemency, and mercy! It is I that have sinned, and it is thou that art tortured, and payest for me the penalty of

the death which I deserve. It is I who have been myself thy enemy, but by thy Cross thou makest me thy son. It is I who have been a slave, but thou, by thy Blood, proclaimest me free.

Oh, if once thou wouldst permit me to be all on fire with thy love, then would I most cheerfully devote to thee my very life, for I owe thee myself and my all. Amen.

CHAPTER VI

The Five Sacred Wounds of Our Lord

A Twofold Rosary of our Lord Jesus Christ

Which may be said either in honour of the seven Blood-sheddings of Jesus Christ, or in honour of his five Sacred Wounds.

THE first Rosary has seven decades :
Begin with the Apostles' Creed, I believe, etc.

At each decade say once the Lord's Prayer, and the following salutation ten times, with the variation only of the mystery of the Blood-shedding in each decade :

Hail, most sweet Lord Jesus Christ, full of grace; there is mercy with thee. Blessed be thy most holy Life, Passion, and Death, and blessed be thy Blood which thou hast shed for us. . . .

At the several salutations, after shed for us, *add :*

In Decade I. In thy circumcision.
II. In thy agony.
III. In thy scourging.
IV. In thy crowning with thorns.
V. In the stripping of thy garments.
VI. In thy crucifixion.
VII. In the opening of thy side.

At the end of every decade, or last salutation, subjoin the following aspiration to the most blessed Virgin Mary :

Holy Mary, sorrowful Mother, by the sword of sorrow which pierced thy soul, obtain for us the fruit of the Blood of Jesus Christ thy Son, now, and in the hour of our death. Amen.

The recital of this Rosary may be seasoned with various pious affections, applications, and intentions. Each decade, for instance, may be directed severally, either against the seven capital sins, or to the imitation of the seven principal virtues of Christ, as they are commonly set forth by Canisius, Costerus, and others : for example,

Decade I. For Christ's humility.
II. For his meekness.
III. For his patience.
IV. For his obedience.
V. For his goodness.
VI. For his charity.
VII. For his bounty.

And for this purpose an epithet suited to recall the memory of those virtues may be added to the beginning of the salutation in every decade : as, 1. Hail, most humble. 2. Most meek. 3. Most patient. 4. Most obedient. 4. Most gracious. 6. Most loving. 7. Most bountiful Lord Jesus Christ, etc. *This Rosary may be said also for the seven gifts of the Holy Spirit or for the seven benefits contained in the Lord's Prayer. Also, since it is by the Blood of Christ that the seven Sacraments have each their own efficacy, this Rosary may be offered for obtaining the saving use of the Sacraments for each of their recipients. Thus, decade* I. *for the baptised*, II. *for the confirmed*, III. *for penitents*, IV. *for communicants*, V. *for the ordained*, VI. *for the married*, VII. *for the dying.*

The second Rosary, relating to Christ's most sacred Wounds, has five decades, to be repeated as before.

To each salutation, again, after shed for us, *add :*

To Decade I. From the wound in thy right foot.
II. From the wound in thy left foot.
III. From the wound in thy right hand.
IV. From the wound in thy left hand.
V. From the wound in thy Heart.

At the end of each decade add the aspiration to the most holy Virgin, Holy Mary, *etc., as above.*

Here, then, you have a method most easy and useful to man, and most pleasing to God, of commemorating daily the Passion of our Lord Jesus Christ, the Mysteries of which are thus readily recalled to the memory.

Seven Thanksgivings

In Relation to the Seven Blood-sheddings of Jesus Christ, against the Seven Capital Sins.

I

O MOST humble Lord and Master, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in thy tender age, namely, on the eighth day of thy mortal life, it was thy will to shed for us thy precious and innocent blood; and, like a true son of Abraham, to bear the pain of Circumcision.

By this most holy shedding of thy Blood, I implore of thee the grace of humility, against all pride and worldly vanity. *Our Father. Hail Mary.*

II

O loving Pelican, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in the garden, out of the exceeding anguish of thy Heart, thou pouredst forth a Bloody Sweat, and offeredst it to thy Father with the most ready resignation of one who was to die for us.

By this most holy shedding of thy Blood, I implore of thee the grace of bountifulness, against all cupidity and avarice. *Our Father. Hail Mary.*

III

O most chaste Spouse, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because, in the hall of Pilate, thou sufferedst thyself to be mercilessly bound, and thy virgin flesh to be most cruelly scourged and torn.

By this most holy shedding of thy Blood, I implore of thee the grace of chastity, against all sensuality and lust. *Our Father. Hail Mary.*

IV

O most meek Lamb, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because thou sufferedst thy sacred Head to be crowned with sharpest thorns, and to be struck from above with a hard reed.

By this most holy shedding of thy Blood, I beg of thee the grace of meekness, against all anger and desire of revenge. *Our Father. Hail Mary.*

V

O most sweet and abstemious of guests, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, for the stripping of thy garments, which thou sufferedst both before and after the carrying of the Cross, not without the most painful renewal and aggravation of thy Wounds.

By this most holy shedding of thy Blood, I beseech of thee the grace of sobriety and abstinence, against all gluttony and surfeiting. *Our Father. Hail Mary.*

VI

O most good and faithful Samaritan, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in thy burning love for us thou offeredst for our redemption thy most holy Hands and Feet, to be horribly dug into and fastened to the wood of the Cross.

By this most holy shedding of thy Blood, I beg earnestly the grace of brotherly charity, against all envy and jealousy. *Our Father. Hail Mary.*

VII

O most zealous High Priest, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because thou sufferedst thy sacred Side to be pierced, laid open, and wounded.

By this most sacred shedding of thy Blood, I humbly ask of thee the grace of holy fervour and zeal, against all slothfulness and torpor in thy service, and in all exercises of piety. *Our Father. Hail Mary.*

Recommendation of Self to Our Saviour's Five Wounds

I

Most gracious Jesus, to the most sweet wound of thy Right Foot, I offer, with all my heart's affection, whatever prosperity and pleasure thou ordainest for me in the loving counsel of thy Providence, and I so unite them to thy divine will together with myself, as to be determined by no sort of temptation to be ever torn away or separated from it, through all eternity. *Our Father. Hail Mary.*

II

Most gracious Jesus, in the most sweet wound of thy blessed Left Foot I hide all the troubles, adversities, distresses, and bitternesses which thy divine Providence may, in the whole course of my life, send me, or permit to befall me; and I unite and join them to thy most bitter pains, with this one desire, that what is momentary and light of my tribulation may work for me an eternal weight of glory in heaven. *Our Father. Hail Mary.*

III

Most gracious Jesus, in the most sweet wound of thy blessed Right Hand I lay up henceforth all the works, whatever they may be, that I do by the help of thy grace, and so dedicate and consecrate them to thy honour and glory, as to be wholly unwilling that their merit should be marred by vain-glory, but that their full and plentiful reward may remain laid up for me in heaven. *Our Father. Hail Mary.*

IV

Most gracious Jesus, into the most sweet wound of thy Left Hand I plunge all my sins and failings, with this one earnest entreaty, that thou wouldst so destroy and extinguish them with thy rosy Blood which thou hast poured out of it for our salvation

that they may not accuse me before thy tribunal, nor demand of thee, the just Judge, the sentence of condemnation against me. *Our Father*. *Hail Mary*.

V

Most gracious Jesus, to the loving wound of thy transfixed Heart I resign my own heart, with all its desires and affections, that thou mayest so fill and influence it with thy divine love, that it may never again henceforth, even in the least degree, recede from thy commandments. *Our Father*. *Hail Mary*.

Another Exercise referring to the Five Wounds

I

Most meek Jesus, by the saving wound of thy Right Foot, forgive me all that I have ever offended in against thee by bad thoughts, and by its infinite merit make up to me whatever I have lost by the neglect of good thoughts, that henceforth I may desire, seek, and find thee alone, whom my soul loves as its sovereign Good. *Our Father*. *Hail Mary*.

II

Most sweet Jesus, by the blessed wound of thy Left Foot, forgive me, I beseech thee, whatever, by the abuse of either my exterior or interior senses, I have done amiss, contrary to thy divine pleasure, and so restrain them hereafter, by the bridle of thy fear, that, as though dead to the world and all creatures, I may feel nothing and desire nothing but only thee, my God, crucified for me. *Our Father*. *Hail Mary*.

III

Most sweet Jesus, by the sacred wound of thy Right Hand, forgive, I most humbly implore thee, all my bad and sinful deeds, and out of its merit make at the same time full restitution for whatever I have sinned in by omission, through culpable

negligence in any kind of obligation whatsoever; and enable me henceforth to lay out to better profit the talents which thou hast intrusted to me. Amen. *Our Father. Hail Mary.*

IV

Most sweet Jesus, by the wound of thy Left Hand, forgive my anger and sudden impulses of impatience and wrath, into which I often, on the least provocation, too rashly and thoughtlessly break out: and out of the heavenly store of that wound administer to me the medicine of true patience in all adversities, that I may merit to possess the land of the living, which is promised to the meek. Amen. *Our Father. Hail Mary.*

V

Most sweet Jesus, by the sacred wound of thy perforated Heart, mercifully forgive all that my heart has ever offended in through evil purpose or perversity of will; and so engraft my frail heart upon thy most divine Heart, that it may feel nothing, attempt nothing, and desire nothing, save what is according to thy own Heart; and by reposing constantly in its guidance, may firmly persevere in all good to the end of my life. Amen. *Our Father. Hail Mary.*

Oblation to God the Father of Our Lord's Passion, and of Our Saviour's Five Wounds

Most merciful Father, eternal God, for my sins together with those of the whole world, I offer to thee thy only-begotten Son hanging on the Cross. I offer to thee his most sacred Wounds, which he received for our sake; I offer to thee also his Passion, Sorrows, Anguish, Misery, Blood, and Death, in that most burning love with which he offered himself for us upon the altar of the Cross, binding myself together with him to thy divine service, and devoting and dedicating myself for ever to the praise and glory of thy divine Majesty. Amen.

I

Most merciful Father, I offer to thee the wound nd Blood, the labours and sorrows of the Right Iand of thy only-begotten Son, to be set against ıy disobedience and rebellion, most earnestly raying thee to infuse into me, from it, the spirit f most perfect obedience, by which I may execute s promptly the bidding of thy good pleasure, as a nadow follows the motion of its body, so that I ıay henceforth love, seek, and perform thy will ı all things. Amen. *Our Father. Hail Mary.*

II

Most merciful Father, I offer to thee the sacred ound and agony of the Left Hand of thy only-egotten Son, and its most deep humility, to be t against my pride and vainglory, and all my sins at spring from them, devoutly beseeching thee y the power of this wound, utterly to root out ıd destroy all the swelling vanities of my soul, ıat I may inwardly know my own worthlessness, ıd in true humility of heart, even amid shame and ntempt, may be able to serve thee with joy. men. *Our Father. Hail Mary.*

III

Most merciful Father, I offer to thee the wound ıd Blood, the agonies and torments, of the Right oot of thy only-begotten Son, and its most perfect ıtience, to be set against my cowardice and im-ıtience; praying thee to give me, by this wound, e virtue and grace of generous constancy and in-ncible endurance, by which I may receive with anksgiving from thy hand, endure with content-ent, and overcome with fortitude, all the adver-ies, troubles, calamities, and inconveniences of is life, and in all circumstances and events, with ll confidence and resignation, cast myself and all at belongs to me into the arms of thy Providence. men. *Our Father. Hail Mary.*

IV

Most merciful Father, I offer to thee the sacre wound of the Left Foot of thy only-begotten Son and his most tender mercy, to be set against all m hardness, mercilessness, and envy; praying thee out of that wound, as from a most rich treasury o all virtues, to bestow on me the affection of mercy tenderness, compassion, and meekness, especiall towards those who may have offended or injure me, that I may embrace them in their necessit with the bowels of love, and in all things readil assist them, and support their failings and infirmi ties in the spirit of meekness. Amen. *Our Father Hail Mary.*

V

Most merciful Father, I offer to thee the rudd wound of the blessed Heart and Side of thy only begotten Son, and its most fervent charity with whic it loved both thee and the human race, to be se against all my carelessness, lukewarmness, an sluggishness in thy service; most earnestly en treating thee to pour into me, out of the mos copious fountain of thy grace, such a zeal for th worship and honour, that I may love thee wit my whole heart, and entirely bless and sanctif thy Name in all my works; think of thee alon desire thee alone, wish to please, and fear to dis please, thee alone, and cheerfully and joyfully devo the whole of my life to thy glory. Amen. *Ou Father. Hail Mary.*

Accept, most merciful Father, this my oblatio to the most sacred Wounds of thy Son Jesus Chris these most divine medicines of our salvation an monuments of thy love; and out of them besto upon me such grace that, living and dying unde their protection and defence, I may find safe an certain refuge; until I merit to contemplate ther and praise thee for them, together with all th Blessed, in the glory of thy Majesty for ever Amen. *Our Father. Hail Mary.*

Devout Salutations to Our Saviour's Wounds

I

Hail, wound blessed above all, of the Right Hand of my crucified Lord Jesus Christ, dropping with rosy Blood for my own and all men's salvation! Protect me, O Lord, and save me with thy right hand; strike with it my hellish enemy, lest at any time he say, I have prevailed against him whom thou hast redeemed with thy Blood. Let thy right hand conduct me wonderfully, that all my thoughts, words, and works may ever tend and be directed straight to thee, as to my object and end. Grant me to carry my lamp ever burning, trimmed with the oil of charity, that I may be held worthy to be admitted with thee to the heavenly marriage; that when thou comest to judge the world, I may be set at thy right hand, and merit to hear with thy Elect: Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world! Amen. *Our Father*. *Hail Mary*.

II

Hail, beatific wound of the Left Hand of my Lord and Saviour Jesus Christ, empurpled with his most precious Blood! With thy mighty hand and outstretched arm, O Lord, bring to nought whatever sinister, perverse, and unjust designs they contrive who devise evil against me. Repress the power of my enemies, who seek my life. Defend me, and be present with me in all my troubles and adversities; and deliver me most mercifully from all evils, past, present, and to come. Save me out of the hand of my persecutors, and from them that hate me without cause. Say to my soul: I am thy salvation. Let them perish that make haste to destroy me, that, being delivered out of the hand of my enemies, I may serve thee in holiness and justice all the days of my life. Amen. *Our Father*. *Hail Mary*.

III

Hail, gracious wound, besprinkled with the Blood of the Right Foot of my Lord Jesus Christ, the spotless Lamb who takes away the sins of the world!

Make my feet, O Lord, like harts' feet, that, wit unwearied course, I may walk in the way of th commandments, and ever seek out those thing that are pleasing to thy divine will. Direct m steps in thy law, and in the works of thy com mandments, that I may go from strength to strengt till I see the God of gods in Sion. Let thy Wor be a lantern to my feet and a light to my path that, by my example, I may display the light als to my neighbours, to the end that thou, my Goc before all things, and in all things, mayest b glorified now and for ever. Amen. *Our Fathe Hail Mary.*

IV

Hail, adorable wound of the Left Foot of m Lord Jesus Christ, wetted all over with his purpl Blood! Pluck my feet, O Lord, out of the snar that my enemies have laid for me. Keep my sou from falling, that I may not become a prey to m enemies. Let not the foot of pride come to me, nc my heart be exalted, nor my eyes lifted up; tha I may not walk in wonderful things above me, bu walk before thee at all times in the simplicity c my heart. Lead me, O Lord, in the paths of justic and teach me thy ways, that I may know what acceptable before thee at all times, and practise full all that thou hast enjoined me. Amen. *Our Fathe Hail Mary.*

V

Hail, most saving wound of the Heart and Sid of my Lord Jesus Christ, inflicted by the cruel spea of the soldier, overflowing abundantly with Bloo and Water, for the washing away of our sins Wound, I beseech thee, my heart with the dart c thy love, that it may worship, reverence, and honou thee in all things and above all things, and for th sake only, love all my neighbours with the love c Christian brotherhood. Cleanse my heart wit thy most pure Blood and saving Water, that, puri fied from all stain of sin, I may merit to contemplat thee, my God and Saviour, whom only the clean c heart shall see, through all eternity. Amen. *Ou Father. Hail Mary.*

For Obtaining Devotion to Our Lord's Most Sacred Wounds

I

O Jesus, sweetest Spouse of holy souls ! inflame, I beseech thee, my heart with the fire of thy divine love, and with thy saving Wounds, that I may love thee from my inmost heart; mercifully visit me, and with thy grace inebriate my soul, for my inmost affections ardently seek for thee, the Fount of sweetness. O fire! that burnest sweetly, shinest secretly, and enkindlest powerfully, fill the whole breadth of my soul with the constant recollection of thy most sacred Wounds, that I may hunger and thirst for thee alone, who hast suffered and wast wounded for me; that I may sigh and pant after thee, and be heated with desire to see thy face, that is the perfection of sweetness. Amen. *Our Father. Hail Mary.*

II

Transfix the marrow of my soul, O lovely Jesus, with the sweetly penetrating arrow of thy love, that my soul may be wounded and may languish with the inmost love of thee and of thy Wounds; and then, being entirely dissolved into love of thee, may melt away, and be wholly absorbed into thee, and inseparably adhere to thee. Amen. *Our Father. Hail Mary.*

III

Disengage, O Lord, my soul from all things under heaven, that it may be free to apply itself to thee only, and to thy Wounds, received for my salvation; dwell in it alone, as its true possessor and its rightful Lord. Let the remembrance of thy most sweet Death and Passion sink deeply into it, with the unutterable fragrance of thy charity, to stir up within me pure and heavenly aspirations and desires, that, as the hart pants after the fountains of water, so my soul may pant after thee. Amen. *Our Father. Hail Mary.*

IV

Give me, O Lord Jesus, to be so fully and effectually inflamed with devotion to thy five most awful Wounds, that I may return thy love to me with my whole heart. Let me love thee as thou hast loved me, O only salvation of my soul! I will love thee with all my might, for thou hast first so loved me as to lay down thy life for me, that by thy Death and Wounds I may live in thee. Amen. *Our Father. Hail Mary.*

V

O Jesus! most lovely, most delightful Spouse of souls, marked for me upon the Cross with five very distinct sacred Wounds, as with so many characters of love; engrave and indelibly imprint upon the tablet of my heart the sweet love of thy Wounds, which no oblivion may outblot; that ever heated with the desire of thee, I may glow with the fire of thy love, and be entirely absorbed by the ocean of thy divine bounty, until I am taken to contemplate the glory of thy Majesty and of thy most sacred Wounds everlastingly in heaven. Amen. *Our Father. Hail Mary.*

Oblation of Our Lord's Sacred Wounds for Expiation of Sins

I

Most merciful Jesus, I adore thee and give thee thanks for all thy injuries, persecutions, toils, and fatigues, undergone for my salvation, all of which I deposit in the saving wound of thy Right Foot, that thou mayest offer them to thy heavenly Father for my sins, in union with the divine charity with which thou hast most cheerfully suffered them, and much more, for our salvation. Amen. *Our Father. Hail Mary.*

II

Most loving Jesus, I adore thee, and give thee thanks for all thy reproaches, gibes, insults, and various mockeries, endured for the sake of our salvation, all of which I offer to thee in the saving wound of thy Left Foot, that thou mayest offer them to thy heavenly Father for my sins, in union with the most ardent charity, with which thou hast suffered them all for our salvation. Amen. *Our Father. Hail Mary.*

III

Most merciful Jesus, I adore thee, and give thee thanks for all thy sorrows, pains, torments, wounds, and bruises, received out of thy love for me; and I humbly offer them to thee in the sacred wound of thy Right Hand, that thou mayest offer them to thy heavenly Father for my sins, in union with the divine charity with which thou hast endured them all for our redemption. Amen. *Our Father. Hail Mary.*

IV

Most meek Jesus, I adore thee, and give thee thanks for all and each of the drops of thy most precious Blood shed in thy most cruel Passion for my sake, all of which I offer to thee in the wound of thy Left Hand, that thou mayest offer them to thy heavenly Father for my sins, in union with the most fervent charity with which thou hast poured forth this same Blood of thine, for the sake of our salvation. Amen. *Our Father. Hail Mary.*

V

Most patient Jesus, I adore thee, and give thee thanks for all the groans, sighs, and anguish of thy Heart, also for thy sweat and tears that were shed for us, and lastly for the most bitter Death which thou hast undergone for my sake, all and each of which I offer to thee in the most sacred wound of thy blessed Heart and Side, that thou mayest offer them to thy heavenly Father for my sins, in union with thy measureless charity, with which thou hast suffered them all, for the sake of man's salvation. Amen. *Our Father. Hail Mary.*

Prayers

For the protection of the whole Church from all evil and injuries through the merits and power of the Wounds of Christ.

I

O God, who desirest not the death but the penitence of sinners, favourably regard thy people who, with a contrite heart, have recourse to the most sacred Wounds, that, while they honour them devoutly, thou mayest mercifully avert from them war, famine, pestilence, and all the other scourges of thy wrath.

II

O God, who despisest not the sighing of the contrite, nor slightest the affliction of the sorrowful, be favourable to our prayers which in our affliction we pour forth to thy sacred Wounds; receive them mercifully, and grant that whatever the devil's or man's devices plot against us may be crushed and brought to nought; that we, being hurt by no temptations, but saved out of all trouble and distress, may in the Church give thanks to thee, our God.

III

O Lord, forgive our sins, and out of thy sacred Wounds grant to us the mercy that we pray for; that thou mayest regard our low estate, look upon our afflictions, repel from us adversities, and bestowing on us the effect of our petition, mayest listen graciously to thy suppliants, and preserve them from all evil, protected by the shield of thy Wounds.

IV

Most gracious God, who rememberest not the sins of those that have recourse to thee, but graciously hearkenest to their sighs; regard the many temples, the many altars, the many holy spots dedicated in time past to thy holy Name, and now profaned by the abominations of heretics. Remember thy inheritance, acquired by the enduring of the

most sacred Wounds, and by the shedding of thy most precious Blood; and hasten to visit thy vineyard, which the wild boar endeavours to uproot, and by thy power strengthen its cultivators against the madness of them that lay it waste: make them conquerors, and to those who work well in it, give at length the possession of thy Kingdom.

V

O God, who crushest wars, and by the might of thy defence defeatest the assailants of them that hope in thee; assist thy faithful, who invoke the defence of thy most invincible Wounds, that, the fierceness of our enemies being brought low, and all their hostility scattered, we may praise thee with ceaseless thanksgiving. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

CHAPTER VII

The Worship and Honour of the Most Holy Name of Jesus

SO wonderful are the praises, great the privileges of this honey-dropping Name, as to merit that everyone who would be truly Christian should cling to it with the highest honour and love. It is in this Name that we pray for and obtain whatever we desire. "If you ask the Father anything in my Name, he will give it you." But let us hear the praises of this honey-dropping Name from St. Bernard, the Doctor whose words drop honey.

Jesus, he says, is honey to the mouth, melody to the ear, joy, nay, and medicine also, to the heart. Is any one of us sad? Let Jesus come into his heart, and leap up thence to his lips. Behold, at the rising light of this Name are all the clouds scattered, and calmness returns to the sky.

If anyone fall into sin, does he by despairing rush also into the snare of death? No; but if he invoke the name of Life, shall he not instantly breathe again and live?

Whose hardness of heart, or indolence, such as often exists, or dull or sluggish indifference, has ever withstood successfully this saving Name? Whose is that dried-up fountain of tears, which, at the invocation of Jesus, has not at once the more abundantly sprung forth?

Nothing restrains so much the sudden impulse of anger, allays the swelling of pride, heals the wound of envy, extinguishes the flame of lust, quenches the thirst of avarice, and banishes all that is unseemly in desire.

For when I name Jesus, I set before myself a man meek and humble of heart, kind, temperate, chaste, merciful, and, in short, conspicuous for all probity and holiness; and this is God Almighty himself, who both heals me by his example and strengthens me by his aid.

All this is conveyed to my ears when Jesus is sounded in them. As man, therefore, I take from him examples, as the Mighty One I receive from him aid: the former I use as aromatic drugs, and add to them pungency with the latter; and so I make a confection the like of which can be made by no physician.

Such is the electuary, O my soul! which thou hast stored up for thee in the vessel of this word: JESUS SAVIOUR. *Saving, indeed, it is, and can never be found without efficacy for any complaint thou mayest have.*

May it be ever in thy breast, and ever in thy hand, that all thy thoughts, words, and actions may be directed by it to Jesus! (St. Bernard on the Canticles, Lesson XV.)

A SWEET AND EASY METHOD OF PRAYING ALWAYS, AND AT THE SAME TIME OF HONOURING JESUS

BECAUSE we are commanded by Christ always to pray, and never to faint, and by the Apostle all whatsoever we do in word or in work, to do all things in the Name of the Lord Jesus Christ; you have here a compendious and easy method of praying always, and at the same time of honouring Jesus. Here, I say, you have burning aspirations selected out of the royal Prophet, by which the soul may not only be easily

elevated to God in every action, but also be instructed, as it were, in certain rules and means that may be useful for the perfecting of our works.

Holy Aspiration

In praise of the most holy Name of Jesus.

Save me, O Lord, by thy Name, and judge me in thy strength.

And for the glory of thy Name, O Lord, deliver us, and forgive us our sins, for thy Name's sake.

Let them trust in thee who know thy Name, for thou hast not forsaken them that seek thee, O Lord.

I will freely sacrifice to thee, and will give praise to thy Name, O Lord, because it is good.

Blessed be the Name of the Lord, from henceforth, now, and for ever.

In the Morning when thou Risest

Enlighten my eyes, that I never sleep in death, lest at any time my enemy say: I have prevailed against him.

I have slept, and have taken my rest; and I have risen up, because the Lord has protected me.

If I have remembered thee upon my bed, I will meditate on thee, O Lord, in the morning, because thou hast been my helper.

Oh, that my ways may this day be directed to keep thy justifications!

I am thy servant, give me understanding, that I may know thy testimonies.

When going from Home

I have been delighted in the way of thy testimonies, as in all riches.

Be thou to me a God, a protector, and a place of strength, that thou mayest make me safe.

Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Shew, O Lord, thy ways to me, and teach me thy paths.

I have kept thy commandments and thy testimonies, because all my ways are in thy sight.

When returning Home

Judge me, O Lord, for I have walked in my innocence, and I have put my trust in the Lord, and shall not be weakened.

Be thou to me a God, a protector, and a house of refuge, to save me.

If I said, My foot is moved, thy mercy, O Lord, assisted me.

Remove far from me the way of iniquity, and out of thy law have mercy upon me.

Thy good spirit shall lead me into the right land; for thy Name's sake, O Lord, thou wilt quicken me in thy justice.

When going into Church

Because of the multitude of thy mercy, I will come into thy House; I will worship towards thy holy Temple in thy fear.

Hear, O Lord, the voice of my supplication, when I pray to thee, when I lift up my hands to thy holy Temple.

Thus will I bless thee all my life long, and in thy Name I will lift up my hands.

That I may see the delight of the Lord, and may visit his Temple.

As the hart pants after the fountains of water, so my soul pants after thee, O God.

Before Prayer

Let my prayer come in before thee; incline thy ear to my petition.

Hear, O God, my prayer, and despise not my supplication; be attentive to me, and hear me.

As the eyes of the handmaid are on the hands of her mistress, so are our eyes to the Lord our God until he has mercy on us.

Hear thou my voice, O Lord, according to thy mercy and quicken me according to thy judgement.

Uphold me according to thy word, and I shall live and let me not be confounded in my expectation.

After Prayer

Let my request come in before thee; deliver thou me according to thy Word.
Hear me, O Lord, for thy mercy is kind: look upon me according to the multitude of thy tender mercies.
According to thy mercy remember thou me, for thy goodness' sake, O Lord.
One thing I have asked of the Lord, this will I seek after, that I may dwell in the House of the Lord all the days of my life.
My soul has relied on his Word, my soul has hoped in the Lord.

Before Reading the Hours

I will sing praise to thee in the sight of the Angels; I will worship towards thy holy Temple, and I will give glory to thy Name.
I will extol thee, O God, my King, and I will bless thy Name for ever, yea, for ever and ever.
So will I sing a psalm to thy Name for ever and ever, that I may pay my vows from day to day.
That I may hear the voice of thy praise, and tell of all thy wondrous works.
According to thy Name, O God, so also is thy praise; thy right hand is full of justice.

After the Hours

Shout with joy to God, all the earth; sing a psalm to his Name, give glory to his praise.
Hear, O Lord, my voice, with which I have cried to thee; have mercy on me, and hear me.
Seven times a day I have given praise to thee, for the judgements of thy justice.
The free offerings of my mouth make acceptable, O Lord, and teach me thy judgements.
Blessed be the Name of the Lord from henceforth, now, and for ever.

Before Mass

I will go into thy House with burnt-offerings: I will pay thee my vows which my lips have uttered.

And I will go into the altar of God, to God who gives joy to my youth.

Let thy Priests be clothed with justice, and let thy saints rejoice. I will freely sacrifice to thee, and will give praise, O God, to thy Name, because it is good.

Let my soul be filled as with marrow and fatness, and my mouth shall praise thee with joyful lips.

After Mass

Make thy face to shine upon thy servant; save me in thy mercy, O Lord; let me not be confounded, for I have called upon thee.

I stretched forth my hands to thee; my soul is as earth without water to thee.

For thee my soul has thirsted; for thee my flesh, oh, how many ways!

That thy beloved may be delivered, save me with thy right hand, and hear me.

A sacrifice to God is an afflicted spirit; a contrite and a humbled heart, O God, thou wilt not despise.

When Praying for Others

Enlighten them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

Arise, O Lord, help us, and redeem us, for thy Name's sake.

Save thy people, O Lord, and bless thy inheritance, and govern them, and exalt them for ever.

That they may put their hope in God, and may not forget the works of God, and may seek his commandments.

Save thy servants, O God, that trust in thee.

At Reading or Study

Give me understanding, O Lord, and I will search thy law, and I will keep it with my whole heart.

Deliver me from my enemies, O Lord; to thee have I fled; teach me to do thy will, for thou art my God.

I am thy servant, give me understanding, that I may know thy testimonies.

Make me to understand the way of thy justifications, and I shall be exercised in thy wondrous works.

Holy and terrible is his Name; the fear of the Lord is the beginning of wisdom.

Before going into Company or Conversation

Judge me, O Lord, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

And save me from the hand of strange children, whose mouth has spoken vanity, and their right hand is the right hand of iniquity.

Uphold thy servant to good: let not the proud calumniate me.

Behold, I have loved thy commandments, O Lord: quicken thou me in thy mercy.

Save me, O Lord, for there is now no saint, for truths are decayed from among the children of men.

At Dinner or Supper

The eyes of all hope in thee, and thou givest them meat in due season.

The poor shall eat, and shall be filled; and they shall praise the Lord that seek him; their hearts shall live for ever.

For thee my soul has thirsted; for thee my flesh, oh, how many ways!

That thou mayest bring bread out of the earth, and that wine may cheer the heart of man.

With him that had a proud eye and an insatiable heart, I would not eat.

For the Memory of our Lord's Passion

Into thy hands I commend my spirit; thou hast redeemed me, O Lord, the God of truth.

Arise, O God, judge thy own cause; remember thy reproaches, with which the foolish man has reproached thee all the day.

We have received thy mercy, O God, in the midst o thy temple.
Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.
For thou hast saved us from them that afflict us and hast put them to shame that hate us.

In Adversity

In thee, O Lord, have I hoped, let me never b confounded; deliver me in thy justice.
Bring my soul out of trouble, and in thy merc destroy my enemies.
According to the multitude of my sorrows in m heart, let thy comforts give joy to my soul.
Why, O Lord, hast thou retired afar off? why dos thou slight us in our wants, in the time of trouble
If I shall walk in the midst of tribulation, thou wil quicken me; and thou hast stretched forth th hand against the wrath of my enemies, and th right hand has saved me.

In Temptation

Attend to my soul, and deliver it; save me, becaus of my enemies.
Bring out the sword, and shut up the way agains them that persecute me; say to my soul, I ar thy salvation.
If armies in camp should stand together agains me, my heart shall not fear.
How long shall my enemy be exalted over me Consider, and hear me, O Lord my God.
Protect me under the shadow of thy wings from th face of the wicked who have afflicted me.

In any Business

Incline thy ear, O Lord, and hear me, for I a needy and poor.
But I have put my trust in thee; I said, Thou a my God, my lots are in thy hands.
Quicken me according to thy mercy, and I sha keep the testimonies of thy mouth.

Make me to understand the way of thy justifications, and I shall be exercised in thy wondrous works.

As the eyes of the handmaid are on the hands of her mistress, so are our eyes to the Lord our God, until he have mercy upon us.

At Night when thou liest down

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

Be thou to me a God, a protector, and a house of refuge to save me.

If I shall give sleep to my eyes, or slumber to my eyelids.

My soul shall live, and shall praise thee, and thy judgments shall help me.

Protect me under the shadow of thy wings from the face of the wicked who have afflicted me.

Acts of Love and Contrition

With my whole heart I love Thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer.

I know my iniquity, and my sin is always before me.

The sacrifice of God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Oh, that my ways may be directed to keep thy justifications.

Quicken thou me according to thy mercy, and I shall keep the testimonies of thy mouth.

Hourly Aspiration

To Jesus for a happy death.

Enlighten my eyes, that I never sleep in death, lest at any time my enemy say, I have prevailed against him.

Be thou to me a God, a protector, and a house of refuge, to save me.

My soul hath thirsted for the strong living God; when shall I come and appear before the face of God?

One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life.

Thy good Spirit shall lead me into the right land; for thy Name's sake, O Lord, thou wilt quicken me in thy justice.

A HYMN TO CHRIST JESUS

Commonly ascribed to St. Bernard.

(The Jubilus, or Loving Soul's Jubilation)

[The following translation of this magnificent hymn is F. Caswall's. There are many other renderings, either of the whole or of parts. Dryden's "Jesus, the only thought of thee," is perhaps the best known.]

Jesu, dulcis memoria.

Decade I

JESU! the very thought of thee,
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest!

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest Name,
O Saviour of mankind!

O Hope of every contrite heart!
O Joy of all the meek!
To those who fall how kind thou art!
How good to those who seek!

But what to those who find? Ah, this,
Nor tongue nor pen can shew:
The love of Jesus—what it is—
None but his loved ones know.

O Jesu! Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
And all we can desire!

Thee will I seek at home, abroad,
Who everywhere art nigh;
Thee in my bosom's cell, O Lord,
As on my bed I lie;—

With Mary, to thy tomb will haste
Before the dawning skies,
And all around with longing cast
My soul's inquiring eyes;

Beside thy grave will make my moan,
And sob my heart away;
Then at thy feet sink trembling down,
And there adoring stay;—

Nor from my tears and sighs refrain,
Nor thy dear knees release,
My Jesu, till from thee I gain
Some blessed word of peace.

O Jesu, King most wonderful!
Thou Conqueror renowned!
Thou Sweetness most ineffable
In whom all joys are found!

Our Father. Hail Mary.

Decade II

Stay with us, Lord, and with thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

When once thou visitest the heart,
Then Truth begins to shine;
Then earthly vanities depart;
Then wakens love divine.

Jesu! thy mercies are untold
Through each returning day;
Thy love exceeds a thousand fold
Whatever we can say:—

That love which in thy Passion drained
For us thy precious Blood,
Whence with Redemption we have gained
The vision of our God !

May every heart confess thy Name,
And ever thee adore;
And seeking thee, itself inflame
To seek thee more and more.

May every soul thy love return,
And strive to do thy will;
And running in thine odours learn
To love thee better still.

Thou, who hast loved me from the womb,
Pure source of all my bliss,
My only hope of life to come,
My happiness in this !

Grant me, while here on earth I stay,
Thy love to feel and know;
And when from hence I pass away,
To me thy glory shew.

And, O my Jesu, pardon me,
Unfit to speak thy praise,
Yet daring thus, for love of thee,
My trembling hymn to raise.

Jesu ! the soul hath in thy love
A food that never cloys,
A sacred foretaste from above
Of Paradisal joys.

Our Father. Hail Mary

Decade III

Celestial sweetness, unalloyed !
Who eat thee hunger still,
Who drink of thee yet feel a void
Which nought but thou can fill.

Thrice happy he, who, loving thee,
  Doth thy true sweetness know;—
All else becomes but vanity
  Thenceforth to him below!

O Jesu! thou the beauty art
  Of Angel worlds above;
Thy Name is music to the heart,
  Enchanting it with love.

For thee I yearn, for thee I sigh—
  When wilt thou come to me?
And make me glad eternally,
  With the blest sight of thee?

O Jesu! Love unchangeable!
  For whom my soul doth pine!
O Fruit of life celestial!
  O Sweetness all divine!

O Kindness, infinite, supreme!
  My joy and true repose!
O Depth of charity extreme,
  Which no abatement knows!

'Tis good that I my love should give,
  Save thee, to none beside;
And dying to myself, should live
  For Jesus crucified.

O my sweet Jesu! hear the sighs
  Which unto thee I send;
To thee mine inmost spirit cries,
  My being's hope and end!

Thy presence with me I desire,
  Wherever I may be;
This, Lord. is all that I require
  For my felicity.

Thy kiss is bliss beyond compare,—
  A bliss for evermore!
Oh, that thy visits were less rare!
  And not so quickly o'er!

Our Father. Hail Mary.

Decade IV

Now have I gained my long desire,
Now what I sought is mine:
Now is my heart, O Christ, on fire
With thy pure love divine.

Blest fire! which no extinction knows,
Which never flags or fails;
But greater still, and greater grows,
And more and more prevails.

Blest love! which flows eternally,
With wondrous sweetness fraught;
Which tasteth most delightfully,
Beyond the reach of thought!

This fire, this love are now my own,
And to my vitals cleave:
And through mine inmost marrow run
And in my bosom heave.

Oh, joy! oh, ecstasy of bliss!
More felt than understood;
What pleasure can compare with this—
To love the Son of God?

O Jesu, spotless virgin flower,
Our love and joy! to thee
Be praise, beatitude, and power,
Through all eternity.

Come, O thou King of boundless might!
Come, Majesty adored!
Come, and illume me with thy light,
My long-expected Lord!

O fairest of the sons of day!
More fragrant than the rose;
O brighter than the dazzling ray
That in the morning glows!

O thou whose love alone is all
That mortal can desire!
Whose image doth my heart enthral,
Till I almost expire.

Jesu ! my only joy be thou,
As thou my prize wilt be;
Jesu ! be thou my glory now,
My hope, my victory !

Our Father. Hail Mary.

Decade V

O thou in whom my love doth find
Its rest and perfect end !
O Jesu ! Saviour of mankind,
And their eternal Friend !

Return, return, pure Light of light !
To thy dread throne again;
Go forth victorious from the fight,
And in thy glory reign.

Lead where thou wilt, I follow thee,
And will not stay behind;
For thou hast torn my heart from me,
O Glory of our kind !

Ye Heavens, your gates eternal raise,
Come forth to meet your King;
Come forth with joy, and sing his praise—
His praise eternal sing.

O King of glory ! King of might !
From whom all grace doth come !
O beauty, honour infinite
Of our celestial home !

O Fount of mercy ! Light of Heaven !
Our darkness cast away;
And grant us all, through thee forgiven,
To see the perfect Day !

Hark ! how the Heavens with praise o'erflow !
O priceless gift of Blood !
Jesus makes glad the world below,
And gains us peace with God.

In peace he reigns,—that peace divine
For mortal sense too high,—
That peace for which my soul doth pine,
To which it longs to fly.

Christ to his Father is returned,
And sits upon his throne:
For him my panting heart hath yearned,
And after him is gone.

To him praise, glory, without end,
And adoration be;
O Jesu! grant us to ascend,
And reign in Heaven with thee!

Our Father. Hail Mar

THIRTY-THREE ASPIRATIONS

IN HONOUR OF THE SAME NUMBER OF YEARS OF TH
LIFE OF OUR LORD JESUS CHRIST, IN REFERENCE T
HIS PRINCIPAL TITLES AND ATTRIBUTES ABRIDGE
FROM HOLY SCRIPTURE

JESUS, TRUE GOD.

O JESUS, very God of very God! be to me God, a protector, and a house of refuge, save me.

O Jesus, Word of the eternal Father, who, last all, has spoken to us by his Son! Oh, that may hear what the Lord may speak in me!

O Jesus, Wisdom of the Father! give me to se and to mind the things which are above, that may taste how sweet the Lord is.

JESUS, TRUE MAN.

O Jesus, First-born among many brethren! ma us co-heirs with thee in the house of our Father.

O Jesus, Word made flesh, who, when thou wast the form of God, emptiedst thyself, taking t form of a servant! let it not be hard to me to humbled for thee.

O Jesus, Son of man, made in the likeness of men, and in habit found as a man ! make me, by grace, to become partaker of the divine nature.

Jesus, Creator.

O Jesus, my Creator ! create in me a clean heart, and renew a right spirit within my bowels.

O Jesus, my Maker ! remember that thou hast made me as the clay. Oh, that I may be in thy house a vessel to honour, and not to dishonour !

O Jesus, Author of my life ! let my soul live to thee, for to me to live is Christ, and to die is gain.

Jesus, our Lord.

O Jesus, my Lord and my God ! I am thy servant; possess me thou, and none but thou.

O Jesus, my King ! rule me, and I shall want nothing in the place of pasture where thou hast set me.

O Jesus, my Father ! true it is that I am not worthy to be called thy son, yet cast me not away from thy face.

Jesus, Teacher.

O Jesus, who art come to us a teacher from God ! teach me goodness and discipline and knowledge.

O Jesus, Master, who begannest to do and to teach ! teach me to do thy will, that I may learn of thee, for thou art meek and humble of heart.

O Jesus ! light of the world, the way, the truth, and the life ! enlighten my eyes, and lead me into the path of thy commandments, for this same have I desired.

Jesus, Shepherd.

O Jesus, Good Shepherd, who hast laid down thy life for thy sheep ! for thy Name's sake thou wilt lead me and nourish me.

O Jesus, the Bread of life ! behold my soul waits on thee; send it not away fasting, lest it faint in the way.

O Jesus, the Fountain of life ! my soul has thirsted after thee; make it to draw waters with joy from the Saviour's fountains.

Jesus, Advocate.

O Jesus, our Advocate with God the Father! caus
him to turn away his anger from us.
O Jesus, the Mediator between God and man! l
thy blood cry out for us, not for vengeance, bu
for pardon.
O Jesus, our Saviour! save us, thou who came
to seek and to save that which was lost.

Jesus, Spouse.

O Jesus, Spouse of blood! espouse me to thyse
in mercy and compassion.
O Jesus, Lover of us, beautiful above the sons
men! draw me after thee with the cords of th
love.
O Jesus, zealous Lover of souls, whose delight is
be with the sons of men! let me love thee, ar
nothing beside thee except for thy sake.

Jesus, Physician.

O Jesus, our Physician, who by thy bruises ha
healed our infirmities! heal my soul, for I ha
sinned against thee.
O Jesus, led like an innocent lamb to the slaughte
take away the sins of the world, especially of m
a sinner.
O Jesus, Samaritan! pour into my wounds the wi
of contrition and the oil of mercy.

Jesus, Judge.

O Jesus, who wilt come to judge the living and t
dead! enter not into judgment with thy servant
O Jesus, merciful Judge, who camest not to destr
any one! spare me, and answer for me.
O Jesus, Judge of terrible majesty! place me amo
the sheep of thy Elect, that I may not fear t
evil hearing.

Jesus, Glorifier.

O Jesus, the portion of my inheritance, and m
portion in the land of the living! restore m
inheritance to me.

O Jesus, our glory, our crown, and reward exceeding great! admit me to the good things of the Lord, which thou hast prepared for them that love thee. O Jesus, our life, our salvation, and our resurrection! I desire to be dissolved and to be with thee. Nothing shall separate me from thee for ever. It is good for me to adhere to thee. For beside thee what have I in heaven, and what do I desire upon earth?

Prayer to Jesus.

O good Jesus, O most tender Jesus, O most sweet Jesus, O Jesus, son of the Virgin Mary, full of mercy and love! O sweet Jesus, according to thy great mercy, have pity on me! O most gracious Jesus! I implore thee by that precious Blood which of thy own will thou hast shed for sinners, to wash away all my iniquities, and to look upon me, an unworthy wretch, that humbly prays for pardon, and invokes the holy Name of Jesus.

O Name of Jesus, sweet name! Name of Jesus, delightful name! Name of Jesus, comforting name! For what is Jesus but Saviour? For the sake of thy holy Name, then, O Jesus, be to me a Jesus, and save me; thou hast created me out of nothing, oh, suffer me not to be lost for ever!

O good Jesus! thy almighty goodness has made me, let not my iniquity destroy me. O sweet Jesus! recognise what is thy own, and wipe away all that is not of thee. O most bountiful Jesus! have mercy upon me while it is the time of mercy, that thou mayest not condemn me in the time of judgment. What profit is there in my blood, when I go down into eternal corruption? The dead shall not praise thee, O Lord Jesus, nor any of them that go down to hell. O Jesus most lovely, O Jesus most longed for, O Jesus most meek!

O Jesus, Jesus, Jesus! permit me to enter into the number of thy Elect. O Jesus! salvation of them that believe in thee. O Jesus! consolation of them that fly to thee. O Jesus! sweet remission of all sins.

O Jesus! son of the Virgin Mary, pour into me grace, wisdom, charity, chastity, humility, that I

may be able perfectly to love thee, praise thee, enjoy thee, serve thee, and glory in thee, together with all who call upon thy Name, that is Jesus. Amen.

Prayer.

O God, who hast made the most glorious Name of thy Son Jesus Christ our Lord most lovely to the sweetest affection of thy faithful, but tremendous and terrible to the malignant spirits, favourable grant, that all who devoutly adore the Name, Jesus upon earth may receive now the sweetness of holy consolation, and obtain hereafter the joy of triumph and of interminable blessedness in Heaven. Through the same Jesus Christ our Lord.

Aspiration before any Work.

O Christ Jesus! in union with that charity wherewith thou hast wrought the work of our Redemption in the midst of the earth, I offer to thee this work N., and all my actions, to the greater glory of thy Name, and my own and my neighbours' salvation.

END OF THE SIXTH PART

PART THE SEVENTH

THE BLESSED VIRGIN MARY AND A HAPPY DEATH

TO

MARY, THE ELECT AND BELOVED OF GOD,

DAUGHTER OF THE ETERNAL FATHER, MOTHER OF THE INCARNATE WORD, SPOUSE OF THE HOLY GHOST, SANCTUARY OF THE ADORABLE TRINITY.

TO THE MISTRESS OF THE ANGELS AND PROTECTRESS OF MAN, ADVOCATE OF SINNERS AND REFUGE OF THE AFFLICTED.

TO THE QUEEN OF HEAVEN AND EARTH, FULL OF GRACE AND BLESSED AMONGST WOMEN, WHO REVERSING UNHAPPY EVA'S NAME AND CHANGING INTO A BLESSING THE CURSE LAID UPON WOMANKIND, HATH BECOME THE TRUER MOTHER OF ALL THE LIVING.

TO HER WHO, RISING AS THE DAYBREAK, HATH LED THE SUN OF JUSTICE TO SHINE ANEW UPON THE WORLD OF THEM THAT SAT IN DARKNESS AND IN THE SHADOW OF DEATH.

TO HER, WHO, TERRIBLE AS AN ARMY SET IN BATTLE ARRAY, DISPELLETH EVERY HERESY AND PUTTETH TO FLIGHT ALL THE POWERS OF EVIL.

TO THE MOTHER OF OUR JUDGE, WHO, ASSURED THAT NAUGHT CAN BE REFUSED HER, OFFERS TO THE GUILTY READY AID AND CERTAIN HOPE OF FORGIVENESS.

TO THE MOTHER, WHO STANDING UNFLINCHINGLY AT THE FOOT OF THE CROSS OF HER DYING SON, FELT, ALAS, AN EXCEEDING BITTER SWORD OF SORROW PIERCE THROUGH HER OWN SOUL: YET (WHY MAY WE NOT SAY IT?) EVEN THEN WAS HAPPY AND REJOICING, FORASMUCH AS THE LAST BIDDING OF HER DEAR DYING CHILD BADE HER TO TAKE FOR HER SON THE DISCIPLE WHOM HE LOVED, AND, IN JOHN FOR JESUS, MADE HER TO BE THE MOTHER OF US ALL.

PART VII (SECTION I)
THE WORSHIP AND VENERATION OF THE BLESSED VIRGIN MARY

(*For Saturday*)

THE worship of the Blessed Virgin Mary, and the care for a happy death, we have reserved, for the Seventh Part, and to the seventh day, that is, the Sabbath. For throughout the six days, by which is symbolised the space of our life, we are drawing towards the day of rest, or the repose of the life eternal. For the Sabbath of the law was a type of that rest which is awaited by the faithful after this life. Therefore, as, after the six days of toil, the Jews on the seventh day were free from work, so, when this life's labours are ended we, in death, shall keep holiday, and shall spend a festal and a solemn Sabbath. "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours."

Moreover, the Church has specially dedicated the Sabbath-day to the honour of the ever-blessed Virgin Mary; and it is the common practice of pious persons on that day to venerate the Mother of God, in order that by aid of her in whose tabernacle the Lord has reposed, they may the more surely attain to everlasting rest.

Think it not strange, then, good reader, to see the Mother of life here proposed to thy consideration simultaneously with death, since it is most fitting that the Mother of Mercy, our life and our hope, who has brought forth to us the Author of life, should be set before the dying as their Patroness against the terrors of the hour of their passing away. By our first parent we contracted the debt of death; but by the second Eve (who is more truly than she the Mother of all the living)

we partake of the Fruit of life. And therefore it is that the Virgin ever-blessed is justly honoured throughout the whole world, as being, as it were, the Patroness both of life and death. And indeed the pious custom now almost everywhere obtains among Christians of saying for one another the Litany commonly known as that of Loretto, for the obtaining of the grace of a happy death.

Again, with this intent the frequent use of the Angelical Salutation at each of the Hours has been recommended to Christ's faithful by Pope Paul V, who accords an indulgence of one hundred days if to the Salutation be especially added a petition for the assistance and intercession of our blessed Mother at the hour of our death. And she assuredly will not fail faithfully to protect her clients at their death, who stood by her Son when dying upon the cross, and has hence merited the privilege of exercising, as it were, an especial patronage over the dying.

Hence it is clear that the title of the Virgin Mother of God to our honour rests for the most part on the assistance which, as their Patroness and Mother, she ever renders to her faithful clients at the hour of death. Oh, how many has she snatched from the gulf of hell! how many has she restored to the grace of her Son and to heaven! Of this there are numerous examples occurring everywhere in history, and in writers who treat of the great things done by the most holy Virgin. Thence, search them out for thyself, and likewise endeavour to obtain a happy death by the aid of the Mother of Life. And to this end, with a loving heart, frequently exclaim,

Mary, Mother of grace!
Mother of mercy!
Do thou protect us from the enemy,
And receive us in the hour of death!

* * *

CHAPTER I

Colloquy on the Way to Live and Die Well

1. Motives urged for being careful to Die well

All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen.

Christ.

BEHOLD, O man, what thy life is upon the earth! Grass, that is green to-day, dry to-morrow; a wind and a shadow that flies quickly away; a smoke and a vapour that appears for a little time. "Hear these things, all ye nations; give ear, all ye inhabitants of the world: all you that are earthborn, and you sons of men, both rich and poor together. Young men and maidens, let the old with the younger hear the words of my mouth, for you lie all of you under one immutable sentence of death: it is appointed to men once to die, and, after this, the Judgment. You must all be manifested before my Judgment-seat, and that sooner than you think, that every one may receive according as he has done in his body, whether it be good or evil. Now I judge each one such as I find him to be when I cite him to my Tribunal by my slave, who is Death.

Rejoice, therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart and in the sight of thy eyes. But know that for all these God will bring thee into judgment. Now, then, if thou art wise, take order with thy house, for thou shalt die, and not live. Neither hast thou any cause to trust to thy strength or to thy age. Seest thou not how even strong and vigorous young men, equally with poor persons and little infants, die daily, often too, from the most trifling cause or merest accident? A vessel of earthenware or of

glass, whether new or old, is equally fragile; if it fall to the ground it is broken. It is in vain for thee to look forward to grey hairs, since the greater part of mankind attains them not.

Man.

O MY God! thou hast created man to thy own image; thou hast crowned him with glory and honour, and hast set him over the works of thy hands; and wilt thou cause me to return suddenly to dust, and cut me off, whilst I am yet but beginning? Remember, O Lord, what my substance is; for can it be that thou hast made all the children of men in vain? Behold, we all die, and, like waters that return no more, we fall down into the earth!

Christ.

WHO is the man that lives, and shall not see death—that shall deliver his soul from the hand of hell? But be it that I fill him with length of days, what will he be at the last? If a man live many years, and have rejoiced in them all, must he not remember the darksome time, and the many days which, when they shall come, the things past shall be accused of vanity? For all those things have passed away like a shadow, and as a ship that passes through the waves; whereof, when it is gone by, the trace cannot be found. Oh, happy are they who remember that they are as exiles and pilgrims on the earth, or rather that they are set in this world as stewards and dispensers over the goods of their Lord, who will come at an hour they think not, to take an account of his servants!

But wretched are they, alas! who, as though I were gone abroad, and were to return late, live riotously on my goods, forgetful of the time when I shall summon them to give an account of their stewardship! Is it thus that men, who were created by me in honour, understand not, but are compared to senseless beasts, and made like to them? as though they were to die both alike, and as though man had nothing more than a beast; whereas, I have created men to my own image and likeness, and redeemed them with my own Blood when under sentence of eternal death, that with me

they might become heirs of heaven! How is it, then, that, like blind men, they run upon death, and perish for ever, though they are men bought by me at so great a price, for whose sake I came that they may have life, and may have it more abundantly? Oh, how few there are who seriously consider this in their heart, and who deem it wisdom to meditate on these things! How many persons say, as though they had entered into a league with death, and made a covenant with hell: When the overflowing scourge shall pass through, it shall not come upon us? Thus it is that they turn away their face, that they may not look upon their end; there is no fear of God nor care for death before their eyes. Wherefore they spend their days in wealth, and in a moment they go down to hell.

Man.

WHAT shall I do to thee, O keeper of men? Thy hands have made me, and fashioned me wholly round about, and is it thus that thou castest me headlong down? Spare me, O Lord, for my days are as nothing. What profit is there in my blood, if I go down to corruption? Shall dust confess to thee,. or declare thy truth? Shall anyone in the sepulchre declare thy mercy, and thy truth in destruction? For there is no one in death that is mindful of thee, and who shall confess to thee in hell? Does it seem good to thee that thou shouldst oppress me, the work of thy own hands? Is it thus that my days shall be swifter than a post, that they shall flee away, and not see good! Is it thus that they shall pass more swiftly than the web is cut by the weaver, and be consumed without any hope? Oh, forgive me, that I may be refreshed before I go hence and be no more!

2. The art of dying well Necessary above all things

Christ.

IT is not I who made death, but by the envy of the devil has death entered into the world; because by his doing it was that sin came into the world, and death by sin, in which all have sinned.

Therefore it is appointed to all men once to die. But this one consolation is left to thee, that as in Adam all die, so in me shall all be made alive. But if thou desirest to profit by this my benefit, see that thou be not ruined by the second death; for the death of sinners is the worst death. But how is it, alas! that life, the time of which is so short, and the whole of it barely sufficient for even necessary duties, and above all for due preparation for death, is spent by the greater number for the most part on superfluities and trifles?

If thou wert the sole possessor of all the years, days, hours, and all the time that the world has stood, and shall stand, together with that of all the wisdom, and foresight, and industry, and all the arts, wealth, friendships, favours, and whatever aid or advantage besides could ever be had in the world, wouldst thou not do well to apply it all to making that moment a happy one, which will determine for thee thy whole eternity, from which thou wilt be either miserable or happy for ever?

Man.

WHEN I turn myself to all the works that are wrought by the hands of men, and to the labours in which they labour in vain, I see in all things vanity and vexation of mind, and that nothing is lasting under the sun. And therefore I am weary of my life, when I see that all things under the sun are evil, and that all are vanity and vexation of spirit; so that in much wisdom there is much indignation; and he that adds knowledge adds also labour. Oh, vanity of vanities, and all is vanity!

Christ.

WHY, then, art thou careful and troubled about many things? Of what advantage is it to mind high things? To pry into things that are subtle rather than what are useful? Why dost thou walk in things great and wonderful, that are above thee? Behold, one thing is necessary: TO KNOW HOW TO DIE. This is truly the art of arts, and science of sciences. He who knows this will be never the worse if he knows not the rest. But he who knows not this will gain nothing,

though he know all beside. Do not all other things relate to earth and its short life: but this to Heaven and its boundless eternity?

Therefore, as long as thou livest, be learning to die, and the more so, that of this art there is but one experiment to be made; which, if it fail of success, thou wilt never be able to correct thy error. In other arts, if a fault is committed the first time through carelessness or ignorance, it is easily corrected the second; but in this, if there be made but one mistake, repentance afterwards will be useless and too late. For then the gate of my mercy will be shut, and there will be no hope of pardon remaining for ever. Wheresoever the tree falls, whether to the south or to the north, there shall it lie. He is wisest who often thinks upon his end, and strives now to be in his life such as he wishes to be found in his death. Who is wise, and will keep these things?

It is indeed great wisdom for a man to look into himself, to *know* himself, to know, I say, what man is, that has a body from the ground and a spirit from heaven, and that the body, by death, returns into its earth from whence it was taken, but the spirit returns to God who gave it, that it may receive according as it has done in the body, whether it be good or evil.

My son, meditate on these things, contemplate them, dwell on them. Remember thy last end, and thou shalt never sin; and nothing will avail so much to make thee temperate in all things. For how shalt thou lift up thy heart, or what cause shalt thou have to be proud, thou who art dust and ashes, and soon to return to the dust? Will it be any pleasure to thee to foster and pamper with luxuries thy flesh, which will be food of vermin and of worms? How canst thou set thy heart upon the riches and honours and vanities of the world, from which cruel death will separate thee, to-day perhaps, or to-night, however unprepared and unwilling? And then whose shall those things be which thou hast provided? Oh, how easy is it for him to despise all things, who is ever reflecting that he must die! Oh, that men would be wise, and would understand and would provide for their last end.

Man.

I ACKNOWLEDGE, O Lord, that the days of man are short, and that the number of his months are with thee; thou hast appointed his bounds, which cannot be passed. I know that thou wilt deliver me to death, where a house is appointed for everyone that lives. And who am I, that I should answer thee, and contend with thee in my words? Thou art just, O Lord, if I plead with thee; but if thou wilt not be angry with the prayer of thy servant, I will, O Lord, ask of thee one thing: Make me know my end, and what is the number of my days, that I may know what is wanting to me. How many are the days of thy servant, in which I shall be still in warfare upon the earth, until my change come?

3. Timely Preparation for Death

Christ.

IT is not for thee, my son, to know the times or the moments which the Father has put in his own power; it is for thee to watch, wait, and be ready at all hours. For thy last day is hidden from thee, that thou mayest carefully guard them all, for there is not one among them all that may not be thy last. It is for thee to redeem the time, and to labour while it is day; for the night will come, when no man can work. It is for thee to labour, that by good works thou mayest make sure thy calling and election. Behold, now is the acceptable time; behold, now is the day of salvation. His is the extreme of folly who lets the days that he has slip by, and promises himself others, and meanwhile is occupied with trifles, with pleasure, and with the cares of this world. But why wouldst thou know that which is not good for thee? Know this, and hold it for a truth, that my ordering the hour of men's death to be uncertain is a signal proof of my goodness and mercy. For oh! how many, if that hour were known to them, would take occasion therefrom for security and slumber; and even more slothful than they now are would put off to the close of their lives and to the very hour of their death

all thought of making sure their salvation! Nay, do not men everywhere so act even now, although they have not a day, nor an hour, nor a moment that is secure from death? Alas! man knows not his own end, and yet takes no thought of it. And therefore, as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall come suddenly upon them.

But thou, my son, remember thy Creator in the days of thy youth, before the time of affliction come, knowing that it is good for a man when he has borne the yoke from his youth; for with him that fears the Lord it shall go well in the latter end, and in the day of his death he shall be blessed.

See, therefore, how thou walk circumspectly, not as unwise, but as wise. For what folly can be greater than, when the whole of eternity hangs on the brief moment of this life, and when at the hour of death on thee will be passed an irrevocable sentence adjudging thee to punishment or to glory for ever, yet in place of making timely provision against that risk, to be anxiously and industriously careful about everything else, and neglect the one thing which alone, and before all others, should be every one's care?

What needs a man to seek the things that are above him, whereas he knows not what is profitable for him in his life, in all the days of his pilgrimage, and in his time that passes like a shadow?

O ye sons of men! how long will you be dull of heart? why do you love vanity, and seek after lying? Surely man passes as an image; yea, and he is disquieted in vain. His years shall be considered as a spider. For as with much labour it weaves its web, and in doing so spends its vitals, yet catches nothing but wretched flies, so do men waste the years of their life, with no profit to themselves at last.

Man.

BEHOLD, thou hast made my days measurable, and my substance is as nothing before thee. For a thousand years in thy sight are as yesterday

which is passed. Spare me, O Lord, for my days are nothing. Remember that I am a stranger with thee and a sojourner, as all my fathers were.

Christ.

THEREFORE, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desire and cares of this world, which war against the soul. Behold, a pilgrim does not loiter on the way; he does not turn aside from the path to pluck flowers and seek for pleasures, and so trifle away his time; but rather, from desire of home and friends, he pursues and hastens continually on the journey that he has begun. But if, from time to time, he takes rest and refreshment, it is rather for necessity than pleasure, that, when he has recovered his strength, he may proceed and walk on the way more briskly afterwards.

Do thou act in like manner, and redeem the time from those vain and transitory things in which there is nothing but vanity and affliction of spirit, and devote it to the thing that is above all things serious and necessary—the care of a good death and a happy eternity. For thou knowest not how long thou mayest continue, and whether after a while thy Maker may take thee away. Therefore whatsoever thy hand is able to do, do it earnestly; for the night is coming, in which no man can work. For neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening. Do now what thou wilt wish done when thou canst do it no longer, and wilt passionately lament that thou hast not done when thou couldst.

Man.

O LORD! who art rich in mercy, I am distressed on every side; do not abandon me. Reach out thy right hand to the work of thy hands, and draw me out of the mire, that I may not stick fast. For behold, I cry to thee out of the depths. I resolve daily to amend my life, but I am ever putting it off from day to day; and while I purpose to give myself to it at some future time, it comes to pass that this future is always future, nay, perchance, for me may never be at all.

Lord Jesus, how long shall I take counsels in my soul? What profit is there in my blood, if I go down to corruption? Enlighten my eyes, that I may never turn them away from the sight of death, that I may see the dangers that hang over me, and that I may never sleep unto death, lest at any time my enemy say, I have prevailed against him!

Christ.

OH, if thou didst but know how greatly the mind of one who is at the point of death is agonised by the remembrance of the days he had unprofitably lost! Oh, if thou couldst but see and hear the anguish, the complaints, the wailings of the damned, that, alas! are useless, in their torments, what counsel, thinkest thou, wouldst thou take? Lo! the thing they deplore more than aught else, is this, that, when they could have redeemed themselves from torments so horrible, by a labour that was short and easy, forgetful of death, they clung fast to vanities, and let slip the time for putting oil in their lamps, namely, the opportunity for good works, and the days of salvation. As do many now, they spent their days (oh, how short and how few!) in pleasures, and in a moment they went down into hell, where endless misery is their lot. Happy thou if thou art wise at others' cost!

Behold the rich glutton, there now no longer feasting sumptuously on dainties, but wailing wretchedly in torments! When the one was living in luxury, and the other in hunger and distress, which of you but would have chosen the lot of the rich man rather than that of Lazarus? But lo! now rightly do all deem Lazarus most happy, and the glutton wretched beyond human thought. True, here, while the one receives good things in his life, and the other bad, thou dost not recognise the difference, but rather it amazes and confounds thee. Yet do thou hold thy peace until thou enter into the sanctuary of God, and understand concerning their last end.

Man.

OH, how good is God to Israel, to them that are of a right heart! Thou art both just, O Lord, and thy judgment is right. Why should I

dissemble with thee, for thou searchest my hear and my reins? Often have my feet been moved my steps have well nigh slipt, when I had a zea on occasion of the wicked, seeing the prosperity o sinners, for there is no regard to their death. Bu now mercy and judgment will I sing to thee, O Lord, for thou wilt render to every man accordin to his works.

Christ.

BUT how is it, that when their end is so unlike and that even now it is given thee to choos between them, how is it, I say, that, although tho wishest to be happy with Lazarus, thou chooses notwithstanding, the life of the glutton? Why dos thou foster thy flesh in elegance and luxury, an often bestow more care upon worthless animal than upon men who are hungry and in want?

Again, if, as a signal favour, I were to permit tha wretched man to return to life, thinkest thou h would return to his accustomed pleasures? that h would again clothe himself in purple and fine linen or feast sumptuously every day? that he woul let Lazarus lie unnoticed at the door of his house I tell thee for a truth, that he would do penanc rather in hair-cloth and ashes, and would suffer no a moment to pass without a wise and earnest car for his salvation; nay, he would even rather underg alone all the tortures and toils that could ever b thought of in all the world, than return to that plac of torments, where, for so many hundreds of years he has been longing for but one little drop of wate to cool his burning tongue, and, for endless myriad of years, will long for, but never obtain it.

Can there be anyone who shall hear this, and no be afraid, and recover himself in his fear? Who i there of you that can dwell with that devouring fire who that can dwell with everlasting burning Marvellous indeed is it, beyond all marvel, that any one can believe those eternal punishments to b prepared for sinners, and yet live in sins in suc security, and persevere so daringly in a state i which he would not dare to die: can look forward a to a thing certain to the sentence that will be passe for all eternity in death, and yet make no earlie

provision for dying well! Who can have so fascinated your eyes, that they do not look to your end? How many of you are there who are careful to be now what they would wish to be found at their death, when cited before the tribunal of my last Judgment? Yet thou knowest not whether it will be to-morrow, or to-day, nay, or this very hour!

Oh, by how many parables, how many threatenings and warnings, have I taught thee to watch, look forward, and be prepared! And then, when there are so many examples of persons of every age, sex, and condition dying daily before your eyes, so many sudden accidents, so many fevers and different diseases, what proclaim they, one and all, but, Watch, be ready, take order with thy house, for thou shalt die! Remember that what has happened to every one will happen to thyself. To-day, to-day, if thou wilt hear the Lord's voice, harden not thy heart. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to me, and I will have mercy on him. Now is the time for mercy; take heed lest straightway it become not the time of punishment.

Man.

THOU art just, O Lord! but spare me if, as one unwise, I speak to my Lord, although I am dust and ashes. Is it thy will that a sinner should die? Hast thou not said: I desire not the death of a sinner? And, The wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness? And again, All that comes to me I will not cast out? Be it that I come late, and at even, about the eleventh hour; wilt thou reject me? Be it that I only do penance for my sins when at the very point of death; wilt thou despise a contrite and humbled heart?

Christ.

WHAT is this that I hear? Dost thou too speak like one of the unwise, and incline thy heart to evil words, to excuse thy procrastination in sin? Darest thou to sin all thy life long, and to repent for the first time when at the point of death? Is this repentance, to cease from sin only when thou

canst sin no longer, when the power to sin has failed thee, when thy sins forsake thee, rather than thou thy sins? What kind of amendment is this to desire to alter thy life for the better only at the moment when thou must cease to live? Ah, how greatly dost thou deceive thyself! True, I have promised pardon to the penitent, but I have not promised life to him who defers his penitence to to-morrow.

But, that ignorance may not make thee wanting in caution, know that true penitence is that which for my sake and for my love, deplores and abandons its sins; hence, out of a hundred persons who postpone their penitence to their dying hour, there are scarcely two whose repentance is real when they die. For the source of such a penitence as this is the love, not of me, but of self. Sorry, indeed, they are, not because they have offended me, but because they dread the damnation that is now hanging over them. Could they but escape this, together with the death that is nearing them, they would not fear to return to their vomit and to their former sins. How, then, is it to be said that he is truly penitent in death, who as long as his life lasted willingly and fearlessly gave himself to sin?

True, I desire not the death of a sinner; I desire not that thou, nor any sinner, should despair, as long as he lives. But I warn thee of the danger, and would have thee choose the safer part, for they that perish are the many, and they that truly repent are the few. How, then, darest thou to presume that thou wilt be thyself among those few? Oh, if thou couldst but see how many things occur at the time of death to make true penitence difficult, especially to one who is a sinner! On the one hand, the sick man is overpowered by the strength of his malady, tormented by his conscience, and by the enormity of his sins, which then he sees far more clearly than ever before; on the other, his conscience is pricked and torn by the recollection of the time past, so unprofitably spent upon vanities; and, in fine, he is tortured by the dread of a future that is already overtaking him, wherein he will have to give an account of all his words, deeds, and thoughts.

On the one hand, the devil is deceitfully exaggerating his sins, and urging him on to despair; on the other, he is so miserably overwhelmed by the fear of the Judge, and the horror of hell, that his agitated conscience can anticipate nothing but severity, and think of nothing save my just judgments, so that he despairs of pardon. For then he views his own sins without regard to my mercy, which the malignant spirit strives to make appear less than it is, if not to hide entirely from his sight.

What hope will the wretched man have left to animate him then? Then he will see that he must abandon all the things that were pleasant and dear to him in his life, and he can hope for no more comfort or assistance from them. He will be terrified by the memory of his sins; the hour is at hand in which he must render his account. Fear of the immutable sentence will make him faint. It will be impossible to fly or to hide himself; the very thought of appearing at the bar will be past endurance. Does he look back upon his past life? Its entire course seems to him but a moment of time. Does he look onward toward the future, that is, to the endless space of eternity? Oh, what agony is it to have made shipwreck of everlasting happiness for things so empty, for moments so fleeting and short! So agitated is he by all this, that his mind is scarce free to think of salvation. And thus it comes to pass, that not seldom he even anticipates my judgment by passing sentence of condemnation on himself, because he knew not the time of his visitation, and so goes the way of Cain in despair, saying, My iniquity is greater than that I may deserve pardon.

Man.

O LORD, my spirit is in anguish within me, my heart within me is troubled, and even all my bones together are shaken by the tempest of thy words. Oh, how fearful a thing is it to fall into the hands of the living God! Who shall be able to endure the voice of thy mighty thunder in that terrible day? For it is not to be thought that thine are mere empty words strung together to frighten me. But who knoweth better the woes of

the dying than Thou, O good Jesus, who didst hang for full three hours on the cross? Do thou grant that coming now before thy presence with thanksgiving, I may by timely penance so prepare for my end that the trouble and agony of that dread hour find me not.

Christ.

THEREFORE it is that I now exhort thee not to defer such preparation. Dost thou then say, Now have I begun? Behold, to-day thou hearest my voice, harden not thy heart, and put not off till to-morrow, for thou knowest not whether there be a morrow on earth for thee. Still less put it off to the time of sickness, since no season is less fit than that for preparing for death. For then the strength both of mind and body is faint. So often is the mind overwhelmed by pain and by such other disquietudes as result from sickness, that it can scarce collect its thoughts, much less ponder seriously the things that belong to dying well.

How often is it that thou hast beheld sick persons seized with delirium, and so utterly deprived of the use of reason as to be incapable of making provision for anything, whether of this world or of the next! Experience too is thy witness how difficult it is for anyone, good and pious though he be, at the time that he is agonised by aching of the teeth, eyes, or other acute internal pain, to direct his mind to holy and heavenly things; for the whole tenor of his thoughts is carried away to the seat of the pain. What good, then, canst thou think is to be accomplished at the hour of death?

These things, my son, I desire to impress upon thee faithfully; and I do so the more out of the love that I bear to thee, to the end that thou mayest not defer from day to day the business of thy salvation, nor postpone to the hour of death thy preparation for dying well. Why wilt thou choose danger, when security is offered thee? Why wilt thou stake on so uncertain a hazard a cause which yields to none in risk and importance, when in all things else thou searchest so carefully for that which is perfectly certain and safe? Behold I offer thee

my grace now; if thou reject it, perchance the time may come when it will be deservedly refused thee. Is it not just that the sinner who has forgotten me in his life should be punished in his death by forgetting himself? For how can one who has despised me so entirely in his lifetime venture to promise himself that I will be merciful to him at his death?

Understand this, ye senseless among the people; and you fools, be wise at last! Oh, that thou too hadst known, and that in this thy day, the things that are to thy peace and salvation! Oh, that now thou wouldst not receive in vain the season of my mercy and of my grace! For the time will come, perhaps in a day that thou hopest not, and at an hour that thou knowest not,—the time, I say, of my justice; then, if thou shalt have done well, thou wilt receive well; but if ill, what wonder if I render to thee according to thy works! But then it will be in vain for thee to entreat respite till to-morrow; in vain for thee with that wicked man to cry for mercy to the Lord, of whom thou art not to obtain mercy. For how often will it be that I have called, and thou hast refused; despised all my counsel, and neglected my reprehensions? Is it not, then, just that I should laugh and mock in your destruction, when that shall come to thee which thou fearedst? when sudden calamity shall fall upon thee, and destruction, as a tempest, shall be at hand; when tribulation and distress shall come upon thee?

In thy lifetime thou wilt have served the world, thy flesh, and thy pleasures; and wilt thou fly to me at the last, in the day of thy distress? Will it not be a shameless thing to have recourse in thy necessity to one whom thou wilt have despised in thy prosperity? What if it be said to thee then: Where are now thy gods, in whom thou trustedst? Let them arise and help thee, and protect thee in thy distress. Does not a physician, who has received favours and presents from a sick man during health, prove kind and attentive to him in sickness? But what thinkest thou that he could expect of him, if, instead of this, he had injured and insulted him? Dost thou not see it happen

daily, when judgment is expected even in the most trivial causes, that neither party is ever quiet, but both are applying, now to the advocates, now to the attorneys or the judges, now to their relations, friends, or acquaintance, to request their favour and support? And yet man, when his most important cause, the cause, namely, of everlasting life and death, is pending before the Supreme Judge, acts as though he were secure, taking no thought of those who would protect his cause! Consider what it was that shut out those foolish virgins from the kingdom of heaven. They slumbered, they waited, they neglected to get oil, or they begged it too late of those who were wise, and so they heard it said to them, I KNOW YOU NOT. But they that were ready earlier went in with the Bridegroom to the marriage. Why dost not thou watch too, my son? Why dost thou not urge in time thy prayer to my Elect for patronage, since they too will sit together with me judging the twelve tribes of Israel? Above all, why dost thou not make my most beloved Mother thy friend, whose patronage is all-powerful with me (since it would not be just that I should refuse anything to my Mother), that so thou mayest find grace in my sight? Understand these things, you that forget God, lest he snatch you away, and there be none to deliver you! He that has ears to hear, let him hear, and not cast behind him these my words, nor, according to his hardness and impenitent heart, treasure up to himself wrath against the day of wrath and my just judgment. Oh, that men would be wise, and would understand, and would provide for their last end!

Man.

ALAS for the blindness and hardness of my heart! for, often as I hear these things, yet how remissly do I act in a matter that is so dangerous and difficult! Oh, that thy word, O Lord, which is living and effectual, and more piercing than any two-edged sword, would reach to my heart, even to the division of the soul and the spirit! Oh, that it might work in me, as it has wrought in thy Saints and Elect, whose death has been precious

in thy sight! And therefore it is that they are now inebriated with the plenty of thy House, and that thou makest them to drink of the torrent of thy pleasure. Oh, how blessed are they that dwell in thy House, O Lord, for they shall praise thee for ever and ever! Oh, blessed are the dead who die in the Lord! oh, that my soul may die the death of the just, and that my last end may be like to theirs!

Should what is here said of the danger of deferring penance to the end of life be thought too harsh, such works may be consulted as S. Aug. Hom. 41, inter 50, Lib. de Pœnitentia, c. 17, and others which treat of the four Last Things.

4. The best way to Die well is to Live well

Christ.

BUT why are they happy who die in the Lord? Is it not because they have passed through fire and water, and have been brought out into a refreshment, where neither death, nor crying, nor sorrow shall be any more? For now they rest from their labours, and their works which they have done in their life follow them. It is with reason that thou wishest that their condition may be thine. But how much wiser will be thy wish, if thou art careful to live the life of the just, that so at the last thou mayest die their death; if thou too, I say, strive to enter in by that narrow gate, if thou too offer violence to the kingdom of Heaven, for behold, it is the violent that bear it away.

Doubtless the wicked prophet, Balaam, also wished the end of the just to be his own, but not the beginning. Even carnal persons desire to die the death of the spiritual, notwithstanding that they refuse to live their life; for they know that the death of my Saints is precious in my sight. But is it not a foolish and ridiculous thing to wish for the death of Lazarus, and for the life of the glutton?, to wish to die well, and to live ill? Do men gather grapes of thorns, or figs of thistles? No, thou canst not so pass from pleasure to pleasure, as here to fill thy belly, and there thy soul. Dost thou, then,

desire to die happily and well? Behold, the best way to die well is, to die to thy sins and concupiscences before thou diest. Nay, the only true life is, to die to the flesh and the world, and to live to God. So, therefore, habituate thyself now to die while thou livest, as that, when death comes, thou mayest await it the more securely.

The death of the body will suffice to give thee the form and image of this mystical death. For no sooner does death seize upon the body of a man, than it deprives him of the use of his senses, and of all his appetite for pleasures. It shuts his eyes, it stops his ears, imposes perpetual silence on his lips, separates him from all whom he knows and loves, and extinguishes all his desires in this world. This and the like thou thyself mayest do of thy own will, and in a way far more noble, and excellent, and profitable to thee, than if thou wert to abandon to death the right of compelling thee.

Man.

BUT what death, O Lord, is that of which thou speakest, when thou biddest me die spiritually, and of my own will?

Christ.

ART thou yet without understanding, and dost thou not comprehend, that if thou live according to the flesh, thou shalt die; but if by the spirit thou mortify the deeds of the flesh, thou shalt live? Chastise thy body, and bring it into subjection: mortify thy members which are upon the earth. Cut off the old man with his deeds, and put on the new man; keep thy tongue from evil; and turn away thy eyes, that they may not behold vanity. Love not the world, nor the things which are in the world; fly from thy friends and thy companions, if thou canst not have them and me too for thy friend; for that friendship is too hurtful that will not admit of companionship with me. Do not heed injuries, nor render back reproaches; receive insults in silence, as one who has no reproofs in his mouth. Suffer thyself, like one that is dead and resisteth not at all, to be treated according to the will of thy superior; by a saving

death, lose thy life in this world, and thou shalt keep it to life eternal.

If thou do this, thou wilt be esteemed dead upon earth, but thy life shall be hid with me in God. Thou wilt not appear great and glorious before the world, but all thy glory shall be from within, namely, in the testimony of thy conscience. Thou shalt walk as if thou wert sorrowful, yet always rejoicing; thou shalt possess as though thou possessedst not; thou shalt use this world as if thou usedst it not. This is that mystical dying by which while yet living my Saints passed to me. In a few words I sum it up:

Before all things flee from sin, and thou shalt have no cause to be afraid of dying ill; for the sting of death is sin; where there is no sin, it cannot hurt or pain thee. That death is not to be ill esteemed which has been preceded by a good life. Exercise thyself, therefore, in piety and justice; so shalt thou never be overwhelmed by an evil or an unexpected death. For a good and blameless life is a continual preparation for death. If, then, the just be suddenly seized with death, he shall be in refreshment.

But how cruel, alas! is death to those who have lived to the world and its concupiscences! How sharp the dart with which it strikes at last those who are wise to do evil, but have not known how to do well! They, who now spend their days in pleasure, then see how great a mourning takes hold of the end of joy. For then the wine which used to go in pleasantly, bites like a snake, and spreads abroad its poison like a basilisk.

Man.

WHO is there that can give me to die to the world and the flesh, and to live to thee, who hast died for me; and to be always so prepared to die, that I may live, and yet not I, but thou, O Jesus, live in me? For I own that none can die more safely and happily than he who has lived the most good and holy life. And yet I know not how it is that the terrors of death have surrounded me notwithstanding; so that I dread and wish to fly from the death which yet I know that I cannot escape. But what is there strange in this when I

see that the most holy men have not been free from the fear of death?

And what, O Lord, shall I say of thyself? Didst thou not seem to have a dread of death, when, in the garden, for the anguish of thy Heart, thy Sweat became like drops of Blood trickling down upon the ground? And when thou saidst, My soul is sorrowful even unto death, and prayedst that this chalice might be removed from thee?

5. Remedy against the Dread of Death, and the Shrinking from it

Christ.

THAT was because I had taken upon myself thine infirmities, that thou mightest know how much I suffered for man, and how truly I carried his sorrows. But it was less death than sin that I abhorred; the destruction of which, by my death, was before my eyes. But I allowed the fear of death so far to enter in, that thou mightest fear the less to die, as one to whom, by the merit of my death, death is become the end of sin, and the entrance into life.

But now consider why many men fear death; for the causes of this are various; and yet, if thou examine them well, not one of them is reasonable or adequate. Rather wilt thou acknowledge that, although this world's children are perceptibly actuated by the opposite feeling, who live on securely in their vices, at the same time that they are in a horrible fear of death as the greatest of evils; yet not death, in which is no evil, but a bad life is above all evils to be dreaded, for the reason that it produces the evils which are eternal. For so it is, that the foolish people, who walk in darkness, fear where there is no fear, and where there is fear, they walk securely: by which I mean, that they fear unreal dangers, and despise the true. For what is the death of which men are so afraid, other than the separation of the soul from the body? But the death of which they are not afraid is the separation of the soul from God; a death which is so much the more to be feared, as it is worse for the soul than for the body to perish.

But say, my son, what is there to be feared or to shrink from in death? Is not the day of death better than the day of one's birth? Believe me, or rather acknowledge from thy own experience, that man born of a woman, living for a short time, is filled with many miseries; who comes forth like a flower and is destroyed, and flees as a shadow, and never continues in the same state. As long as he lives he walks in the midst of snares, in the world, I mean, the whole of which is seated in wickedness; where there is nought but the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. Hence it is that he sees another law in his members, fighting against the law of his mind. Oh, conflict how great and grievous! oh, victory how difficult and infrequent!

Assuredly all this has ever appeared so burdensome and painful to my friends, that while they endured their life in patience, they wished for death. Hence arose their many groanings and complaints. Woe is me, that my sojourning is prolonged! My soul is weary of my life! Unhappy man that I am, who shall deliver me from the body of this death?

Besides, the life of man is but a passage, a prison, an exile; yet in these he who fears to die desires to remain. What! art thou weary of the journey, and yet wouldst not have it ended? Shut up in a noisome and filthy prison, yet wouldst not be released from it? Who is there that, sojourning in a foreign land, above all, in the midst of many dangers and enemies, would not wish to return speedily to his own? Who is there that would not account himself happy, if he were shortly to be delivered from exile? He who is unwilling to die prefers misery to happiness, exile to his own country, darkness to light, earth to heaven!

Man.

OUR life, O Lord, is nought else, indeed, but a warfare, a temptation, a perpetual conflict upon earth. Woe is me, that my sojourning is prolonged amid so many dangers, and snares, and wiles of Satan, the world, and the flesh! What is long life to a man else than a lengthening of torment, whether

that arise from the perception or from the apprehension of evils; for combats are without, fears within. Few and evil are the days of our pilgrimage yet such is our blindness, that we wish for a long life. We fear to die, and wish to postpone, though we cannot escape it; whereas death either is, or ought to be, the end of our misery, the limit of our guilt, the gate of life, the entrance to our Home, and the vision of thy Presence!

As long as we live we are miserable; and the more so, because, as we grow older, we seldom or never become better; and even love our misery because we know it not. Open, I pray thee, my eyes, that I may see how truly I am in banishment and how I should ever aspire to reach my Home and that I may no more fear to die, but rather desire to be dissolved and be united to thee. For nowhere is it well with me, nor will be ever, without thee. Oh, when wilt thou bring me out of this prison when shall I be delivered from the body of this death!

Christ.

BUT many also there are who fly from death, because in the world they are flourishing in wealth abound in riches and honours, and call happy the people which possesses these things. Alas! how bitter is death to the man that has peace in his possessions, whose ways are prosperous in all things and who is yet able to take meat! But, oh, foolish and slow of heart! oh, men of little faith! is it hard for you, who expect heaven and the highest Good, and the state that is perfect in being the complement of all blessings, to abandon the goods of earth? Behold, eye hath not seen, nor ear heard neither has it entered into the heart of man, what things I have prepared for them that love me nay, I will myself be their honour and glory, and inheritance and pleasure, and reward exceeding great.

Man.

I BELIEVE to see the good things of the Lord in the land of the living, where we shall be inebriated with the plenty of thy House, and where

one day will be better than thousands. But, why, alas! is my faith so weak, that for a clod of earth I should be no more a candidate for Heaven? Why does not my soul pant after thee, O God, as the hart pants after the fountains of water, or as the hireling looks for the end of his work? when, O Lord, thou wilt thyself be my portion in the land of the living. Thou art the portion of my inheritance and of my cup; it is thou who wilt restore my inheritance to me. Increase, O Lord, my faith, and stir up my heart and my desire.

Christ.

SEE, then, that by death thou receivest things that are far greater than those that thou leavest behind thee. True it is, that to my faithful ones death is not loss, but gain. For instead of a life short and perishable, and full of miseries on every side, they receive one happy and immortal, where there shall be no more pain. For the perishable goods of the world, they gain the goods of the Lord in the land of the living. For the vain pleasures of the flesh they are given to drink of the torrent of eternal pleasure.

What is it, then, that binds thee to the world? Is it hard to leave thy parents, thy relations, thy friends, thy associates? But, in dying, bethink thee whither thou goest. It is to thy heavenly Home, where thou art awaited by the vast company of them that love thee, of Angels, Apostles, Martyrs, Virgins, and all my Elect, the sight and conversation of whom will be to thee far more delightful than ever was any friendship upon earth. Shouldst thou not pant rather after their society? Forget, therefore, thy father's house. Go forth out of thy country, and from thy kindred; for thy portion is in the land of the living. Wouldst thou not be brought into a land flowing with honey and milk, and be with me in Paradise?

Why art thou afraid to go forth? My Elect rejoiced when they received the answer of death, and when the laying away of their tabernacle was at hand. Behold my Vessel of election, how he desired to be dissolved and to be with me, and reckoned death for gain!

Man.

WHY should not Paul desire to be dissolved He had fought a good fight, he had kep the faith, he had finished his course; as to th rest, he knew that there was laid up for him a crow of justice, which thou, the just Judge, would render to him; nay, he was certain that nothin would be able to separate him from thee. But i is because I am a sinner that I desire not to be dis solved; nay, I dread it, because I know that th death of the sinner is very evil. And how can i be other than evil, when it is not to be followed b life? I fear to go forth, I tremble ere yet I hav passed the harbour mouth; for my heart misgive me, lest on the open sea I find none to guide me For how can I go forth in safety, if thou, O Lord, keep not my coming in and my going out Alas! I shall be the sport and the prey of th thieves that would intercept me, while none is nea to redeem me or to save! Blessed, indeed, are th dead that die in the Lord! But man, O Lord, know not, alas! whether he is worthy of love or of hat and what lot that is which awaits him after death and how can it be that he should not fear an shrink from death, the issue of which to him is s very uncertain?

Christ.

FEAR, therefore, not to die, but to live ill. T what purpose is it to shrink from that whic thou canst not escape, and so to live as to incur serious danger thereby? But yet my will is, th with fear and trembling thou shouldst work out th salvation, that thou shouldst strive to go in at th strait gate, and go by the way which, though narro is a way that leads to life. Nothing more sure lessens the fear of death than a life led in the co tinual fear of God, contempt of the enjoyments the present in hope of the life that is to com Chastise, therefore, too, thy body with St. Pau and bring it to subjection. To him, behold, th world was crucified, and he to the world; how, the could he die otherwise than cheerfully? Belie me, not one who is dead already to his sins and

the world is ever unwilling to die. For of what is death able to deprive one who loves nothing that is in the world, but all whose treasure is in Heaven?

Yet hearken to what thou wilt deem a yet greater marvel, that these, mine elect, have no fear even of the death most dreaded by others; I mean, a sudden and unexpected end. And why do men so fear it? Is it because such a death is more evil than others? Not so; but because it commonly seizes them unprepared, and too much entangled in earthly things. For to those whom it finds prepared it is so far from being evil, that to them it is rather an easy and a ready way of passing from the ills of this life to the blessings that are eternal, and to the rest that shall have no end.

Oh, how secure and happy is the death of one whom no worldly affection ties down to earth! With what alacrity does he go the way of all flesh whose study it has been to trample under foot within himself all desires of the flesh? To such a one will death not be terrible and unwelcome, but rather as a tranquil slumber that comes to refresh the limbs that are wearied after labour and fatigue! Hence it is that my friends are said to die in the Lord, because, while they lived, they made me the aim and end of their life; every act and intent of it they directed to me; and to me they attain in death at last, who am the end and object of their being, and therefore in peace, in the selfsame, they sleep, and are at rest; where there shall be no more any mourning, or crying or sorrow, for the former things are passed away. Hence it is but just that their death should bear the name, as it has the reality, of peace.

For since the life of man is a warfare upon earth, and man has a severe conflict to wage against the princes of darkness, my Elect die in peace, because all their wars and combats are set at rest in death, and because they fought stoutly under my banner, and followed me as their Captain, who by my Death have destroyed their death, and by my Resurrection have renewed their life. Therefore it is that now they enjoy peace, and the reward of their victory for ever. But not so the wicked, not

so they who hitherto have had peace in their riche and in their sins; for they shall be troubled here after with a horrible fear, and be obliged to struggl with the never-ending pains of hell.

Man.

OH, that I too could say: Now thou dos dismiss thy servant in peace, because m eyes have seen, nay, my ears also have heard th saving word. For why should I henceforward fea to die, when thus I go to my Father? Why shoul I not cheerfully quit this my ruinous house of clay when I know that, if our earthly house of thi habitation be dissolved, we have a building of God, House not made with hands, eternal in Heaven Oh, when shall I come and appear before the fac of God!

6. Timely Settlement to be Made of our Will and of our Temporal Affairs

Christ.

NOW in order to die the more peacefully and securely, set thy house in order early, whils thou hast still a sound mind in a sound body To this end, make timely settlement of thy will restore their property to others; set thy accounts straight, etc. It is dangerous to postpone these things to the hour of death, which is done to the shipwreck often, not of men's souls only, but also of their estates.

For when the time of death draws near, thou mayest be unfitted for those affairs by the violence of a painful disease, or by the deceitful hope of a longer life, or by the sudden deprivation of the judgment, or of the senses, or by any other untoward accident. Oh, how many there are who commit this error! and that it is an artifice of the devil who can doubt? and either from negligence, or from a silly persuasion (as though a timely disposition of their affairs were an omen of something fatal to them) postpone it to their dying hour, and then begin to apply their minds to the settlement of their earthly business when the time is come for

them to quit the earth, and when all their care should be given to Heaven and their salvation! And thus an unseasonable anxiety withdraws the mind from God, distracts it from attending to the soul's salvation, and entangles it in the cares of the world; and thus the short and very precious remnant of life that should have been entirely devoted to the attainment of a happy death, is miserably lost.

Moreover, in framing thy will, it should be thy principal care to make it just, pious, and explicit, that it may be productive of peace, and not of disputes. And first of all, dispose of the goods that I have given thee in such a manner as to show that thou wert appointed by me to be their dispenser, and not their lord. And extremely unjust and ungrateful assuredly wilt thou be, if thou neglect me, from whom thou hast received them all. If thou art evil to thyself, and niggardly to thy own soul, to whom wilt thou be good? It is best so to dispense temporal goods, as not only not to lose, but rather to gain by them the eternal.

7. Seasonable Almsgiving recommended before Death

Man.

NAKED came I out of my mother's womb, and naked shall I return thither; I brought nothing into this world, and certainly I can carry nothing out. What profit will it be to me then, at the hour of death, to possess gold and silver, or the whole world, and to suffer the loss of my soul? Oh, that my wealth may be the redemption of my soul! But thou, O Lord, hast no need of my goods, for thine is the silver, thine the gold, thine the earth and its fulness; and what can man give to God, who gives and possesses all things?

Christ.

THEREFORE it is that you have the poor always with you. Now I reckon that which you have done to one of these little ones as done to myself. My treasury is the hands of the poor:

what thou layest up there, thou shalt find again. But the men of riches shall sleep their sleep, and shall find nothing in their hands. Therefore do good to thy friend before thou die, and according to thy ability stretch out thy hand in giving to the poor. With the mammon of iniquity make friends of the poor, that when thou shalt fail they may receive thee into everlasting dwellings.

But oh, the blind and foolish avarice of men! they store up treasures, and know not for whom they gather them, nor whether the heir whom they will have after them will be wise or a fool; yet he shall have rule over the labours with which they have laboured; and is there anything so vain? Yet they do not cease to labour; nor are their eyes ever satisfied with riches, neither do they reflect, saying, For whom do I toil, and defraud my own soul of its goods? And behold, there comes a stranger, and swallows up all that has been heaped up by avarice, and denied to the necessities of the poor; and this by my just judgment, that those greedy men, who were so fond of riches, may reap from them no fruit, but have nothing but the affliction and superfluous care of gathering together their riches, and of leaving them after all to strangers.

Man.

BUT what if such persons make provision for great alms-deeds after their death, endow churches, and leave noble monuments to perpetuate their memory?

Christ.

WHAT is this but from the over-burdened stomach to disgorge with loathing its superfluous load? It is no great thing to give away what thou canst neither take away with thee, nor enjoy any more, and what must be left behind whether thou wilt have it so or not. Pleased, indeed, I am with alms of every kind; yet with this difference, that I am better pleased with the bestowal of a single coin in the season of health, than of a hundred at the point of death. Besides, I hold the worth of the gift of less value than the affection of the giver

Oh, how much stronger is that of the living than of the dying, whose liberality arises, not so much out of their good intents as out of the necessity which they are under of yielding up that which they bestow! Be not thou, therefore, led astray by the very common mistake of those who prefer that rather their heirs than they themselves should give to the poor.

Oh, how many do I know who neglect the poor, whom they see every day before their eyes, and are even harsh and inhuman towards them; and yet, when they make their wills, desire to appear careful to provide after their decease for those in want—and that for many ages to come! But thinkest thou that those persons are led to this by sincerity of purpose, and by a feeling regard for the poor? that they delight in works of charity and mercy for my sake? I tell thee (for I know what is in man), that they who so covetously brood over their wealth, as to be uncompassionate and niggardly towards the poor in their lifetime, and kind and liberal to them for the first time at their death, even then would not give, if they could enjoy their goods any longer themselves. But, behold, because then they can carry nothing else away with them, they who have lived, as misers do, a base and disreputable life in this world, are at least desirous to provide for their credit and reputation after their death.

Oh, miserable men! who has so fascinated your eyes, that you see not this vanity, than which there is not a greater to be found under the sun! True, you fairly deceive the eyes of men, but can you impose too upon mine, that are brighter than the sun, and can penetrate the secrets of your hearts? You that have the substance of this world, if you see your brethren have need, and shut up your bowels from them, how does the charity of God abide in you?

If you are not stirred, I say, to compassion by the poor, whose wretchedness, hunger, and nakedness you see with your own eyes, who can believe that you are stirred to it by the want of those poor whom you never will see? Does not the presence of the object itself impress more effectually than

the imagination only, the eyes and the senses
Or is it, perhaps, that you have greater confidenc
in the hands and eyes of others than in your own
Oh, how well would the cause of the poor be attende
to, if every rich man would take thought to the poo
of his own time before seeking to provide for thos
of generations to come?

Man.

BUT, O Lord, hast thou not given us elsewher
a precept to bestow alms of that which w
have remaining? What, then, if I should be ver
lavish to the poor in my lifetime, and come at las
myself to want? Surely this would not be prudent
I will give, then, when I have enough, and over
but this I can hardly know until the time of m
death.

Christ.

THINKEST thou that he can abandon thee wh
feeds the fowls of the air, and gives to beast
and to the young ravens that call upon him thei
food, if for the love of him thou feed him in hi
members? O thou of little faith, why dost thou
doubt? This is doubtless the wisdom of the flesh
and of the children of this world; but the good, wh
know how to trust in God, are liberal towards th
poor, and yet they are secure that they shall hav
enough for themselves. Have I not said, Give an
it shall be given to you. And, He that gives to th
poor shall not want. He that has mercy on th
poor lends to the Lord, and he will repay him. H
who sows sparingly shall also reap sparingly. An
he that ministers seed to the sower will both giv
you bread to eat, and will multiply your seed. Wh
then, when thou hast such promises, art thou
afraid? If thou hadst business with a Jew or a
publican, and a bill under his hand, thou wouldst
trust him; and behold though I ratify my pro-
mises by setting them down in Scripture, neverthe-
less thou distrustest me. Yet we will let this pass
let everyone look to his own necessities in the
bestowal of alms. I do not blame reasonable fore-
sight, nor do I command thee to lavish away a

once all that thou hast. But where is the man who measures the necessities of his life and condition by the rule of right reason, and not rather by the instinct of the flesh? Hence it is that most men are liberal, and even prodigal, towards themselves, and in things that are vain and superfluous, but are found niggardly to the poor and needy.

But, according to thy ability, be merciful; if thou have much, give abundantly; if thou have but little, take care even so to bestow willingly a little. But whatsoever thou wouldst intrust to others to do for thee, be careful to perform of thyself. For if at thy death thou go into eternal punishment,* what good will the disposition of thy will, thy funeral pomp, thy alms, the sacrifices offered for thee after thy death, do thee who art damned? Rather sacrifice to me these things while thou livest, that not only thou mayest be freed from sins, but also that, by growing in my grace, thou mayest not come to damnation; and being by me preserved free from sins, thou mayest persevere in good works, even to the end.

Do, then, now, my most dear son, whatever thou art able to do; do not trust to thy friends and acquaintance, nor defer thy salvation to the future, because men will forget thee sooner than thou reckonest. It is better to make timely provision now, and to do some good beforehand, than to hope for the help of others. If thou hast no care for thyself now, who will be careful for thee in time to come?†

Therefore redeem thy sins by almsgiving now, while thou art well and strong. To one who walks in the dark, one torch that is carried before him gives more light than many behind him. Give of thy own while it is thy own; for after death thy property will be another's, and at another's disposal, and will not be applied so faithfully as thou thinkest.

All that belongs to the world remains in the world; and when men leave the world they are followed by mercy alone. If in thy lifetime thou

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* Words of a good and holy man, Johannes Lanspergius.

† Thom. à Kemp. Im., book i. ch. xxiii. 5.

neglect to be merciful, perchance in death thy sins will follow thee, and will carry thee to a place from whence neither alms, nor any other reparation, will be able to effect thy return. Still, alms that are given in season deliver from all sin, and from death, and will not suffer the soul to go into darkness, but cause it to find mercy and life eternal. Blessed indeed is he who understands concerning the needy and the poor: the Lord will deliver him in the evil day. Hence, no less boldly than truly said a servant of mine: Never have I read that anyone died ill who practised cheerfully the works of mercy.

Man.

MOST true, O Lord, is all that thou hast said, and I cannot gainsay it. Yet would a seeker of this world's gain take it ill, and go away sorrowful, saying in his heart: This saying is hard, and who can hear it? As did that rich man, whom, when he questioned thee about the way of perfection, thou commandest to sell all that he had, and give to the poor, and follow thee.

Christ.

SO hard is it to be rich, and yet enter into the kingdom of heaven! Woe to the rich who have their consolation here, but are hard-hearted towards their neighbours! True it is, that nothing is worse than to love money; for they who love it will sell even their own souls. Wouldst thou be happy? Go not after gold and wealth, and hope not in treasures of money. Few such are there in the world, but be thou one of the few. Do thou, I say, lay up for thyself treasures in Heaven, where thou art safe from the thief and the moth. Let others lay up treasures on earth, and call their lands by their names; for thee it will be enough if thy name is written in Heaven. The memory has perished with a noise of those who would have used the goods given to them to make themselves a name, and to exalt flesh and blood. Not so the men of mercy, whose justices have not been forgotten; for their name is blessed, and all the Church of the Saints shall declare their alms.

Man.

INCLINE my heart, O Lord, to thy testimonies, and not to covetousness. Turn away my eyes, that they may not behold vanity. Nay, grant me to see and acknowledge this vanity, than which none is more vain, namely, to have abundance for a little time, and to want for all eternity; to pursue momentary fame, and to gain everlasting confusion.*

8. Reconciliation with Enemies necessary before Death

Christ.

MOREOVER, a signal work of mercy, most necessary to a good death, is not only to give to the needy liberally, but also to forgive enemies cheerfully. For if man to man reserve anger, how shall he seek remedy of God? Wilt thou requite so harshly an injury done to thee by thy brother, when thou hast often done me an infinitely greater thyself?

What if I shortly summon thee before my judgment-seat, and search thy deeds with lamps? How wilt thou endure it? Wilt thou be able to answer me one for a thousand? Show to thy neighbour, therefore, now the mercy which then thou wilt need for thyself; for with the same measure shall it be measured to thee again. But how darest thou to hope that I shall be a merciful Judge, when thou hast shown thyself so harsh and implacable towards thy fellow-servant?

Weigh, then, both debts carefully; thine to me, and thy neighbour's to thee.

Oh, how great the difference! Do but weigh it well, and assuredly thou wilt do to him what thou wouldst have me do to thee. Forgive, therefore, thy neighbour who hurts thee, and then shall thy sins be forgiven to thee when thou prayest. But he

* For the doctrine of this Section upon timely Almsgiving, see S. Chrysost. Hom. 60, ad Pop. and 18, in Ep. ad Rom., and especially S. Basil, Hom. 2, In Divites avaros; also Comm. in Ecclus. xiv. 13.

who shows no mercy shall have judgment without mercy.

Man.

O LORD, I confess that in many things we all daily offend thee; but spare me, O Lord, and enter not into judgment with thy servant, for in thy sight no man living shall be justified. For if thou observe iniquities, O Lord, who shall endure it?

Forgive me my debts; for the love of thee I cheerfully forgive from my heart all my debtors. For so thou hast taught me to do by dying thyself upon the Cross, when thou prayedst thy Father for thy enemies and tormentors, and, when we were still enemies, wert willing to die for us all.

9. Repetition of the Exhortation to be Careful to Die well

Christ.

BEHOLD, thou art instructed now, my son, how to die happily and well. Be sure, therefore, not to be too late in applying to practice what thou hast learnt, lest at any time, if the Lord be angry, thou perish from the just way. Nothing concerns thee so much as to know how to die well, because according as thou chance to die, so wilt thou be happy or miserable to all eternity. But, to die well, nothing is so necessary as to live well; and it was that thou mightest do both that I gave for thee my life as well as my death. For upwards of three and thirty years was I seen upon earth, and conversed with men, leaving thee an example that thou mightest follow my steps. That thou mightest have no cause to fear death it was that I sweated blood through the agonising terror of death. And finally, it was that thou mightest be freed from the debt of eternal death by which thou wert bound, that I underwent death itself. Behold, O man, how much thy God has toiled for thee! It cost him assuredly less labour to make the whole world. For then he spoke, and they were made; he commanded, and they were created. But in this I endured gain-

sayers in my words, censurers in my actions, deriders in my torments, and revilers in my death; and all for thy sake! Behold, how I have loved thee! Consider, therefore, how thou oughtest to live, and how to die, that so great a price as that which I have paid for thy redemption may not be lost upon thee, nor all my labour be in vain.

Man.

THAT man indeed deserves to die who refuses, O Lord Jesus, to live to thee: thou deservest all my love, for it is through thee that I am, and live, now and for all eternity. What return can I make to the Lord for all that he has done for me? No, though I were to be endowed with all the lives of all the sons of Adam, and with all the days of the world, and with the fruits of the labours of all men who have ever been, and are, and shall be, it would be nothing in comparison of the things that thou hast done for me! As the heavens are raised high above the earth, so is thy life raised high above our life, and yet for our life hast thou laid down that life! What, then, I have given to thee, O Lord, whatsoever I am, and whatsoever I am able to do, would not that be what a star is to the sun, a drop to a river, a stone to a mountain, a grain to a heap? Yet what proportion has what is finite only to the infinite? I have nought but two mites, my body and my soul, or rather one mite, my will; and can it be that I refuse to give this at the will of him who, though he is so great, has yet anticipated me with so many and great favours, and has purchased me wholly with the price of his whole self?

Incline the little which thou hast vouchsafed me to be, O Jesus, to thyself, and receive, I entreat thee, the remainder of the years of my miserable life. But for those years which, in living them, I have lost by living wickedly, despise not, O Lord, a contrite and a humbled heart! My days have declined like a shadow, and are passed away without fruit: it is impossible for me to recall them. Be pleased that I recount them to thee in the bitterness of my soul. One more petition only have I to make to thee. Grant to me to die well, so that I may sing the mercies of the Lord for ever.

Christ.

I BREAK not the bruised reed, nor do I quench the smoking flax. Be thou faithful only to death. For I take no delight in the perdition of them that die. Commit thy way to the Lord, and trust in him, and he will do it, without whom not a hair of your head shall perish.

10. Entire Resignation of Self to God

Man.

I KNOW well, O Lord, the greatness of thy love. In peace in the self-same will I sleep and take my rest, without the solicitude that is caused whether by the love of life, or by the fear of death. My lots are in thy hands. Upon thee, O Lord, do I cast all my care, because thou art careful for me; and all the hairs of my head are numbered before thee. Thou hast set me bounds which cannot be passed over.

Thou art the Lord; do what is good in thine eyes; for who am I, that I should say to thee, Why dost thou so? Shall the clay say to the potter, What art thou making? or the thing fashioned contradict its maker? Are not we in thy hand like clay in the hand of the potter? Therefore shall thy Will be my will. If thou wilt have me live, my heart is ready, O God; but increase thy grace, that I may the more faithfully serve thee. If thou command me to die, my heart is ready; only grant that my spirit may be received in peace. Thou, O Christ, art my life, and to die is gain. If longer life shall be given to me, to thee, or to thy honour and glory, will I live. If thou wouldst have me die, death will be gain to me; for I shall obtain and possess thee, whom my soul hitherto seeks and loves. Therefore, if I walk in the midst of the shadow of death, I shall fear no evils, for thou art with me. Receive me, according to thy Word (for thou hast said, I desire not the death of a sinner), and I shall live; and let me not be confounded in my hope. But this one favour, O Lord, I ask and expect of thee, that whensoever thou wilt have me to die, whether to-day or to-morrow, in the midst of my

years, or in a good old age, to grant me to die, at least, in thy grace. Enlighten my eyes, that I may never sleep in death, lest at any time my enemy say, I have prevailed against him. Into thy hands, O Lord, I commend my spirit: thou hast redeemed me, O Lord, the God of truth! Whether living or dying, O Lord, I am thine. Let thy will be done in me; but never suffer me to be separated from thee, O my God and my all!

Here, good reader, thou hast the Doctrine of dying well, *which is, as it were, a remote preparation for death, yet essentially necessary to one who would die well. The immediate preparation consists in the Acts and Exercises of a lively* Faith, Hope, Charity, *&c., and in the good use of the Sacraments, namely,* Penance, *the* Eucharist, *and* Extreme Unction, *for which see the Exercises on the* Lord's Prayer, *&c., in the second Section of this Part.*

CHAPTER II

Meditations on the Lord's Prayer and the Angelical Salutation

MEDITATION ON THE LORD'S PRAYER

ADAPTED TO THE WORSHIP AND VENERATION OF THE MOST BLESSED VIRGIN MOTHER OF GOD.

OUR FATHER, WHO ART IN HEAVEN

O JESUS, the Word and the only-begotten Son of the eternal Father! when thou wert in the form of God, and in the bosom of the Father, thou thoughtest it not robbery to be equal with God but emptiedst thyself, by coming from heaven to earth, and entering the womb of an unspotted Virgin, vouchsafedst to become the Son of man, and our brother, and even tookest the form of a servant; and thus wert seen on the earth, conversedst with men, and wroughtest our salvation in the midst of the earth. And at length, having

accomplished the work of Redemption, thou wentes back to him who sent thee, that thou mights receive us too into heaven, as heirs of God, and co heirs with thee !

Therefore, let us have access to thee, O Jesus, b thy Mother, for by her wert thou given to us. Le her integrity excuse in thy sight the guilt of ou corruption, and her humility, that is so pleasin to thee, obtain pardon for our vanity and pride Let the abundance of her charity cover the multi tude of our sins, and her glorious fruitfulness obtai for us fruitfulness in merits.

Hallowed be Thy Name

This, through her, we beseech thee, for thou ar great, O Lord, and exceedingly to be praised; bu praise is not seemly in the mouth of a sinner Therefore let our want and unworthiness be suc coured by the Virgin Mother of God, I mean th Mother. For if the truest praise is to be praised by one who is himself an object of praise, what man or even Angel, would be so well able to sanctify th Name as thy most holy Mother ?

And behold, her soul magnifies the Lord, becaus thou hast done for her great things, and through her for us, for thou art mighty, and holy is th Name; that from henceforth all generations ma call her blessed. Let this praise and glory of th Mother redound to the Son. And while the whol Church celebrates the name and the wonders of s admirable a Mother, to thy Name, O Jesus, be give the glory, that the rivers may flow to the place fron whence they come, and flow again more abundantly

Thy Kingdom Come

O Jesus, Son of David ! who of the Virgin Mary the Queen of Heaven, wert born King of the Jew to restore us exiles to thy Kingdom, and to be Kin over us, and shalt reign in the house of Jacob fo ever, and of thy Kingdom there shall be no end When it pleased thy royal clemency to visit th people, from whom it had been so long removed this Virgin alone was found worthy that her virgina

ourt should be chosen by thee, O King of kings, oming from thy kingly palaces, to be thy throne nd first mansion among the sons of men! Let, hen, thy Kingdom come to us, to make us co-heirs f which thou enteredst the Virgin's womb, and mptiedst thyself, taking the form of a servant; n which it was thy Will to suffer insults, injuries, courging, and finally the death of the Cross, and o to enter into thy glory. Destroy, O King of lory! the kingdom of sin and Satan, and reign n us now by grace, that at length we may reign ith thee in glory.

Thy Will be Done on Earth as it is in Heaven

Make us, O Lord, promptly and cheerfully to do ny Will; and this by the example of thy mother, ho indeed was agitated by the unwonted spectacle nd address of an Angel, but presently yielded her- lf most readily to thy Will, in saying: "Behold ne handmaid of the Lord: be it done to me accord- ng to thy word"; and by thy own example also, ho, though true God, yet obeyedst thy Mother, nd likewise thy foster-father, since thou didst eign to be subject to them. Shall not my soul e subject to God, and even to man also for God's ke, since the Mother of God—nay, God Himself— ected to live in the practice of the holy virtue of bedience?

Give Us this Day our Daily Bread

We expect at thy hands the things necessary both r body and soul. For thou knowest, O Father, at we have need of all these things. But thy Iother is careful of us too, and entreats thee for r children. For as she hid not from thee of old e necessity of the bridegroom and the bride, so too es she take care of us, and reminds thee of the nury of the wretched. Hearken to her, O good sus, when she intercedes for us! Wilt thou, who st so often had pity on the multitudes, and tisfied so many thousands, refuse bread to us, hen we ask it of thee through thy Mother?

But behold, the bread which is my first desire the Sacred Body thou didst take from thy Virg Mother! Remember, O Lord, that thou art fle of her flesh, born in Bethlehem, that is, the house Bread, and laid by her in the manger, like the fodc of beasts of burden. And behold, I am become a beast before thee. Who is there that can give to eat fully and often of that fruit of Mary's wom the Bread of Angels, the sustenance to eternal li which, neither dug nor sown, but all untilled, th blessed earth has budded forth? Feed me for t necessities of the body, but first of all of the so thou who givest food to all flesh, even to the you ravens that call upon thee! Thou openest t hand, and fillest with blessing every living thing.

And Forgive Us our Trespasses, as We Forgi Them that Trespass against Us

For we confess that by a large debt we are b holden to thee, and that we owe thee more than t thousand talents. Alas! O good Jesus, that we a not able to pay! But with thee, O Lord, there mercy. And, behold, thy Mother is our Advoc with thee. For there is no other who is so w able beside as thy most loving Mother, our Med tress, through whom it was that we, O God, fi received thy mercy. She it is in whom that pri less work of mercy, which thou, O God, before ti was, hast predestined for our redemption, w first wrought by thee, the Maker of the worl She it is in whose womb was begun the salvat of the world. For there it was that the wall enmities was broken down which the disobedience our first parents had built up between heaven a earth. Then was formed a covenant between t heavenly and the earthly, and mercy and tru met each other in the kiss of peace; when the Go head and the Manhood were joined together in one and the same Person. Therefore do thou, w hast vouchsafed, by the mediation of thy Moth to be made partaker of our weakness and c misery, make us too, by her intercession, partak of thy goodness and mercy. Hearken, O Jesus, thy most sweet Mother, for it would not bese

hee to turn away thy face, nor to refuse anything to hy own Mother. Hearken, O Jesus, and save us, since it is thy Virgin Mother who entreats thee for us!

And Lead Us not into Temptation

For we fear lest, as the serpent seduced Eve by his subtilty, so our minds should be corrupted. But our consolation is this, that the divine wisdom has already of old, namely, soon after the infliction of the wound, made provision for our salvation by placing enmities between the serpent and the Seed of the woman; and she herself has bruised the head of the serpent by the Seed or Fruit of her womb. For that thou mightest expiate the guilt which, by the suggestion of the Serpent, crept into the world, it was thy will to be born of an immaculate Virgin, in whom the malignant tempter found nothing of his own. By her, therefore, we beseech thee, O Jesus! crush Satan under our feet. Deprive our temptations of all their wiliness and strength, that our enemies may never obtain the dominion over us. Enlighten my eyes, that I may never sleep in the death of sin, lest at any time my enemy say, I have prevailed against him.

But Deliver Us from Evil

Namely, whatever it may be that can cause injury to the soul or danger to salvation. For we scarcely presume to ask, or hope to live entirely free from all bodily ills and inconveniences; since this was not even granted to thy not only most dear, but most innocent Mother. Doubtless, that very bitter sword of sorrow was to pierce through her soul: even thy Mother too was to be partaker of thy Cross. And who is there of us here who would wish to be the exception?

Let, therefore, no ill, be it what it may, that thou willest to happen to us, have power to injure our soul. So rather rule us and ours, that all things may work together for good. And as, when at the very point of death, thou didst provide for thy Mother by commanding her to thy beloved Disciple, to cherish and protect, under the shadow of thy wings, us who have been commended by thee to thy

Mother, and by her to thee, that no evil ma approach us, and that no scourge may come near o tabernacle. Amen.

MEDITATION UPON THE ANGELICA SALUTATION

AFTER the Lord's Prayer, the Angelical Salut tion is that which in our time is most frequent in the mouths of the devout Faithful; how rightly a justly has been very often shown, and is proved by t fact itself. Be it that the envious gnash their teet that infidels and all they who revere not Goo Mother cavil at this practice; yet this custom saluting, and this form of praying to the Virgin ca not be otherwise than strongly approved by us, sin it was brought from heaven by a messenger of Goo for who is there who can doubt that St. Gabriel t Archangel came an ambassador, taught by God?

So, therefore, will it be just and right, even at th day, to honour the Virgin now, whom it has been t will of God so to honour of old. What, then, we no propose to do is, to point out the use and object of t Angelical Salutation. For terse as it is in expressio yet fruitful in mysteries, its frequent repetition, wi the aid of a little attentive reflection, will cause it to relished the more.

Assuredly nothing is so becoming and suitable to Christian, as frequently and devoutly to call to mind R Redemption: but because the Incarnation of the S of God is its first and chief mystery, and it was order by the divine Wisdom that this should be accomplish by means of an embassage sent from heaven to a Virgi how can it be denied that it is a pious duty, both b coming and well-pleasing to God, often to refle upon the very Words with which it was his Will th the Angel should announce so great a mystery, e pected during so many ages, and longed for with sig so many and so great; and so to take delight in t Salutation with which the heaven-sent ambassador fi accosted the Virgin who was destined to so great work? And when this is done with the special obje of saluting a Virgin who was so highly beloved a

hosen of all by God to be his Mother, we may, with eelings of the utmost gratitude, recall the benefit of our Redemption, and the work of our Lord's Incarnation.

Now, when we salute the Virgin, what kind of alutation may we expect from her in return? To hose who salute her, undoubtedly she will on her part ender her good wishes for, or rather her aid towards, heir salvation. For how can it be that a Mother would ever refrain from pouring out a heart so tender, o maternal as hers, upon those who are destined to be o-heirs with her Son, especially when we bear within s the grateful recollection of so great a mystery that f old was accomplished in herself? Surely, then, he will rejoice in addressing her Son with suppliant rayers for the promotion of its beneficial effects upon urselves.

For what can be more pleasing to so merciful a Mother than to obtain for us the very thing for the sake f which she became the Mother of God, or for which God in herself was made man? But in vain is she God's Mother, and God man, if man become not partaker of he divine nature, and attain salvation. That God may vert this from us, let us beseech him through his Mother, in saluting her from our hearts.

Hail Mary

Hail, and rejoice, O most blessed, most pure, and ost worthy Virgin Mary! O most illustrious tar of the sea! who shinest more brightly than all he rest over the darkness of this world! who art o honourably saluted by the Archangel sent to hee from heaven, and by thy kinswoman, Elizabeth, y the teaching of the Holy Ghost; and now, too, y all the congregation of the faithful from the desire f thy honour and love! Behold, I praise thee nd salute thee, and gratulate thee, O most holy irgin and Mother! and I praise in thee God the ather, who made his only Son to be thine also, and o be at the same time the Brother of us all. I praise od the Son, who has chosen thee to be his Mother, hat by thee he might shew himself our Saviour. I raise God the Holy Ghost, who, by his own wonder- ul power, has accomplished that unspeakable work n thy womb!

Full of Grace

Wrath and malediction is on all the children Adam; but thou hast found grace with God; na thou art full of grace, free from every fault, a filled with all virtues and endowments of gra What marvel is it if thou art full of grace, wh the fulness of the Godhead has dwelt corporeally thee! when the very Fountain of grace and salv tion has poured himself entirely into thee alor and by thee, as by a river or channel, has will himself to be poured out upon us all! In l measure has grace been given to the rest of t Saints; but the very fulness of grace has pour itself into thee. For even though we do read some who were full of grace, yet thou art so ir manner exceedingly and pre-eminently differe from those. For when vessels are filled, both gre and small, all are full; but the vessel which hol the most has the greatest quantity of liquid. He great, then, must be the grace that is in thee, enable thee to contain God, whom not the whe world is able to contain! to enable thee, I say, be the Mother of God, the Queen of Heaven, t Mistress of the Angels, the Mediatress and t Advocate of men!

But to what purpose art thou *full*, if not to ove flow to us also? Oh, that thy fountains may conveyed abroad, that those sweet odours, the gifts of graces, may flow forth upon us, that we ma all of us, receive of a fulness so great!

Let thy goodness, O blessed Virgin, diffuse abro that very grace of which thou art full, that from t overflowing stream of thy bounty the guilty m receive pardon, the sick cure, the faint-heart strength, the afflicted consolation, the endanger aid and deliverance. Oh, that I may merit to obta even one small drop of a fulness so great, water my dry and thirsty heart!

The Lord is with Thee

How rich and blessed must be the possession her who possesses the Lord her God! What go must there not be there, where is present the Lor

who himself is the Fountain of all goodness! Doubtless when all things are God's, nothing is lacking to him who possesses God. True, the Lord is with thee, as he is with all just persons; but far more pre-eminently, by special grace, and by a particular providence, is he with thee; with thee in thy heart, with thee in thy womb. The Power of the Most High (God the Father) has overshadowed thee. The Holy Ghost has come upon thee. The Word made flesh has come forth of thee. The Lord is with thee and in thee, as a king upon his throne, as a bridegroom in his bridal chamber, as a friend, nay, far more dearly and closely, than is a friend in a friend. Obtain, O Lady, that my Lord may be with me by grace, who was with thee by the closest union of love and corporal presence! Doubtless all blessings will be with him in whose company is the Lord, neither shall I fear any evils, if the Lord is with me.

Blessed art thou among Women

Blessed, indeed, among women, since thou alone of so many thousands hast pleased the King most high. Justly blessed, who has been the object of so many prayers and sighs, expected for so many ages, foretold by so many oracles! Truly blessed among women, who art exempt from the common curse and condition of women, so as neither to continue barren, nor to lose thy virginity, nor to bring forth with pain!

There lies, moreover, a hard necessity and a heavy burden upon all the other daughters of Eve. If they are fruitful, they suffer pain and defilement; if barren, they were cursed. Thou art at once both fruitful and pure; and, by being devoid of pain, hast turned into a blessing the curse of Eve.

Cursed of old was the earth in the work of the sinner, which, even when cultivated, sprouts forth thorns and briers to the heirs of malediction. But blessed is the earth now in the work of the Redeemer, which brings forth to all men remission of sins, and the fruit of Life, and has destroyed the sentence of the original curse upon the sons of Adam.

O Blessed One! in that thou art the Mother of Son, in whom all nations shall be blessed! Therefore shall all generations call thee blessed, because he that is mighty has done to thee great things. For thou conceivest, but without concupiscence. Thou art heavy with child, but not overburdened. Thou bringest forth, but without travail. Thou knowest not a man, and yet thou bearest a Son. Oh, what a Son is he! Thou becomest the true Mother of him, whose true Father is God: thou bearest God, and conceivest of God: a fruitful Virgin, a chaste and inviolate Mother. How can it then be that thou art not blessed among women?

And Blessed is the Fruit of Thy Womb, Jesus

Blessed, I say, because he in whom all nations are blessed is the Author of grace and the Fountain of all blessing. Him do we bless and praise in thee. O blessed Virgin, whom likewise thy soul praises and magnifies alone above all, because he has done to thee those great and wonderful things which we admire and venerate in thee, who is mighty over all things, God blessed for ever!

Eve ate the fruit of death, and, with herself, brought us to ruin. Thou hast brought forth to the world the Fruit of Life, and behold, we have lived again! Oh, how blessed is the womb that has borne and produced for us such fruit!

Thou rejoicest, O holy Parent! and feastest now but in another form, upon the Fruit of thy womb. Be satisfied then, O Mother, with the glory of thy Son; but scatter to thy little ones thy crumbs. Now thou art Mistress at the table; we, the dogs under the table. As the eyes of the handmaid are on the hands of her mistress, so do our attendant souls expect of thee the Sustenance of life. By thee have we partaken of the Fruit of Life at the Table of the Mysteries that are thereon; by thee let us partake of Jesus, the blessed fruit of thy womb, at the table of everlasting joys! Amen.

CHAPTER III

Litanies of the Blessed Virgin Mary and the Seven Dolours

LITANY OF THE BLESSED VIRGIN MARY

TAKEN FROM HOLY SCRIPTURE, MOSTLY OF RESTRICTIVE AND ALLEGORICAL SIGNIFICATION.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Holy Mary, Mother of all the living, Gen. iii.
Holy Mary, set up from eternity, Prov. viii.
Holy Mary, the glory of Jerusalem, Judith xv.
Holy Mary, promised to the Fathers, Isa. vii.
Holy Mary, prefigured by mystic wonders, Exod. iii, &c.
Holy Mary, foretold by prophetic oracles, Isa. vii.
Holy Mary, who didst bruise the head of the serpent, Gen. iii.
Holy Mary, born of the race of David, Matt. i.
Holy Mary, the Star of Jacob, Num. xxiv.
Holy Mary, the Tabernacle of God with men, Apoc. xxi.
Holy Mary, Lily among thorns, Cant. ii.

Pray for us.

Holy Mary, the Bush that burned, but was not consumed, Exod. iii.
Holy Mary, the Fleece of Gideon, Judges v.
Holy Mary, the Throne of Solomon, 2 Kings i.
Holy Mary, the valiant Woman, Prov. xxxi.
Holy Mary, who hast surpassed all the daughters of men, *Ibid.*
Holy Mary, Unspotted Mirror, Wisd. vii.
Holy Mary, Morning Star, Ecclus. l.
Holy Mary, Morning rising, Cant. vi.
Holy Mary, bright as the Sun, *Ibid.*
Holy Mary, terrible as an army set in array, *Ibid.*
Holy Mary, Tower of Ivory, Cant. vii.
Holy Mary, dropping Honeycomb, Cant. iv.
Holy Mary, Garden enclosed, *Ibid.*
Holy Mary, Fountain sealed up, *Ibid.*
Holy Mary, Well of living waters, *Ibid.*
Holy Mary, espoused to the just Joseph, Matt. i.
Holy Mary, who didst vow inviolable Virginity, Luke i.
Holy Mary, who didst profess thyself the Handmaid of the Lord to obey him, *Ibid.*
Holy Mary, gloriously saluted by the Angel, *Ibid.*
Holy Mary, full of grace, *Ibid.*
Holy Mary, blessed among women, *Ibid.*
Holy Mary, overshadowed by the Holy Ghost, *Ibid.*
Holy Mary, the Woman that compassed the MAN, Jer. xxxi.
Holy Mary, the Mother of the Lord, Luke i.
Holy Mary, the Mother of the true Solomon, Matt. xxii.
Holy Mary, the Woman clothed with the Sun, Apoc. xii.
Holy Mary, who didst visit thy cousin Elizabeth, Luke i.
Holy Mary, the blest earth that budded forth the Saviour, Isa. xlv.
Holy Mary, the Gate passed through by the PRINCE alone, Ezech. xliv.

Pray for us.

Holy Mary, the blossoming rod of Aaron, — Num. xvii.

Holy Mary, the Mountain out of which was cut the Stone without hands, — Dan. ii.

Holy Mary, who wentest to Bethlehem with Joseph thy Spouse, — Luke ii.

Holy Mary, who, when thou broughtest forth thy Son, didst lay him in a manger, — *Ibid.*

Holy Mary, who, when thou becamest a Mother, wert visited by the shepherds and the Magi, — Matt. ii.

Holy Mary, who yieldedst thy Son to be circumcised according to the law, — Luke ii.

Holy Mary, who didst freely submit to the Law of Purification, — *Ibid.*

Holy Mary, who didst fly into Egypt with thy Son and thy Spouse, — Matt. ii.

Holy Mary, who didst return out of Egypt into the land of Israel, — *Ibid.*

Holy Mary, who for three days didst seek thy Son sorrowing, — Luke ii.

Holy Mary, who didst rejoice to find thy Son in the Temple, — *Ibid.*

Holy Mary, who didst honour the marriage-feast with thy presence, together with thy Son, — John ii.

Holy Mary, who didst suggest to thy Son the failure of wine at the marriage, — *Ibid.*

Holy Mary, who didst stand by the Cross of thy Son, — John xix.

Holy Mary, who wert commended to the beloved Disciple, — *Ibid.*

Holy Mary, who wert pierced with a sword of sorrow, — Luke ii.

Holy Mary, who wert filled with the Holy Ghost on the day of Pentecost, — Acts i.

Pray for us.

Holy Mary, who art called Blessed
by all generations, Pray for us. Luke i.
By thy eternal election to be the Mother of the Son
of God, We beseech thee, hear us.
By the love of thy only-begotten Son,
By the rejoicing of the angels who sang for joy
at the birth of thy Son Jesus,
By his infant Blood, that was first spilt in
Circumcision,
By the tender love with which thou didst cherish
thy Infant Son, and suckle him at thy virgin
breasts,
By the adoration of the Magi and their mystical
gifts,
By thy offering of thy Son in the Temple,
By all the affections of love, joy, thankfulness,
admiration and praise, which thou didst
feel at the sight of the many miracles of thy
Son,
By all the distresses and discomforts which thou
hadst, first at Bethlehem, when there was
no room for thee in the inn, and afterwards
when flying into Egypt,
By the most humble obedience of thy Son, with
which he was subject to thee and to
Joseph,
By the sorrow of thy mother's heart, with which
thou followedst thy Son on the way to his
Passion,
By the sword of most bitter sorrow which
passed through thy soul beneath the Cross
of thy Son,
By the joy thou feltest at the resurrection of
thy Son,
By the unspeakable triumph at thy Assumption
of the heavenly court,
That thou mayest vouchsafe to commend and
reconcile us to thy Son,
That thou mayest obtain for us a readiness of
will to obey thy Son in all things,
That thou mayest vouchsafe to implore for us
mercy of thy Son in our necessities and dis-
tresses,
That in every tribulation thou mayest obtain for
us the wine of divine consolation,

We beseech thee, hear us.

That thou mayest vouchsafe continually to cherish and protect us as a mother her infant children,
That thou mayest vouchsafe to assist us at the hour of our death, and to crush the serpent that lies in wait for our heel,
That thou, who art our Advocate, mayest turn towards us thy merciful eyes,
That thou mayest make us to enjoy the FRUIT of thy womb for ever,
Lamb of God, who takest away the sins of the world, &c.
Our Father. Hail Mary.

We beseech thee, hear us.

℣. Vouchsafe that I may praise thee, O holy Virgin.
℟. Give me strength against thy enemies.
℣. Grace is shed abroad on thy lips.
℟. Therefore hath God blessed thee for ever.
℣. After childbirth thou continuedst a Virgin inviolate.
℟. Mother of God, intercede for us.
℣. Lord, hear my prayer.
℟. And let my cry come to thee.

Let us pray.

Protect, O Lord, thy servants, with the aid of thy peace; and make us, who confide in the patronage of the blessed Mary ever Virgin, secure from all enemies and dangers.

Grant, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health both of mind and body; and, by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow, and possess eternal joy.

Defend us, O Lord, we beseech thee, from all dangers both of soul and body, and by the intercession of the blessed and glorious Mary, the ever Virgin Mother of God, with the blessed apostles Peter and Paul, and blessed N., and all the Saints, mercifully grant us health and peace; that by the destruction of all adversities and errors, thy Church may serve thee in security and freedom. Through Jesus Christ our Lord. Amen.

LITANY OF THE SEVEN DOLOURS

Of the Blessed Virgin Mary

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us,
Holy Trinity, one God, Have mercy on us.
Mother of sorrows, Pray for us.
For whom there was no room in the inn,
Who wert driven for shelter to a stable,
Who layedst thy first-born in a manger,
Who beheldest with compassion the circumcision of thy Son,
Who didst hear that thy Son was set for a sign that should be contradicted,
Who didst hear that thy own soul should be pierced with a sword,
Who wert obliged to fly into Egypt with thy Son,
Who wert grieved for the slaughter of the Innocents,
Who for three days didst seek sorrowing thy Son, lost in the Temple, when he was twelve years old,
Who didst feel the constant hatred of the Jews to thy Son,
Who, on the day of the Last Supper, didst bid thy Son, when going to his Passion, a sad farewell,
Who didst learn that thy Son was betrayed by Judas, and led away captive,
Who sawedst thy Son delivered up as a malefactor to the chief priests,
Who heardest that thy Son was falsely accused,
Who didst learn that thy Son's blessed Face was struck with a fearful blow,

Pray for us.

Who heardest that thy Son was most cruelly treated by the Jews and soldiers,
Who heardest thy Son rejected for Barabbas,
Who beheldest thy Son scourged and crowned with thorns,
Who heardest the most unjust sentence pronounced upon thy Son,
Who wentest to meet thy Son loaded with the weight of the Cross,
Who heardest thy Son's blest Hands and Feet being pierced through with dreadful nails,
Who receivedst thy Son's last Words upon the Cross,
Who stoodest by thy Son in his Agony,
Who didst receive in thy maternal bosom thy Son's lifeless body taken down from the Cross,
Who, after the burial of thy Son's body, returnedst home all lone and sorrowful,
O Queen of Martyrs,
O Mirror of the afflicted,
O Comfort of the weak,
O Strength of the fearful,
O Refuge of sinners,
By thy Son's most bitter Passion and Death, Deliver us, O Queen of Martyrs.
By thy heart's most bitter sorrows,
By thy groans and tears,
By thy motherly compassion,
By thy most powerful patronage,
From immoderate sorrow,
From timidity of spirit,
From every occasion and danger of sin,
From the snares of the devil,
From hardness of heart,
From impenitence,
From sudden and unforeseen death,
From everlasting damnation,
We sinners beseech thee, hear us.
That thou wouldst vouchsafe to preserve us, by thy patronage, in true faith, hope, and charity, We beseech thee, hear us.

Pray for us.

Deliver us, etc.

That thou wouldst vouchsafe to obtain for us of thy Son perfect sorrow and penitence for our sins,
That thou wouldst vouchsafe to bring consolation and assistance to them that call upon thee,
That thou wouldst vouchsafe to succour us in the agony of death,
That thou wouldst vouchsafe to obtain for us a happy end,
Mother of God,
Lamb of God, who takest away the sins of the world
Spare us, O Lord.
Lamb of God, who takest away the sins of the world
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

We beseech thee, hear us.

℣. In all our tribulation and distress.
℟. Succour us, O most Blessed Virgin Mary.

Let us pray.

Let the blessed Virgin Mary thy Mother, O Lor Jesus Christ, whose most holy soul was pierced i the hour of thy Passion with a sword of sorrow intercede for us with thy mercy, now, and at th hour of our death. Through thee, O Jesus Chris the Saviour of the world, who, with the Father an the Holy Ghost, livest and reignest world withou end. Amen.

CHAPTER IV

The Rosary of Mary, the Virgin Mother of God

From the Books of her Life and Praises

The Use and Design of the following Rosary

THERE is in the Sixth Part of this Work a Rosary of the Life of our Saviour Christ, so arranged as to be adapted for daily use. The reflection that a similar work might be not unacceptable to the most blessed Mother of our Redeemer and her worshippers, has been my motive for the composition of the following Rosary.

My first endeavour in both of them has been to give a collective view of the Life of Christ, and of Mary his Mother, simultaneously with the special subjects of their praise, and to furnish at the same time matter for the meditation of good persons, as well as for the rousing of their holy affections.

Let, then, thy mind be exercised alternately with the devout worship of Christ, and of Christ's Mother. And because the endeavour to imitate its objects is the kind of worship most acceptable to them, and most profitable to thyself, I have been careful to point out sufficiently for this purpose the examples which are displayed in them of all the virtues, of which they are the brightest patterns.

In what manner the virtues of Christ are subjects both for our meditation and imitation, has been already set forth in the Sixth Part. But, of the things which specially demand our admiration and imitation in the Mother of Christ, I wish rather to inform thee in the honied words of St. Ambrose. "Have," he says, constantly pictured before your mind the Virgin Life of the blessed Mary; for in her are displayed, as in a mirror, all the comeliness of chastity, and all the beauty of virtue. Hence are to be deduced examples proper to a good life; for in her, as in a model of perfection, are delineated those precepts of virtue, by which you are instructed what to correct, what to avoid, and what to retain. She was, not in body only, but in mind, a

*Virgin, humble in heart, grave in speech, wise i understanding, slow to speak, much addicted to read ing, assiduous at her work, modest in her language and habituated to look up to God, and not to mar as the Judge of her thoughts. There was no severit in her look, no boldness in her utterance, no indecoru in her conduct." After much said besides, he adds " Such, in short, was Mary, whose life alone is source of instruction to everyone. Where, then, u disapprove not of the Author, let us approve of th Work; that her example may be copied by all wh wish to attain to her reward."**

The following is from the Fourth Sermon of S Bernard upon the Mission of the Angel to the blesse Virgin Mary:

" Turn not thine eyes away from this Star (Mary if thou wouldst not be overthrown by storms. there arise any winds of temptation, then look up the Star, invoke Mary, and by following her, tho canst not lose thy way; by imploring her, thou can not despair; by thinking of her, thou canst not wande when she upholds thee, thou canst not fall; when s protects thee, thou canst not fear; when she guid thee, thou canst not weary; when she is favourabl thou wilt attain thy end, and so wilt thou experien in thyself how justly it was said, 'And the Virgin name was Mary.'"

[This Rosary in verse beginning in the Lat " Salve mater pietatis " is not traced further ba than Horstius himself, who indeed in the Introdu tion just given appears to claim it as his own. T translation is probably the work of Mr. Lloyd.]

Decade I

Hail, Fount of mercy, Mother blest,
Formed by the adorable behest
Of God, the Three in One,
To bear the Boundless, Uncreate
Word of the Father, Incarnate—
The Mother of the Son!

Our Fath

* St. Ambros. de Virg., lib. ii.

Rejoice, ye Heavens, with wonder awed;
Sing, O thou Earth; ye Seas, applaud;
With God let all resound;
Creative Power, all unrestrained,
A Creature's birth hath not disdained,
And Earth hath gladness found!

Hail Mary.

Oh, happy and illustrious,
To God well pleasing, dear to us,
Birth of the Immaculate!
Which caused the barren ones to bear,
And us, all stained with sin, to share
Life's marvellous estate.

Hail Mary.

Oh, excellent, and free from flaw,
She who, reversing flesh's law,
Knows nought of shame or taint;
Break forth with joy, ye sullen skies;
A Virgin Mother satisfies
The Patriarch's gasping plaint.

Hail Mary.

Full happily the hour did shine
When first this Morning Star divine
Death's murky shadow scared;
When, now fulfilled his spotless Birth,
The Sun that should arise on earth
The all-beauteous One declared.

Hail Mary.

Oh, blest, and marked by destiny,
Mother of God! for us to be
Mother of mercy too;
The Paradise of all delights,
Asylum of recovered rights,
And Cause of gladness true.

Hail Mary.

Pattern of zeal in childhood's years,
Thy infant form the altar bears,
Oh, Presentation chaste!

Three summers o'er, thy little feet
The numbered stairs surmount, to greet
The Lord with duteous haste.
Hail Mar

And now a handmaid, at his side,
His House thy home, his work thy pride,
In holy bondage free;
Psalms, prayers, and works of love thy care
Alike thy Lord and brethren share
Thy ceaseless ministry.
Hail Mar

The odour of thy virgin grace
Invites to Chastity's embrace
Thy sex's white-robed train;
The fruitful had their praise of old,
But now a Virgin gifts untold
For spotless souls shall gain.
Hail Mar

Then let us hymn, with glad accord
Of willing heart, and thankful word
Our Saviour's Mother blest;
Her birth was healing medicine,
Her life unsullied, power divine
To weary men distrest.
Hail Mar

Be to thy prayers the grace supplied
Our bark from storms of sin to hide
In harbour's safe retreat;
The grace of Chastity secure,
Lest he whose head thou crushest, lure
Our souls by fell deceit.
Hail Mar

Father of highest Majesty,
Jesus, thou King of clemency,
Spirit, rich Fount of sanctity,
Coequal Three in One ;
By gifts of love so rare and blest,
All-bounteous Lord, be thou our Guest,
And fill in goodlier streams the breast
That feels itself alone !

Decade II

Hail Virgin, blest by Heaven's salute,
And gifted with the holy Fruit,
  Which did our sin efface;
Thou, Virgin, didst the Word conceive,
While Gabriel's voice thou didst believe—
  High Messenger of grace.

Our Father.

The King of kings his Consort meet
In thee beheld, O Lily sweet,
  Springing 'mid thorns accursed;
For thou the Son of God didst bear,
When he, our nature's lot to share,
  That nature's law reversed.

Hail Mary.

A Virgin, yet to man betrothed,
In Virgin robe a Mother clothed,
  A Virgin bears a Child;
Joseph mistrusts; but now, secure
In heavenly sanction, takes the Pure
  To wedlock undefiled.

Hail Mary.

Of old, with supernatural blush
Of Fire Divine, unburned, the bush
  'Mid the green foliage glowed;
Thus, conscious of the O'ershadowing Power,
Yet safe from harm, the changeless Flower,
  A Virgin bare her God.

Hail Mary.

Oh, new and wondrous mystery,
A Mother crowned with chastity,
  E'en by a Son conceived;
'Twas Eva dealt the mortal blow;
But Ave, Healer of our woe,
  Lost Paradise retrieved.

Hail Mary.

One Mother brought us woe and strife,
The Other yields the Fruit of Life,
  To our unending gain;

Eve bound us to a fretting yoke,
But Mary cured our ills, and broke
The accurst ancestral chain.

Hail Mary

Thou, contravening Nature's rite,
Encompassest the Infinite,
Thyself a little one;
Mortal, thy God, her Sire the child,
A man the Virgin undefiled,
The star its ancient Sun!

Hail Mary

Thou dost enfold, in bosom chaste,
The Lamb and Lion, First and Last,
The Lowly, yet the Great;
The Eternal, bowed to mortal birth,
The Heavenly One, come down to earth,
The Lord in slave's estate.

Hail Mary

The knot of this high Sacrament
Yields not to subtle Argument,
Nor Reason's bounded quest;
The mode to fathom is not mine,
I know the reach of Power Divine,
And faith achieves the rest!

Hail Mary

Who shall not marvel and rejoice?
Who shall not praise with grateful voice
The work of matchless grace?
How guilt-stained man ascends on high,
Since stooped the Boundless Majesty
In garb of servile race.

Hail Mary

And thou, O Virgin of renown,
In whom consummated we own
Wonders of God so rare,
Help, for those wonders' sake, we pray,
Thy servants, who these forms of clay
In sin and sadness wear!

Hail Mary.

Father of highest Majesty,
Jesus, thou King of clemency,
Spirit, rich Fount of sanctity,
Coequal Three in One ;
By gifts of love so rare and blest,
All bounteous Lord, be thou our Guest,
And fill in goodlier streams the breast
That feels itself alone !

Decade III

Mother of Christ, hail, Maid, to thee,
Virgin, from sin primeval free,
Flower of the virgin-band;
Bearing the Gift of priceless worth,
Yielding thy Lord—that peerless Birth,
The Maiden of his hand !

Our Father.

Next traversing the mountain way,
Full of thy Saviour, to display
The Fruit of crowning grace;
Till child unborn and mother blest
Felt thy strong influence, mighty Guest,
Accorded, face to face.

Hail Mary.

Those joyful Mothers greet, and hear
The Heaven-sent Children's high career,
Taught by a voice divine;
What loving raptures fill their breast !
Around that Virgin-presence blest
What rays of glory shine !

Hail Mary.

Our Lady's salutation threw
On forms which hands prophetic drew
Their sense and substance bright;
And who, of Adam's sinful race,
But from that Lady, rich in grace,
Shall draw converting light ?

Hail Mary.

Whoe'er thou art, remember well
What strength, malicious foes to quell,
  Our Virgin's love hath brought;
On whom, for man's unworthy race,
Such wonders, by the power of grace,
  The Omnipotent hath wrought.

Hail Mary!

'Twas she that bruised the Monster's head,
'Twas she whose bridal beauty led,
  The King to quit his state;
She braved the Serpent's deadliest ire,
On her innocuous played the fire
  Of Envy's searching hate.

Hail Mary!

This is the blossom-bearing Rod,
Oh, joyful earth, which teems with God,—
  The Saviour of our love;
This is the strengthening Manna given
To cheer, with antepast of Heaven,
  Souls that unsated rove.

Hail Mary!

This is that Fountain, sealed secure,
That Garden closed, where fresh and pure
  The streams of grace abound;
This is that Fleece that drinks the dew,
That Field enriched, whose fragrance flew
  Earth's ample space around.

Hail Mary!

This is that Throne of Solomon,
Whose peèr in goodly gifts is none,
  Native or shaped with care;
The ivory white of chaste desire,
The gold of love's resplendent fire,
  Denote those mysteries rare!

Hail Mary!

The Ark of peace, the Tower of strength,
The bannered Army's stately length,
  In order dread displayed;

Ladder of Heaven, Life's unctuous Tree,
City, to all the faithful free,
And Fort that none invade !
Hail Mary.

Heaven's Gate, and God's own Temple blest
And Ocean's Port, where, moored at rest,
Frail sea-tost vessels ride;
Since from the first 'twas never heard
That lowly suit, in need preferred,
By her was turned aside !
Hail Mary.

Father of highest Majesty,
Jesus, thou King of clemency,
Spirit, rich Fount of sanctity,
Coequal Three in One ;
By gifts of love so rare and blest,
All-bounteous Lord, be thou our Guest,
And fill in goodlier streams the breast
That feels itself alone !

Decade IV

Hail, Mother of the Gospel Law,
Who gav'st us, without pain or flaw
The Saviour of our Race;
A Mother so divinely fair,
Must needs that Mother's title wear
Apart from Eve's disgrace.
Our Father.

The Giant swift, the Wrestler brave,
The Prince of peace who foiled the grave,
The King of boundless might,
Hath come to run his high career,
Foreshewn by voice of ancient Seer,
And types of Legal rite !
Hail Mary.

But oh, the mean, dishonoured Birth !
The Incarnate King of Heaven and earth
To beggar's state must bow.

He, wont the Angels' praise to share,
Submits to brutes' and shepherds' fare,
Laid in the manger low.

Hail Mary.

A Mortal bears her God,—sustains,
Embraces, fondles, soothes his pains;
Fosters the all-fostering One;
Feeds the True Bread, supplies the Fount,
Gives life to Life, cradles the Mount,
Illumes the glorious Sun.

Hail Mary.

His gracious lips that Mother fed,
Whose Hands our substance fashionèd,
Who food on all bestows;
Who, born to man, a Brother gave,
Dying, a ransom from the grave,
And glory, when he rose.

Hail Mary.

But, Mother of our King supreme!
How shall obedience thee beseem,
By human laws unbound?
How shall the Pure be purged from stain,
And in the poor's neglected train,
With sordid gifts be found?

Hail Mary.

Triad of virtues, which imbue
The Hearts of Son and Mother too,
With grace and light serene;
Obedience prompt, affection pure,
And meekness, spirit of the poor,
United here are seen.

Hail Mary.

They whom, by noxious fruit betrayed,
Christ saves, the MAN for sinners made,
In order strange and new;
Old Adam wrought our fall through Eve,
And he who did the loss retrieve,
Death by a Virgin slew.

Hail Mary.

Then shall not sinners, but for whom
No Son had blessed thy virgin womb,
  Be precious in thine eyes ?
For, had not slaves been found to free,
No need had been a way by thee
  Of freedom to devise !

Hail Mary.

Yes, loving Mother, how thou art
Prompt, with a mother's yearning heart,
  To solace the distrest,
Thou shewedst, when, in hopeful sign,
Thou didst the need of strengthening wine
  Meek to thy Son suggest.

Hail Mary.

Mother of Love ! what streams of hope
Do not thy ready succours ope
  To men of ill-estate;
By thee his God the guilty meets,
And God by thee the sinner greets;
  Then be our Advocate !

Hail Mary.

Father of highest Majesty,
Jesus, thou King of clemency,
Spirit, rich Fount of sanctity,
  Coequal Three in one ;
By gifts of love so rare and blest,
All-bounteous Lord, be thou our Guest,
And fill in goodlier streams the breast
  That feels itself alone !

Decade V

Hail, Mother, on the Cross descrying
Thy Son outstretched for us, and dying,
  What grief thy bosom thrills !
That Son thine eyes shall vainly seek,
While in his stead the Follower weak
  His high commission fills.

Our Father.

He who in rising death defied,
In Heaven restores thee to his side—
  Himself at God's right hand;
Where, with maternal honours gifted,
High on thy glorious throne uplifted,
  Thou tread'st the star-paved land.

Hail Mary.

That body could not brook the earth,
Which to the Son of God gave birth—
  Saviour of all and Lord;
She rightly flesh's law o'erpassed,
Who clothed in flesh, for aye to last,
  The pure and changeless WORD.

Hail Mary.

Thee, raised a Queen above the sky,
With sweet and gladsome melody,
  The angelic Choir applauds;
For meet it were earth, sky, and sea
Should chant, with universal glee,
  Our sweetest Lady's lauds.

Hail Mary.

Then, Virgin, for the love of us,
High above all exalted thus,
  Hear meekly, and entreat;
And if the sin-stained thou despise,
Remember how three Hierarchies
  Bend subject at thy feet!

Hail Mary.

In this sad vale of many tears,
Nought fixèd, nought unobscure appears,
  Suspicion lurks around;
For what to us shall seem secure,
When virtue's self its triumph sure
  Lacks on this battleground?

Hail Mary.

The flesh disdains the Spirit's laws,
And from the world protection draws,
  Us to our ruin stealing;

For Satan urges us molesting,
Himself now plainly manifesting,
His fury now concealing.
Hail Mary.

Plied by this fierce and armed band,
We cannot always upright stand,
Enfeebled by defeat;
'Tis hence so many arrows wound us,
And hence so many snares surround us,—
Frail victims of deceit.
Hail Mary.

But, Mary, Mother of our God,
Next him, our Anchor sure, and Rod
Of help to man distressed;
Thou who Consoler art of woes,
The Healer thou of sinners' throes,
Give aid to the oppressed!
Hail Mary.

Thy favouring ear in pity lend,
To us who on thy will attend,
Our death-bound spirits free;
The first of all in Heaven, save One,
Grant us, thy clients, with thy Son,
Co-heirs of God to be!
Hail Mary.

He with the Eternal Father pleads
His Body pierced, and Heart that bleeds;
But thou, thy Mother's breasts;
And shall such advocates be slighted,
When Love's sweet tokens, all united,
Enforce their strong behests?
Hail Mary.

Father of highest Majesty,
Jesus, thou King of clemency,
Spirit, rich Fount of sanctity,
Coequal Three in one;
By gifts of love so rare and blest,
All-bounteous Lord, be thou our Guest,
And fill in goodlier streams the breast
That feels itself alone!

CHAPTER V

Various Hymns to the Blessed Virgin Mary

A Devout Meditation upon the Angelical Salutation

[This Hymn, "Ave, Virgo, spes salutis," seems to have first appeared in the Paradisus. We owe the translation to the English editors.]

HAIL, Virgin, hope of sinners lost,
The woe which Evees transgression cost
By thee was turned to gain;
Mary, our comfort in despair,
Giving us Life's reward to share,
In place of endless pain!

In grace unmatched and singular,
The sun thou bearest, Ocean's Star,
The Son of God and thine;
Thou art a rich prolific vein,
Life's stream, which brings to human stain
The remedy divine.

Our Lord, who rules us from above,
Chose thee, sole Partner of his love,
The nations' Queen enthroned;
He was thy Consort, he thy Tower,
And soon the Serpent's baffled power
That high alliance owned.

O Blessed among women, who
Art Matron chaste and Virgin true,
Fairest and first of all;
O Fount of dew, O Hive replete
With stores of honey, passing sweet,
Pure from all taint of gall!

In thee was nought unseemly found,
'Tis hence thy praises aye resound
In heavenly Choirs above;
Peerless in honour, Mother blest,
Yet drawing each fond filial breast
With cords of cleaving love.

Yet who of purity so great
As meet shall be to celebrate
Thy praises, gracious Maid?
Thrice blessed he who Man became,
To bear for man the sin and shame
On men through Adam laid!

The Fruit of Angels, sent from Heaven,
To man for food celestial given,
Strength to the weak supplies;
That Fruit which sprung from Virgin flower,
And, sown by Heaven's enriching shower,
All meaner fruit outvies.

Behold thy clients, Mother dear,
And grant that we who languish here
To heavenly bliss may rise!

Hail, Virgin Beauteous

[A Canticle of Adam of St. Victor beginning in the Latin, "Ave, Virgo singularis." The translation here given first appeared in the Paradisus.]

Hail, Virgin beauteous, Virgin rare,
Mother of mild, redeeming care,
Heaven's brightest Jewel, Ocean's Star,
Ark of the shipwrecked world!
In this our sea of trouble, steer
Our bark from shoals and breakers clear;
The sails of thy sweet favour dear—
Be they in hope unfurled!

The sea is high, the tempests roar,
The wavy foam is boiling o'er,
The ship is driving on to shore;
  But oh, what ills withstand !
The siren troop of pleasures first,
With world, and flesh, those foes accurst;
All threaten death, when fears are worst,
  An armed and pirate band !

From depths below to arching sky,
The surges lift our bark on high,
With nodding mast, and sails awry,
  And drifted anchor gone.
What marvel, if in ills like these
Weak nature totter, ill at ease,
Till thou, our Mother, swell the breeze
  That wafts us to our own ?

Thou, with the dew of Heaven suffused,
And flower of innocence unbruised,
Celestial Fruit, in guise unused,
  Giv'st to the world of sin.
The WORD coequal deigned to assume
For us the lot of mortal doom;
Abhorring not the Virgin's womb,
  Its cloistral bounds within.

He saw thee from afar, and chose,
With whom the fates of worlds repose;
Nor would thy Virgin seal unclose,
  Filling thy sacred breast.
All pure and painless was the Birth
Which gave our Saviour Lord to earth,
And turned the barren's cry to mirth,
  And Eva's curse redressed.

O Root, most holy, living Root,
Flower, Vine, and Olive rich in fruit;
Whose unctuous boughs spontaneous shoot,
  Ungrafted, into bloom !
Lamp of the nations, Pole-star bright,
Which dulls the Sun's dishonoured light;
Commend us to thy Loved One's might,
  And bid him cheer our gloom !

'Twas virtue, Mary, all thine own,
Which won for thee a glorious throne,
Where vassal Angels muse upon
  Their Queen's unrivalled state.
There glittering on thy seat above,
Thy joys unending scan and prove;
Yet note us with a Mother's love,
  Who on thy favour wait.

Seated upon the King's right hand,
Oh, slight us not, thy loyal band
Who have despised the Law's command,
  And sue for pardoning aid!
They stand, behold, to woe consigned;
Yet for the guilty, ever kind,
The Judge a plea of peace shall find—
  Our saving Victim made.

Fruit of the sacred virgin womb,
Jesu, our stormy course illume;
Way, Light, Unerring Conduct, come,
  And lead us to our rest!
Stand at the helm, the vessel guide,
And let the tempest's howl subside,
And, of thy love, the wanderers hide
  Secure in harbour blest!

The Seven Joys of the Blessed Virgin Mary

[These pious verses on the Seven Joys of Our Lady, with those that follow on her Seven Sorrows, may be Horstius's own. The renderings into English first appeared in the Paradisus.]

(*Gaude, Virgo, Mater Christi.*)

Joy I

Joy to thee, sweet Mother-maid!
In thy happy womb was laid,
  At the great Archangel's word,
  Heaven's mighty Lord.

Gain for us his saving grace,
Mother of our ransomed race:
Our salvation gives thee claim
To that dear name!

Hail Mary

Joy II

Joy to thee, God's Mother blest!
When he left his cloistered rest
In thy womb, ceased all the throes
That sin's birth knows.

Virgin sweet, and Mother mild,
Fondly clasp thy heavenly Child;
Let pure love with chaste desire
Thy bosom fire!

Hail Mary

Joy III

Joy to thee! from eastern land,
Guides a Star the Magian band,
Owning by the gifts they bring
Thy Son their King.

In our hearts pour gifts like thine,
Faith, and Hope, and Love divine,
Chastity from thine own bower—
Pure Lily-flower!

Hail Mary

Joy IV

Joy to thee! thy Son behold,
Who but now lay dead and cold,
From the grave uprisen shine,
With light divine!

May our souls from sin arise,
Led by thee to Paradise;
Let each thought, hope, deed, desire,
To Heaven aspire!

Hail Mary

Joy V

Joy to thee! for now thy Son,
Over death the victory won,
Soars aloft with heavenward flight,
In thy rapt sight.

Make us, by that heavenward way,
Opened to us on that day,
Trod by thee to gain thy Son,
Press likewise on!

Hail Mary.

Joy VI

Joy to thee! the Paraclete,
From thy Son's majestic seat,
Forms anew man's race on earth,
With heavenly birth.

Let his fire our hearts inflame,
Which unlit were dull and tame;
So shall we unwearied prove
In toils of love!

Hail Mary.

Joy VII

Joy to thee! for thou art gone
Where thy Son hath set his throne
High above the stars, to share
Christ's glories there!

By the Fruit of thy blest womb,
Free us from the Judgment doom,
Glad partakers e'er to be
Of God with thee!

Hail Mary.

The Seven Sorrows of Our Lady

(*Ave, dulcis Mater Christi.*)

Sorrow I

Hail, sweet Mother of the Lord !
Thee an aged Seer addressed,
Telling of the mystic Sword
That should pierce thy bleeding Breast.

By that Breast so rudely rent,
Lo, I claim thy guardian love;
When my days of toil are spent,
Let me taste the joys above !

Hail Mary

Sorrow II

Hail, sweet Mother of the Lord !
Thou didst flee the wrathful King
Who would slay thy Babe adored,
Weary, faint, and sorrowing.

Glorious Queen of all the skies —
Hope of those whose home is there—
When the o'erwhelming waters rise,
Save me for thy Son's co-heir !

Hail Mary

Sorrow III

Hail, sweet Mother of the Lord !
Erst with care thy bosom tost,
Ways unknown in vain explored,
Searching for thy Loved and Lost.

By thy nights and days of pain,
By thy Mother's heart distrest,
Let my soul thy Jesus gain,
In his Bosom ever rest !

Hail Mary

Sorrow IV

Hail, sweet Mother of the Lord !
Thou hast seen thy Loved One stand,
Pinioned with the reeking cord,
Dragged by the blaspheming band.

Let the pains that he endured
From its doom our guilt release;
By thy Mother's love secured,
Let our charity increase !

Hail Mary.

Sorrow V

Hail, sweet Mother of the Lord !
Thou, whose meek, yet brimful eye,
For our race, to life restored,
On the Tree beheld him die.

By that sorrow's bitter hour,
Which transfixed thy Heart with pain,
Stablish thou my love with power
Victory over Death to gain !

Hail Mary.

Sorrow VI

Hail, sweet Mother of the Lord !
From the Cross, too, thou hast borne,
To thine arms in Death restored,
Thy dear Son with tears to mourn.

Mother thou, oh, full of grace,
Let thy depth of sorrowing love
Gain my parting soul a place
Near the Mercy-seat above.

Hail Mary.

Sorrow VII

Hail, sweet Mother of the Lord !
Forth thy Heart, in holiest gloom,
Floods of speechless sorrow poured,
O'er his Corse when closed the tomb.

'Mid the ill around that lies,
Give us thou new strength to borrow,
From thy tears and constant sighs,
Constant love and constant sorrow;
Then, when Time's night-shadow flies,
Waken to a glorious morrow!

Hail Mar

From St. Augustine

"Let us all, with all our strength, implore th patronage of Mary, that, while we crowd to h with our humble service upon earth, she may herse vouchsafe to advocate us with her assiduous suppl cations in heaven."

Again: "Assuredly, she who has merited bring into the world the Ransom for those who wer to be delivered, has more power than all the Sain to aid them after their deliverance. We know, Mary, that thou, above all Saints, art careful Holy Church, and, that they may renounce the errors, obtainest respite for transgressors."

Hourly Aspiration to the Blessed Virgin

Mother of grace, O Mary, blest!
To thee, sweet Fount of Love, we fly;
Shield us through life, and take us hence
To thy dear bosom, when we die!

Another Hymn to the Blessed Virgin

[This Hymn begins in the Latin, "Salve Virg Stirps beata." It has not been traced beyon the Paradisus, for the English edition of whic the translation here given was made.]

Virgin hail, of high descent,
By the Fruit of thy blest womb,
To its primal Element,
Life restoring from the Tomb!

Thou who carest for our weal,
  Our Salvation framed to be;
All our weakness deign to heal,
  Hope of our despondency !

For thy coming they addressed,
  Glorious Mother, throned on high
Whom the law's stern yoke oppressed,
  Many a prayer and many a sigh.

For thee, in their torments, groaned
  Countless captives in their bands:
With deep lamentation moaned,
  Lifted up their suppliant hands.

All by hideous force of sin
  Hurled from primal dignity,
Thou dost lead its Courts within—
  Temple bright of Majesty !

Paradise of Pleasures, thou,
  Future, Present, Past, to bless;
Raised all ages to endow
  With thy dew of Holiness !

Mothers all thy praise confess,
  Who hast given our sin-stained earth
One should all its woe redress,
  Happy in his painless Birth !

Star of Ocean ! choicest Choice
  Of the Sun, thy Son, whose Will
By thee—in thy need rejoice !—
  Is with grace the world to fill.

Light of Exiles from afar,
  Ope the portals of the Skies !
Rise, O brightly-beaming Star,
  On the chased from Paradise !

Howl and wail, Hell's dismal halls !
  Lo, the Pact of Death is void !
From his empire Satan falls !
  His dread title is destroyed !

All whom thou hast freed from pain
  Praise thee, their salvation's Stay;
Still, for those who dare not, gain
  Strength to weep, and strength to pray!

Us, by guilty weight opprest,
  By sin's conscious stain defiled,
Offer at thy Son's fond Breast,
  To his mercy reconciled!

Amen.

The Complaint of the Blessed Virgin Mary

[Of the grand Sequence, "Stabat mater," composed, many think, by Pope Innocent III early in the thirteenth century, Caswall's translation here given.]

Stabat mater dolorosa.

At the Cross her station keeping,
Stood the mournful Mother weeping,
  Close to Jesus to the last;
Through her heart, his sorrow sharing,
All his bitter anguish bearing,
  Now at length the sword had passed.

Oh, how sad and sore distrest
Was that Mother highly blest
  Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
  Of her dying, glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep,
  Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain—
  In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child
  All with bloody scourges rent;

For the sins of his own nation
Saw him hang in desolation,
  Till his spirit forth he sent.

O thou Mother! Fount of love!
Touch my spirit from above,
  Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
  With the love of Christ my Lord!

Holy Mother! pierce me through;
In my heart each wound renew
  Of my Saviour crucified:
Let me share with thee his pain,
Who for all my sins was slain,
  Who for me in torments died!

Let me mingle tears with thee,
Mourning him who mourned for me
  All the days that I may live:
By the Cross with thee to stay,
There with thee to weep and pray,
  Is all I ask of thee to give.

Virgin of all virgins best!
Listen to my fond request:
  Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
  Of that dying Son of thine!

Wounded with his every wound,
Steep my soul till it hath swooned
  In his very Blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
  In his awful Judgment-day!

Christ, when thou shalt call me hence,
Be thy Mother my defence,
  Be thy Cross my victory;
While my body here decays,
May my soul thy goodness praise,
  Safe in Paradise with thee! Amen.

OMNI DIE DIC MARIÆ

The original of which was composed by St. Casim son of Casimir Jagellon, King of Poland, w used to recite it every day. It was found plac under the head of that Saint, at the time of the restor tion of his tomb in the year 1604, and is much to admired for its elegance and devotion.

[Canon Oakeley's translation of the Hym "Omni die dic Mariæ," was chosen for the PAR DISUS, though not so popular as Fr. Faber's "Dai daily, sing to Mary."]

DECADE I

Each day, my soul,
Tell Mary's praise,
Her every deed,
Her Festal Days.

With wondering look,
Come contemplate
Her Mother's joy,
Blest Virgin state!

Oh, call on her,
Soon thus to be
From weight of sin
And tempest free!

Us she endows
With heavenly gifts:
With grace to shine,
Our heart uplifts.

Thy meed, my tongue,
Accomplish well;
Of Curse removed
Her trophies tell.

Earth's Queen is she—
  Thy whole life long,
Proclaim her praise
  In ceaseless song!

With it resound
  My senses all;
So blest a Maid
  Oft-times recall!

Not one there is
  Of eloquence
Meet to declare
  Her excellence:

Praise, all, your Joy,
  God's Mother-maid;
By none 'twill be
  With truth portrayed!

Still, in her praise,
  My thought imparts
Some benefit
  To holy hearts.

Hail Mary.

Decade II

Though none I know
  To praise her meet,
'Twould madness be
  Her not to greet.

With things of Heaven
  Her learning fraught,
False dreams of men
  Hath put to nought.

Her life the Church
  Bedecks, like flowers;
Her words and deeds
  Are grace's dowers.

Eve's sin to us
  Closed Paradise;
To Mary's faith
  It open flies.

Lost man, by Eve,
  Hath exile found:
By Mary he
  Is homeward bound.

The praise of all
  Her merit gains,
And specially
  Their love obtains.

Her Son, obeyed
  Through her, may I
Behold with joy
  Whene'er I die!

O'er women blest—
  Their glory, thou!
How high o'er all
  We thee avow!

Hear graciously,
  And save from Hell,
Make meet for grace
  Who praise thee well!

Hope of the opprest!
  Fair Jesse's Rod!
Light of the Deep!
  The Shrine of God!

Hail Mary

Decade III

Fulness of grace,
  Life's Standard true,
God's Temple, and
  Truth's Pattern new!

Thou to lorn souls
  Dost Heaven assure,
Nor bent nor bought
  By Serpent's lure.

The King's fair choice—
  Hail, queenly Maid !—
Who made all worlds,
  By all obeyed.

Chaste Lily flower !
  Pure budding Rose !
Chaste choirs thou guid'st
  To Heaven's respose !

Give me the power
  Of hand and speech,
Thy merits high
  With might to preach !

But oh, to me
  First memory grant
Oft, as is meet,
  Thy praise to chant !

Though soiled and dumb
  My lips I know,
Still I must dare
  Thy meed to shew.

Virgin, rejoice,
  Thus praised to be;
Cause to the lost
  Of liberty !

O Mother-Maid !
  O Mother pure !
Like fruitful palm,
  Aye to endure !

By thee, sweet Flower,
  Refreshed to be,
We trust, whose Fruit
  Hath set us free !

Hail Mary.

Decade IV

All-beauteous One,
  Who know'st no stain,
Oh, make us pure,
  To praise thee fain!

By thee, O Blest!
  Through faith, are given
And oped to men
  The realms of Heaven.

Lo, the glad world
  New light displays;
The darkness doffed
  Of ancient days.

Poor are the great,
  And rich the poor;—
As thou foretold'st—
  They want no more!

Through thee the bad
  Forsake their way;
And doctrines strange
  Are driven away.

Thou teachest us
  The world to eschew,
To fight with sin,
  The flesh subdue.

With holy zeal
  Aloft to rise,
The body tame,
  For Heavenly prize.

The Lord was borne
  Thy womb within,
Us to remould,
  Debased by sin.

Mother intact !
He made all things,
Who is thy Son—
The King of kings !

Blest Conqueress, thus
With Death to cope,
And Life restore
To sinking Hope !

Hail Mary.

Decade V

Blest be the King,
Thy conquering Son,
Whose birth for Heaven
Our race hath won !

Consoler thou
Of our despair,
Redeem our loss,
Our ills repair !

The e'erlasting Rest
For me obtain,
Saved from the Lake
Of fiery pain.

I sigh for thee
My wounds to cure;
To my request
All grace procure !

Chaste, pure, and meek
That I may be,
Just, upright, good,
From malice free,

Of learning fraught
With holy store,
Made eloquent
In sacred lore,

Kind, grave, and firm,
In love mature,
Humble, patient,
Simple, and pure,

To ill not prone,
In heart e'er wise,
Oft doing good
Abhorring lies.

Christ's faithful souls
Aid and protect,
'Mid earthly cares
To stand erect.

Nor light, nor star,
Star of the Sea !
May seek to vie
In praise with thee.

Hail Mary

DECADE VI

Thy sons uphold
By thy sweet prayer,
Their sorrows heal,
Their guilt repair.

Glad, them to free
From Satan's fraud,
Who in true flesh
Hast borne thy God !

With Son divine,
How chaste a flower,
Retaining still
Thy Virgin's dower !

A Mother, yet
Maid undefiled !
Thy Maker's nurse,
And he thy Child !

Oh, keep me near
To Jesu's side !
Though wrecked the world,
Still safe I'll ride.

Rein in my wrath,
Drive lust away;
When sin allures,
Be thou my Stay !

No worldly aim
My soul deprave;
Grows blind and hard,
Ambition's slave !

Nor pride, nor wrath
My bosom swell;
Where triumph these,
Who hath not fell ?

Pray God by grace,
My heart to keep;
Lest Satan sow
Tares while I sleep.

Aid and console,
Who love to praise
Thy deeds divine,
Thy Festal Days !

Hail Mary.

CHAPTER VI

Various Prayers to the Blessed Virgin

Prayer of St. Bernard to Mary the Virgin Mother of God

O MOTHER of mercy ! I pray that, through thee, I may have access to thy Son; and that he, who through thee was given to us, may also receive us through thee. May thy incorruption

excuse in his sight the guilt of our corruption; and may thy humility that is so pleasing to God, obtain pardon for our vanity and pride.

May thy abundant charity cover the multitude of our sins, and thy glorious fruitfulness confer on us fruitfulness in merits. O our Lady, recommend us to thy Son! O our Mediatress, reconcile us to thy Son! O our Advocate, plead for us to thy Son!

By the grace, O blessed Lady, which thou has merited by him who is Mercy, whom thou has brought forth, obtain for us that he who, by th mediation, vouchsafed to become partaker of ou infirmity and misery, may also, by thy intercession make us partakers of his goodness and glory, Jesu Christ thy Son our Lord, who is above all blesse for ever. Amen.

Prayer to the Blessed Virgin Mary together with the Blessed Evangelist St. John

O inviolate and for ever blessed! O illustriou and incomparable Mary, Virgin Mother of God, an most acceptable Temple of God, Shrine of the Hol Ghost, Gate of the Kingdom of Heaven, throug whom, next after God, lives all the world! Incline O Mother of Mercy, thy bountiful ears to my un worthy supplications, and be in all things a kin and gracious helper to me, a most miserable sinner.

O John! most blessed friend and intimate associate of Christ, who by the same our Lord Jesu Christ wert chosen a virgin, both beloved more tha the rest, and beyond all others experienced in hea venly mysteries, for thou becamest his most illus trious Apostle and Evangelist; thee, too, I invoke together with Mary the Mother of the same Lord Jesus Christ our Saviour, that with her thou wouldst vouchsafe to give me thy help.

O Mary and John, ye two celestial gems! O ye two shining lamps, divinely burning before God chase away with your bright beams the clouds o my sins! For ye are the twain to whom, for th merit of your most pure virginity, the only-begotte Son of God confirmed the privilege of his love whil

hanging on the Cross, in saying to one of you: Woman, behold thy Son! and then to the other: Behold thy Mother!

Therefore, in the sweetness of so sacred a love as that by which you were then, by the Lord's mouth, joined together as mother and son, I, a most miserable sinner, this day recommend to both of you my body and my soul; that every hour and moment of my life you may vouchsafe to be, both inwardly and outwardly, my constant guardians, and my gracious intercessors with God. Implore, for me, I beseech you, the salvation both of my body and my soul.

Cause, I beseech you, cause by your glorious prayers, that the Holy Spirit, the perfect Giver of all graces, may vouchsafe to visit my heart, and dwell in it; and so cleanse me from all filthiness of sin, so beautify and adorn me with holy virtues, as to cause me to stand perfect, and to persevere to the end in the love of God and of my neighbour; and, this life ended, to bring me to the joys of his Elect; even the same most gracious Paraclete, who, with the Father and the Son, lives and reigns world without end. Amen.

Recommendation to the Blessed Virgin

O Holy Mary, Lady mine! I recommend myself, soul and body, to thy blessed trust and special custody, and to the bosom of thy mercy, this and every day, and at the hour of my death: I commit to thee all my hope and consolation, all my distresses and sorrows, my life and my life's end, that by thy most holy intercession, and by thy merits, all my works may be ordered and disposed according to thy will and the Will of thy Son. Amen.

Prayer to the Blessed Virgin Mary for a Happy Death

O most sweet Mother of Jesus! Virgin Mary, my patroness! who art of all creatures the most merciful, help me, a wretched sinner, before a sudden and unforeseen death overtake me; that I may not

pass out of this world suddenly and unprepare
Pray for me, blessed Virgin Mary, for the most bitt
Passion and Death of thy only Son our Lord Jesu
Christ, that I may pass out of this world, reconcile
to him, detesting sin, renouncing the devil and a
his works, with true contrition, with sincere an
humble confession, penitence, and satisfactio
worthy of acceptance with God, and in full chari
with my neighbour.

Deal mercifully with me, O blessed Virgin Mar
Mother of God, in that dreadful hour when th
breath of life shall fail me, and my tongue be powe
less to invoke thee, and my eyes to see the ligh
and my ears to hear any voice; remember, the
in that last sad hour of my need, O Mary, the praye
which I now pour into thy gracious ears, that
may be delivered from the ministers of Satan, an
be set among the faithful of Christ, the servants an
friends of thy Son. Amen.

Another Prayer to the Blessed Virgi Mary

I implore thee, holy Lady, Mary, Mother of Go
most full of pity, daughter of the most high Kin
most glorious Mother, Mother of orphans, comfo
of the desolate, way of the wanderers, salvation
all that hope in thee, virgin before the birth of th
Son, virgin in his birth, and virgin after his birt
fountain of mercy, fountain of grace and salvatio
fountain of consolation and pardon, fountain
love and joy, fountain of life and forgiveness; b
the holy and unspeakable gladness with which th
spirit exulted in the hour in which the Son of Go
was announced to thee by Gabriel the Archange
and was conceived by thee.

And by the holy and unspeakable humility wi
which thou didst reply to the Archangel Gabrie
Behold the handmaid of the Lord; be it done
me according to thy word; and by the divi
Mystery which the Holy Ghost then wrought
thee, and by the ineffable grace, goodness, merc
love, and humility with which thy Son, our Lor
Jesus Christ, came down to take human flesh
thy most adorable womb; and by those mo

glorious joys which thou hadst of thy Son, Jesus Christ our Lord.

And by that holy and exceeding compassion and most bitter grief of heart which thou hadst when thou beheldest thy Son, our Lord Jesus Christ, stripped naked before the Cross, lifted up, hanging crucified, wounded, and thirsting upon it, and sawest that most bitter potion, the gall and the vinegar put to his mouth, and heardest him cry, Eli, and sawest him die.

And by the Five Wounds of the same thy Son, and by the sinking of thy heart through excessive sorrow for his wounds, and by the sorrow which thou hadst when thou sawest him wounded, even through the fountains of his Blood; and by all his Passion, and the sorrow of thy heart; and by the fountains of thy tears, I implore thee to come with all the Saints and Elect of God, and hasten to me with help and counsel in all my prayers and supplications, in all my distresses and necessities, and in all those circumstances in which I am to do or speak, or think anything, all the days, and nights, and hours, and moments of my life.

And to obtain for me, thy servant, of thy beloved Son, our Lord Jesus Christ, the fulness of all virtues, with all mercy and consolation, all counsel and aid, all blessing and sanctification, all salvation, peace, and prosperity, all joy and cheerfulness; also the abundance of all spiritual, and the sufficiency of corporal, blessings, and the grace of the Holy Ghost to order me well in all things, to guard my soul, to govern and protect my body, to elevate my mind, to settle my conduct, to prove my actions, to suggest to me holy thoughts, to pardon me the ill that is past, to amend the present and overrule the future; to give me a chaste and a good life; to bestow on me Faith, Hope, and Charity; to make me firmly to believe the Articles of the Holy Faith, and to keep the Precepts of the Law; to govern and protect my bodily senses, and evermore to deliver and defend me from mortal sins, even to my life's end.

May he graciously hear and receive this my prayer and grant to me Life everlasting. Hearken and intercede for me, O most sweet Virgin Mary, Mother of God and of all mercy. Amen.

CHAPTER VII

The Most Holy Rosary of the Blessed Virgin

OF all holy exercises, the Rosary of the Blessed Virgin is in most frequent use. It consists, altogether, of the Lord's Prayer repeated fifteen times, and the Angelical Salutation repeated one hundred and fifty times; but is usually recited according to its threefold division into the Joyful, the Sorrowful, and the Glorious; to each of which belong five corresponding Mysteries, viz.:

To the Joyful belong: 1. *The Incarnation of Christ.* 2. *The Visitation.* 3. *The Nativity.* 4. *The Presentation.* 5. *The Finding in the Temple.*

To the Sorrowful: 1. *The Prayer in the Garden.* 2. *The Scourging.* 3. *The Crowning with Thorns.* 4. *The Carrying of the Cross.* 5. *The Crucifixion.*

To the Glorious: 1. *The Resurrection of our Lord.* 2. *The Ascension.* 3. *The Descent of the Holy Ghost.* 4. *The Assumption of the Blessed Virgin.* 5. *Her Coronation.*

But it must be remarked, that merely to run over the beads, repeating the Our Father *and* Hail Mary *one after the other without stopping, and so to get through the Rosary, as the uneducated vulgar too often do, like a task, without any reflection of the mind upon the Mysteries, or meditation, or arousing of the affections at intervals, is a way of praying that is very barren and imperfect, and destitute of all spiritual devotion. For what profit or pleasure can there be in such prayer?* But if, good Reader, thou wouldst use the Rosary, in a manner well-pleasing to God and his Mother, as well as profitable to thyself, thou wilt proceed thus:*

I. *Before commencing the Rosary, fix upon, and keep before thy mind some pious intention or object, and, if only by short sighs, ask of God grace in reference to it through his Mother.*

II. *At the beginning of each Decade, reflect a little*

* See the remarks already made above upon the Angelical Salutation, Part vii. chap. ii.

while upon the Mystery to be honoured in it, and try to elicit holy feelings in unison with it. To do this the more easily and profitably, it will be of great use to have meditated at other leisure times on the fifteen Mysteries of the Rosary, and thus by pondering them all well, to have penetrated the hidden treasures which they severally contain of the divine Power, Wisdom, Goodness, Justice, Mercy and other perfections, remarking at the same time the affections that lie beneath the surface, but which will occur readily to the memory as occasion requires. For this a form and method is given by Father Christianus Mayer.* *Though, as the compiler of a Manual only, I cannot include in this book all I could wish, still I cannot omit to set down briefly what follows.*

Martin Navarrus, *a most learned man (who, though constantly engaged in the office of public teacher, in the discharge of which he gave several lectures daily, was yet, for more than sixty years, in the constant habit of saying the Rosary every day,) suggests, for easier meditation upon the Mysteries, the insertion at each Decade of the Mystery itself after every* Hail Mary, *thus :*

I. In the Joyful Mysteries.

After the Name of Jesus, in each Hail Mary, *add :*

1. Whom thou conceivedst when a Virgin.
2. Whom thou didst carry when visiting St. Elizabeth.
3. Whom thou broughtst forth remaining a Virgin.
4. Whom thou presentedst in the Temple.
5. Whom thou foundst in the Temple.

II. In the Sorrowful Mysteries.

After the Name of Jesus add :

1. Who endured for us the Bloody Sweat.
2. Who was scourged for us.
3. Who was crowned with thorns for us.
4. Who carried the Cross for us.
5. Who was crucified for us.

* Enchiridion Industriarum, Part i. chap. 13.

III. In the Glorious Mysteries.

After the Name of Jesus add :

1. Who rose again from the dead.
2. Who ascended into Heaven.
3. Who sent down the Holy Ghost upon hi Apostles.
4. Who took thee up into Heaven.
5. Who crowned thee in Heaven.

Prayers or Holy Aspirations

to assist devotion in the recitation of th rosary, or of any vocal prayer

From F. Christianus Mayer.

O MY God ! above all things infinitely to b praised and loved, who art praised an adored with joy by the whole Court of Heaven, o that I too may now at length merit to praise an glorify thee worthily by this offering, how litt soever it be of my prayer ! Hitherto, alas ! ho imperfectly have I praised thee and glorified the nay, how often, by my many sins and negligence have I offended thee ! From my heart I am sor for them all for thy sake. Of thy infinite goodne forgive me, supply my deficiency, and receive fro thy creature this little offering of service in unio with the merits of our Lord Jesus Christ, of t blessed Virgin his Mother, and of all the Saints, thy sovereign and eternal glory, love, and pleasur in thanksgiving for all thy benefits bestowed up me and upon all men; in satisfaction for all m sins; for these M., or for this need, N.; for tho for whom I am most bound to pray; for obtainin pardon for sinners, refreshment and rest for t dead, and grace, perseverance, and glory for myse and for all the living. According to thy own mo holy pleasure perfect my desire by thy grace, wit out which I can do nothing.

O most gracious Mother ! supply in the presen of thy divine Son the imperfection of this my se vice. Shew thyself a mother.

O most gracious Jesu ! accept this same service at the hand of thy blessed Mother; and offer it to thy Eternal Father united to thy own merits, to hers, and to those of all the Saints, for all good, holy, and profitable intentions.

Father ! look upon the Face of thy beloved Son, and have mercy on us, according to thy good pleasure, for thy infinite and everlasting glory. Amen.

After each Decade

Renew thy desire of glorifying the Blessed Virgin, and God himself, in the following aspirations.

May all the happy souls who have obtained Heaven praise and bless thee, for evermore, O glorious Virgin Mother of God ! for all the gifts of nature, grace and glory, which thy Creator has conferred upon thee without measure above all other creatures; and may all the wayfarers thitherward join with me in worshipping thee, in loving thee, and in striving with all our might, always and unweariedly to imitate thee in all perfection upon earth; and together with thee may all creatures that do or may ever exist, infinitely praise, glorify, and exalt above all thy blessed Son, together with the Father and the Holy Ghost in all his perfections, works, and benefits, with all possible holy affection, above all things, and freely for his own sake, now, always, and for ever and ever !

Or more briefly thus:

Be thou infinitely blessed, O glorious Virgin, Mother of God, according to the divine Will, by, in, and above all pure creatures, most perfectly, at every moment of time and of eternity; and may thy blessed Son, with the Father and the Holy Ghost, be infinitely glorified and exalted, by all, and in all, and above all, without end, in all possible ways, freely for his own sake, now, always, and for ever and ever !

Or most briefly thus:

Oh, that, O glorious Lady, thou mayest be praised, loved, and glorified by all on earth as in Heaven. And that with thee, and for thee, the

most Holy Trinity may be blessed, loved, and glorified in all possible ways, above all things, for ever and ever !

Or, lastly, by varying the aspirations after each Decade thus :

AFTER THE FIRST DECADE.

May all the Saints, Angels, and Archangels, with the whole Court Triumphant, infinitely praise, love and glorify thee, O glorious Virgin, Mother of God, with whom we hope one day to see thee and glorify thee eternally in Heaven, and with thee may they infinitely praise, love and glorify the most Holy Trinity in all things, and above all things, in all possible ways, for ever and ever !

AFTER THE SECOND DECADE.

May all holy Patriarchs, Prophets, Apostles, and Disciples of our Lord, with the whole Court Triumphant, infinitely praise, love, and glorify thee, O glorious Virgin, Mother of God, &c., *as above.*

AFTER THE THIRD DECADE.

May all holy Martyrs, with the whole Court Triumphant, infinitely praise, love, and glorify thee, &c.

AFTER THE FOURTH DECADE.

May all holy Confessors, with the whole Court Triumphant, infinitely praise, love, and glorify thee, &c.

AFTER THE FIFTH DECADE.

May all holy Virgins and Widows, with the whole Court Triumphant, infinitely praise, love, and glorify thee, &c.

ANOTHER PRAYER AFTER THE ROSARY, OR ANY PRAYER WHATSOEVER.

O Mary, Mother of Grace, Mother of Mercy ! regard with gracious eye this my humble service, which I offer to thy sweet Heart, to be amended perfected, and presented to thy beloved Son for

his greatest glory, love, and pleasure; for an eternal thanksgiving to him, and for obtaining for us the grace of pleasing him most perfectly in time and in eternity.

O Jesu! Son of God and of the Virgin Mary, vouchsafe to receive at the hand of thy most tender Mother this tepid, dry, and distracted service of my prayer, and, of thy infinite goodness, to supply its deficiency. Unite it to thy own most ardent prayers, sacrifices of praise, and acts of obedience, of which the worth and merit are infinite, and offer it to thy eternal Father for all thine own holy intentions.

Father, look upon the face of Christ, thy beloved Son, and have mercy on us. Grant us the grace to love thee and glorify thee, with the same thy beloved Son and the Holy Ghost, perfectly on the way now, and hereafter happily in our Home, according to thy own most holy Will. Through the same Jesus Christ our Lord. Amen.

Prayer to the Blessed Virgin Mary for assistance at the Hour of Death

Taken mostly from the Contemplations *of the very pious* Francis Titelmann, *first an Observantine, and finally a Capuchin of the Order of St. Francis.*

O MOST gracious Mother! who sawest thy Son dying on the Cross before thy eyes, and heardest, oh, how sorrowfully, his last Words; by all thy heart's sorrow and bitterness, with which, as with wormwood, thou wert all inebriated; by the sword which pierced thy soul, soften, I beseech thee, by thy most powerful prayers and merits with God, this hard and stony heart of mine, and turn it to a heart of flesh, that I may sympathise as I ought with thy most dear suffering Son, my Lord; and that the same sword too which so bitterly wounded thy soul, may penetrate my inmost heart.

O sorrowful Mother! by the last address of thy dying Son, which he made to thee from the Cross, in

commending to thee his Disciple, we humbly pra
thee to take us for thy children. For we believ
that the words of thy Son, BEHOLD THY SON, wer
directed, not to John alone, standing as he was a
that very time with thee by the Cross, but that i
the person then pointed out of a single Disciple, a
faithful and beloved souls throughout all genera
tions to come were signified by that one example
So, too, we believe that the words spoken to th
Disciple in his turn, BEHOLD THY MOTHER, were no
applicable to that one Disciple only, but to all c
us who belong to thy Son by Faith, even thoug
a certain special charge of thee was committed t
him in the way of personal service.

Since, then, as it were, by his last Will, thy mos
dear Son left us to thee, in dying, to be thy children
and gave thee to us, in turn, to be our Mother, w
are fully assured that thou neither canst nor wi
contravene that Will, confirmed as it was by th
Death, which instantly ensued upon it, of th
Testator.

To this Will, therefore, O most gracious Mother
let both parties be obedient; take us thou for th
children, and let us, with all dutiful worship an
service, cling to thee as our Mother. Lavish tho
upon us a mother's care, and we in return will rende
thee the reverence of sons. And though, exalte
now far above us in Heaven, thou art happy i
reigning with thy Son, still cease not, with mother
love, to cherish us thy children in exile; for th
is the Will of thy Son, who not only gave himse
to us through thee at his Birth, but commende
us to thee, his own dear Mother, likewise at h
Death.

He has himself vouchsafed to become our Brothe
and even our Father, as well as our Priest and ou
Sacrifice; and now that he sits at the right han
of his Father, he ceases not to be our Advocate
Even so, cease not thou to display thyself ou
merciful Mother and Patroness; the more so tha
thou standest so near thy Son, who can refuse h
Mother nothing that she asks. So closely art tho
united to the very Fountain of Mercy, which of ol
time thou didst cause to flow from the height o
Heaven over the unhappy children of Adam.

Turn then, O Advocate of ours, thy eyes of mercy towards us. Propitiate now, and after this our exile show to us the Blessed Fruit of thy Womb, Jesus, O merciful, O loving, O sweet Virgin Mary! Amen.

CONCLUSION OF THE FIRST SECTION OF PART VII

To the Worshippers of the Most Blessed Virgin Mother of God

Make, therefore, O Christian, whosoever thou art, the most Holy Mother of Christ thy Mother and Patroness, and honour her specially every day with loving and reverent worship. Dost thou desire the grace and mercy of God? Behold the Mother of God is the channel of the divine mercy! and it is through her that we first received mercy on earth from the hand of our God. For she who was full of grace enclosed within her womb the very Fountain of grace, and caused it to flow over the whole world, even to us. What, then, may not such a Mother obtain, who is Queen of Heaven and Earth? Is there anything that a Son can refuse to his own Mother?

"Therefore, in dangers, in distresses, in perplexities, think upon Mary, call upon Mary; let her not depart from thy lips, let her not depart from thy heart. And, that thou mayest obtain the suffrage of her prayer, abandon not the example of her life. Follow her, and thou wilt not stray; implore her, and thou wilt not despair; think upon her, and thou wilt not err; if she uphold thee, thou wilt not fall; if she protect thee, thou wilt not fear; if she guide thee, thou wilt not tire; if she favour thee, thou wilt reach thy journey's end." So says the sweet St. Bernard. Worship, then, the Mother of God in thy life, and thou shalt feel that thou hast worshipped one who is truly a Mother in death and in all eternity. For to be worshipped and regarded as a Mother is assuredly her delight. For that she might be the Mother and Mediatress of sinners it was that she became the Mother of God.*

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* Serm. 2, de Laud. B. Virg.

PART VII (SECTION II) EXERCISES FOR A GOOD AND HAPPY DEATH

THE second Section of this last Part is intended to furnish various prayers and exercises for a happy death, suitable and profitable alike to the healthy, the sick, and the dying. Let none, then, despise or neglect them, as if they had no relation to themselves, but only to those who happen to be sick, or at the point of death.

But know rather that it is safest in health to begin to be conversant with practices by which thou wouldst wish to profit in illness, and in death itself.

For it is they who take pleasure in such exercises when well, who will derive the most fruit from them when they are ill and dying. But it may be feared that those who disdain them when well and strong, will feel very little relish for them at the time of their death.

Therefore, read and meditate very frequently on these subjects. Nay, more, die occasionally whilst thou art yet alive ; assume, that is, in some degree the character of a dying man, whilst thy powers of body and mind are still unimpaired. Do what thou wilt do, or wilt wish done for thee, when at the point of death. What a man has loved and cheerfully practised during life will, doubtless, readily recur to him when he is going to die. But the remedies which have been little heeded or remembered in prosperity will not be ready at hand in the time of need.

The first edition of the " Paradise *" contained in this place some very holy exercises, extracted from the sweet Soliloquies of Thomas à Kempis, for the healthy as well as the sick, most proper for lessening the love of their present life, and for quickening the desire of the life to come. But in this edition it has been thought proper to omit them, because I have lately published*

that little work, illustrated with notes, together with other very choice pieces by the same author, in the VIATOR CHRISTIANUS, *to which the good reader is referred for them.**

ADMONITION

WHAT A CHRISTIAN IS TO DO WHEN ATTACKED BY SERIOUS ILLNESS

When first taken ill, lose no time in receiving thy sickness from the Lord's hand, and thank him for visiting thee as a Father visits his son. Nay more, offer thyself up for worse; throw thyself entirely and trustfully into the hands of his Divine Providence, and place not thy confidence in the physician, the hurtfulness of which to King Asa is recorded in Holy Scripture.

Let a physician, however, be employed, not only for the body, but more especially for the soul; that is, together with the physician of the body, neglect not to call thy Confessor. For the health both of body and soul is to be provided for with the remedies proper to each; but that of the soul the more in proportion, as it is worse for the soul than for the body to perish.

Moreover, they who love the health of the body should hold nothing dearer than the care of the soul. For the body is often affected by the sins which are the ailments of the soul; and it is through the Providence of God that our limbs are seized with diseases, by reason of the bad passions which affect our souls. First, then, we must put these to flight, and thus we shall expel the more easily the maladies of the body, or (what is equally desirable) bear them with greater profit to the soul.

This method of cure was taught us by our Supreme Physician himself, whose manner it was, in proceeding to heal the sick, to postpone the necessities of the body to those of the soul.

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* Horstius's book, the VIATOR CHRISTIANUS, to which he refers. is not now obtainable.

Let us act as he did, and while we strive to be healthy in body, look first to the health of the soul. But, oh how stupendous is the stake, where the issue lies betwee a life that is momentary and a life that is eternal In the case of the one, we never act otherwise than wit earnestness and despatch; in that of the other, w scarcely act at all, and then with procrastination an wavering. If thou art wise, dear Christian, let th first act, when attacked by disease, be to draw near t God, and be reconciled to him. He will either mak thy subsequent cure efficacious to the health of thy body or else will render the disease, and even death itself efficacious to the health of thy soul.

CHAPTER VIII

Litany

ADAPTED OUT OF HOLY SCRIPTURE, USEFUL FO THOSE IN HEALTH, AS WELL AS THE SICK AND TH DYING

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, Have mercy on us.
God the Son, Redeemer of the world, Have mercy on us.
God the Holy Ghost, Have mercy on us.
Holy Trinity, one God, Have mercy on us.

Who hast made man to thy own image and likeness, . . . Gen. i.
Who hast breathed into man's face the breath of life, Gen. ii.
Who broughtst forth in the midst of Paradise the Tree of Life against the death of the body, *Ibid.*
Who, when our first parents were become guilty of death, didst set up the Seed of the Woman against the Serpent's malice, Gen. iii.

Have mercy on us.

Who hast not left mankind comfortless and helpless, when made subject by sin to manifold miseries, diseases, and death, — Gen. iii. Job xiv.

Who, when all the first-born of Egypt were destroyed in one night, didst preserve the Israelites unhurt, — Exod. xii.

Who, for the sin of unbelief, didst cause Moses and Aaron to die out of the Promised Land, — Num. xx.

Who, by the sight of the brazen Serpent, didst deliver the people that were bitten by the fiery serpents, — Num. xxi.

Who, for their too curiously looking into the Ark, didst destroy with death more than fifty thousand of the Bethshamites, — 1 Kings vi.

Who, for the numbering of the people by David, didst carry off by a three days' pestilence seventy thousand of the men of Israel, — 2 Kings xxiv.

Have mercy on us.

Who, having pity on the affliction of the people, didst call back the destroying angel from slaying them, — *Ibid.*

Who, at the prayers of the prophet Elias, didst recall the dead child to life, — 3 Kings xvii.

Who punishedst King Ochozias with death for consulting idols about his health, — 4 Kings i.

Who, by the prophet Eliseus, didst restore to life the Sunamitess' son, — 4 Kings iv.

Who, by Eliseus, didst heal Naaman the Syrian of his leprosy, — 4 Kings v.

Who, by the bones of Eliseus, didst recall the dead man to life, — 4 Kings xiii.

Who didst visit King Asa with a premature death, for trusting in physicians rather than in God, 2 Par. xvi.

Who, when Ezechias prayed to thee with tears in his sickness, didst deliver him from death and disease, Isa. xxxviii.

Who didst strengthen Job with wonderful patience whilst Satan had brief permission to afflict him, Job i, &c.

Who rebukest by sorrow in the bed, and makest a man's bones to wither, Job xxxiii.

Who wouldst have Tobias tried with the affliction of blindness, to give to posterity an example of patience, Tobias ii.

Who hast created the physician and countless remedies for the necessity of men, Ecc. xxxviii.

Who madest not death, and hast no pleasure in the destruction of the living, Wisd. i.

Who wast sent to heal the contrite of heart, and to preach a release to the captives, and to comfort all that mourn, Isa. lxi.

Who didst dismiss Simeon, an old and a just man, out of this world in peace, when he had seen the Messias, Luke ii.

Who didst heal the ruler's son at Capharnaum, John iv.

Who, with a word, didst heal the man who had been under his infirmity eight and thirty years, John v.

Who didst heal Peter's wife's mother, when taken with a great fever, Luke iv.

Who didst all things well, making both the deaf to hear, and the dumb to speak, Mark vii.

Have mercy on us.

Who wert intimate with publicans and sinners, saying, They that are in health need not a physician, but they that are sick, — Matt. ix.

Who didst cure the paralytic who lay on a bed, and was let down through the roof, — *Ibid.* and Luke v.

Who didst heal the woman who had an issue of blood twelve years, and had suffered much from physicians, — Mark v. Luke viii.

Who gavest the blessing of sight to many blind, — Matt. ix. Jno. ix, &c.

Who, by a sign alone, didst cleanse many lepers from their leprosy, — Matt. viii, x, &c.

Who didst raise the daughter of Jairus, the ruler of the synagogue, from death to life, — Luke viii. Matt. ix.

Who didst restore to perfect health the woman who had a spirit of infirmity eighteen years, — Luke xiii.

Who didst deliver the lunatic who was miserably afflicted by the devil, — Matt. xvii.

Who didst cure in thy absence the Centurion's servant who was sick, — Matt. viii.

Who didst restore alive to his widowed mother her only son after his death, — Luke vii.

Who didst deliver the daughter of the woman of Chanaan, when sore troubled by a devil, — Matt. xv.

Who didst raise Lazarus again to life when he had been buried four days, — John xi.

Who didst cure all who were sick, lunatic, palsied, and dropsical, and seized with various diseases and torments, — Mark iv, ix. *Ibid.* i. Luke iv, xiv, &c.

Have mercy on us.

Who, when sorrowful even to death, didst, in thy agony, sweat Blood, Luke xxii.

Who, in praying that the chalice of thy Passion and Death might pass from thee, didst yet submit thy own to thy Father's will, *Ibid.*

Who didst promise a portion in thy kingdom to the robber who was crucified with thee, Luke xxiii.

Who for us wert made obedient to God the Father unto death, even the death of the Cross, Phil. ii.

Who, in dying, didst commend thy spirit into the hands of the eternal Father, Luke xxiii.

Who, after bowing thy head, and crying with a loud voice, gavest up the ghost, John xix.

Who, through death, didst destroy him who had the empire of death, Heb. ii.

Who wert wounded for our iniquities and bruised for our sins, Isa. liii.

Who didst bear our infirmities and carry our sorrows, Matt. viii. Isa. liii.

Who art wont to send diseases and pestilence for sins, Deut. xxviii. Ezech. xxviii

Who often sendest diseases and corporal afflictions, not for sin, but to manifest the glory of God, John ix & xi.

Who chastisest and scourgest those whom thou lovest, Heb. xii.

Who hast frequently punished irreverent treatment of thy holy Mysteries with infirmity and untimely death, 1 Cor. xi.

Who, by Peter's shadow, didst free many from infirmity, Acts v.

Who, by the handkerchiefs and aprons of Paul, didst cure many that were sick, Acts xix.

Have mercy on us. [&c

Who, by thy Apostles, didst give life to the dead, and various cures to the sick, Acts ix &c.

Who hast wiped away all tears from the eyes of thy Elect, Apoc. vii.

O Lord, who hast power of life and death, Wisd. xvi.

O Lord, the Protector of our life, Ps. xxvi.

Father of Mercies, and God of all consolation, who comfortest us in all our tribulation, 2 Cor. i.

God, who art faithful, and wilt not suffer us to be tempted above that which we are able, but makest, with the temptation, issue, that we may be able to bear it, 1 Cor. x.

Who woundest and curest, who strikest, and thy hand shall heal, Job v.

Who wilt have all men to be saved, and to come to the knowledge of the truth, 1 Tim. ii.

Who killest and makest alive, who bringest down to hell, and bringest back again, 1 Kings ii.

Who wilt come to judge the living and the dead, 2 Tim. iv.

Have mercy on us.

Be merciful, O Lord, and spare us.

From all the pains of sickness, Deliver us, O Lord.

From a sudden, unforeseen, and evil death,

By the pain and anguish of thy Circumcision, Luke ii.

By the pains of death which surrounded thee in the garden, when thy Passion was at hand, Luke xxii.

By the earnestness of thy love, with which thou didst carry our sorrows, and, with thy bruises, heal our infirmities, Isa. liii.

By the anguish of thy heart upon the Cross, when thou criedst out that thy Father had forsaken thee, Matt. xxvii.

Deliver us, O Lord.

By that sword of sorrow which pierced the heart of thy most dear Mother at thy Passion, — Luke ii.

We sinners, Beseech thee, hear us.

That we may esteem ourselves strangers and sojourners upon the earth, — Ps. xxxviii.

That having here no abiding city, we may the more fervently seek one to come, — Heb. xiii.

That, amid so many storms and perils of life, we may hasten to enter into the rest which we hope for in heaven, — Heb. iv.

That our momentary and light tribulation may work for us an eternal weight of glory, — 2 Cor. iv.

That we may not reject the discipline of the Lord, nor be wearied whilst we are rebuked by him, — Prov. iii. Heb. xii.

We beseech thee, hear us.

That we may accept all that is laid upon us, and have patience in sorrow, — Ecclus. ii.

That in all our diseases and afflictions we may speak no foolish thing against the Lord, — Job i.

That as we have received good things at the hand of the Lord, so too we may cheerfully bear the evil, — Job ii.

That, according to the multitude of sorrows in our hearts and in our bodies, thy comforts may give joy to our souls, — Ps. xciii.

That, as the sufferings of Christ abound in us, so also by Christ our comfort may abound, — 2 Cor. i.

That we may always bear about in our body the dying of Jesus Christ, — *Ibid.* iv.

That looking on Jesus, the Author and Finisher of Faith, who having joy proposed to him, underwent the Cross by patience, we may run to the fight proposed to us, Heb. xii.

That Christ may be magnified in our body, whether it be by life or by death, Phil. i.

That Christ having suffered for us in the flesh, we may also be armed with the same thought, 1 Pet. iv.

That we may by no means spend idly this acceptable time, and this day of salvation, 2 Cor. vi.

That we may recount to thee all our years in the bitterness of our soul, Isa. xxxviii.

That being uncertain of the coming of death and of our Judge, we may take order for our house in time, *Ibid.*

That being delivered from the hands of our enemies, we may serve thee without fear, in holiness and justice all our days, Luke i.

That we may desire to be dissolved and to be with Christ, Phil. i.

That thou wouldst vouchsafe to turn and smooth our couch in our every sickness, Ps. xl.

That all bodily sickness and ills may work together to good to them that love God, Rom. viii.

That being cured by thy grace of our diseases, we may sin no more, lest some worst thing happen to us, John v.

That by putting on the armour of God, we may be able to resist in the evil day, and extinguish the fiery darts of the most wicked one, Eph. vi.

We beseech thee, hear us.

That as in Adam we all die, so in thee we may all be made alive, 1 Cor. xv.

That whether we live, we may live to the Lord, or whether we die, we may die to the Lord, Rom. xiv.

That neither life nor death, nor any other creature, may be able to separate us from Christ, Rom. viii.

That to us to live may be Christ, and to die gain, Phil. i.

That though we should walk in the midst of the shadow of death, we may fear no evils, for thou art with us, Ps. xxii.

That, strong in faith, we may resist in our last agony the roaring lion, 1 Pet. v.

That we may die the death of the just, and that our last end may be like to theirs, Num. xxi.

That thou wouldst enlighten our eyes, that we may never sleep in death, lest at any time our enemy prevail against us, Ps. xii.

That thou wouldst deliver us from the body of this death, Rom. vii.

That thou wouldst bring our souls out of prison, that we may praise thy Name, Ps. cxli.

That thou wouldst gladden us when we die, like the good thief, with thy most sweet promise, and with the expectation of thy kingdom, Luke xxiii.

That thou wouldst not enter into judgement with thy servants, for in thy sight no man living shall be justified, Ps. cxlii.

That thou wouldst not deal with us according to our sins, nor reward us according to our iniquities, Ps. cii.

We beseech thee, hear us.

That we may dwell in the house of the Lord all the days of my life, Ps. xxvi.

That when our earthly house of this habitation is dissolved, we may have a house not made with hands in Heaven, 2 Cor. v.

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world, Spare us, O Lord.

Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, Have mercy on us, O Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father. Hail Mary.

Let us pray.

O God, who, by the patience of thine only-begotten Son, hast broken the pride of our ancient enemy, grant us, we beseech thee, worthily to remember what he suffered for us, and so, by his example, to bear patiently all adversities.

O God, the most bountiful Creator, and most merciful restorer of mankind, who when, by the malice of the devil, man was cast down from eternal happiness, didst redeem him by the precious Blood of thy only-begotten Son; give to us, thy servants, life by the power of thy grace, and to all who are fallen stretch forth thy saving hand; fill us with joy of heart and gladness of spirit; drive away from us all the snares of the enemy, and send us to the saving Physician, the Angel of Peace, by thy comforts to relieve us from our distress, and by present aid to enable us to attain hereafter to the eternal rewards.

O God, by whose appointment passes each moment of our life, receive the prayers of us who humbly cry to thee, that, being delivered from all sickness and adversity, we may praise thee with perpetual thanksgiving. Through thy Son, Jesus Christ, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

LITANY FOR THE FAITHFUL DEPARTED

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, Have mercy on all the Faithful Departed.
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
All ye Holy Angels and Archangels,
All ye orders of Blessed Spirits,
St. John Baptist,
All ye Holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. John,
All ye holy Apostles and Evangelists,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
All ye holy Bishops and Confessors,
All ye holy Doctors,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Catharine,
St. Barbara,
All ye holy Virgins and Widows,
All ye Saints of God,
Be favourable, O Lord, and spare them.
Be favourable, O Lord, and hear them.
From all evil, Deliver them, O Lord.

Have mercy, etc.

Pray for the Faithful Departed.

From thy wrath,
From the rigour of thy justice,
From the power of the devil,
From the gnawing worm of conscience,
From long-enduring sorrow,
From cruel flames,
From intolerable cold,
From horrible darkness,
From dreadful weeping and wailing,
By thy admirable Conception,
By thy holy Nativity,
By thy most sweet Name,
By thy Baptism and Holy Fasting,
By thy most deep Humility,
By thy prompt Obedience,
By thy infinite Love,
By thy Sorrow and Anguish,
By thy Bloody Sweat,
By thy Bonds,
By thy Scourging,
By thy Crowning with Thorns,
By thy Carrying of the Cross,
By thy Bitter Death,
By thy most holy Wounds,
By thy Cross and most bitter Passion,
By thy holy Resurrection,
By thy admirable Ascension,
By the coming of the Holy Ghost the Paraclete,
In the day of judgement,
We sinners, Beseech thee, hear us.

Deliver them, O Lord.

Who forgavest Magdalen, and hearkenedst to the prayer of the thief,
Who freely savest thy Elect,
Who hast the keys of Death and of Hell,
That thou wouldst vouchsafe to deliver the souls of our parents, relations, friends, and benefactors from the pains of hell,
That thou wouldst vouchsafe to deliver all the Faithful Departed from eternal damnation,
That thou wouldst vouchsafe to have pity upon those of whom there is no special remembrance upon earth,
That thou wouldst vouchsafe to spare and to pardon them all,

We beseech thee, hear us.

That thou wouldst vouchsafe to accomplish their desires,
That thou wouldst vouchsafe to receive them into the company of thine Elect,
King of dreadful Majesty,
Son of God,
Lamb of God, who takest away the sins of the world, Give them rest.
Lamb of God, who takest away the sins of the world, Give them rest.
Lamb of God, who takest away the sins of the world, Give them eternal rest.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

℣. From the gate of hell.
℟. Deliver their souls, O Lord.
℣. Lord, hear my prayer.
℟. And let my cry come to thee.

Let us pray.

Grant, O Lord, to the souls of thy servants perpetual mercy; that it may profit them eternally to have hoped and believed in thee. Through thy Son Jesus Christ our Lord, who lives and reigns with thee in the unity of the Holy Ghost, God world without end. Amen.

℣. Eternal rest give to them, O Lord.
℟. And let perpetual light shine upon them.
℣. May they rest in peace.
℟. Amen.

Prayer

For obtaining the one thing supremely necessary.

O Lord Jesu Christ, by the love with which thou hast borne the burdens of all mankind, make me, I beseech thee, to receive my load of sorrow with gratitude, as from the hand of thy Providence and from the Will of thy paternal Heart; and, fo

We beseech thee, hear us.

love of thee, with the fullest resignation of my own will, to endure it patiently, as long as it pleases thee; only so that thou strengthen me with thy grace, never even lightly to offend thee, or swerve in the least degree from thy most holy Will.

And, oh, that I were able singly to endure the burdens of all and each of those who have ever suffered for thee, that so I might make some return, whatever it might be, for thy infinite charity! Come, I beseech thee, O most bountiful Jesu, and so unite mine to thy most holy Will, that I may be able to wish nothing save what thou wilt. Amen.

CHAPTER IX

A Daily Exercise on the Lord's Prayer for a Happy Death

Our Father, who art in heaven.

O ETERNAL Father of thy Son Jesus Christ by nature, and of us by grace; thou hast created us to thy own Image; and when become by sin children of wrath, hast adopted us for sons of grace and heirs of eternal life, by the Blood of thy Son; and although heaven is the seat of thy majesty and glory, yet thou continually regardest us upon earth, and rulest us with fatherly care, charity, and providence.

To thee, therefore, do I lift up my eyes, O merciful Father, who dwellest in heaven, from whence comes my help. My soul pants after thee, as the hart after the fountains of water. For thou hast created us for thyself, and our heart is disquieted until it return and rest in thee. For where my Father is, there is my country; there is my hope and my inheritance, and my portion in the land of the living. My heart sighs after thee; my soul has adhered to thee. Oh, that thy right hand would uphold me, for thy mercy is better than life! Oh, when shall I be delivered from this banishment? When shall I be taken out of this prison into which

I was cast when stolen away from my country! When shall I go into my Father's house where there are many mansions? When wilt thou bring me out of this pit of misery, and out of this filthy mire! When shall I come and appear before the face of God my Father? When wilt thou fill me with joy with thy countenance, that I may see thee, not as now, through a glass in a dark manner, but face to face? Blessed are they who dwell in thy House O Lord; they shall praise thee for ever and ever. Behold, I have disposed my heart to ascend thither in this valley of tears, the place in which the transgression of my first parent has set me. Aided by thy blessing, I shall go from virtue to virtue, till I see thee, the God of all gods, in Sion!

I

Lively Faith

Hallowed be thy Name.

First, by true and lively Faith; for without Faith it is impossible to please God. For he that comes to thee, O God, must believe that thou art, and that thou art a rewarder of them that seek thee. Now what is our life upon the earth but a coming to, or a progress towards God by the two feet of Faith and Hope? For the rest and repose in God, with that intimate union with and enjoyment of him, which are the fruit of perfect charity, are reserved for our heavenly Home. Then it is that thou wilt embrace thy son who returns to thee from a far country, and wilt put on him the first robe.

Meanwhile, I believe, O Lord, that THOU ART WHO ART—that is, God supremely powerful, wise, and good over all things; and that thou wilt thyself be the reward and recompense exceeding great of them that love thee. I believe that my Redeemer lives, and that in the last day I shall rise out of the earth, and that in my flesh I shall see God my Saviour. In this Faith I desire to live and die. Supported by this Faith, I shall continue safe in every cross, tribulation, affliction, disease, and death itself; and alike in adversity and in prosperity,

shall praise and sanctify thy Name, nothing doubting of the divine power and fatherly bounty with which thou art both able and willing to save me.

Strengthen and increase my Faith, O Lord, for the glory of thy Name, which is hallowed by us best when we believe thee to be mighty in thy works, true in thy words, and most faithful to thy promises. It was because Moses and Aaron sanctified thee not in the sight of the people, but disbelieved thee when thou broughtest water out of the rock, that thou forbadest them to enter the promised land.

But the ready Faith of Abraham is everywhere praised, because in thy promise he staggered not by mistrust, but was strengthened in Faith, giving glory to God. For he went forth immediately out of his country, and from his kindred, and came into the land which thou showedst him, knowing that whatsoever God has promised, he is able also to perform.

I believe, too, to see the good things of the Lord in the land of the living, after my departure out of this world. Call me hence whensoever thou wilt; but grant that, guided by Faith, I may cheerfully follow thee through firm belief in thy power and goodness. Then thy good Spirit shall lead me into the right land; and for thy Name's sake, O Lord, thou wilt quicken me in thy justice.

II

Firm Hope

Thy kingdom come.

The Kingdom that has been prepared for us from the beginning of the world; for thou hast delivered us from the power of darkness, and hast translated us into the Kingdom of thy beloved Son, that we may be co-heirs with him according to the hope of eternal Life. For if in this life only we have hope, we are of all men the most miserable. The Lord is the portion of my inheritance and of my chalice; it is thou who wilt restore my inheritance to me. Oh, when will this be? for here we

are but strangers and pilgrims, having no permanen city, but we seek one to come.

Meantime, we glory in the hope of the glory o the sons of God; and not only so, but we glory also in tribulations; knowing that tribulation work patience, and patience trial, and trial hope, and hope confounds not. For so it is, that through many tribulations we must enter into the kingdom o God; but the consolation of all labour is the hop of so great a reward. For the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.

Therefore will I set thee, O Lord, always in my sight, for thou art at my right hand, that I be no moved. Therefore shall my heart be glad; more over, my flesh also shall rest in hope. In peace in the self-same I will sleep and I will rest. For thou O Lord, hast singularly settled me in hope. And now what is my hope? Is it not the Lord? and my substance is with thee. Uphold me accordin to thy word, and I shall live; and let me not b confounded in my expectation. In thee, O Lord have I hoped; let me never be confounded. De liver thou me in thy justice.

III

Sincere Charity

Thy will be done on earth, as it is in Heaven.

And what is thy Will, O most loving Father, bu that I should love thee? Behold, thou commande me to love thee with my whole heart, with my who soul, and with my whole mind; but give what tho commandest, and command what thou wilt. F thou seest how many are the hindrances which w suffer to thy Will, and obstacles to thy Lov while the corruptible body is a load upon the sou I wish, indeed, so to love thee; and I am delighte with thy law according to the inward man; but see another law in my members fighting against th law of my mind, so that I do not the good which I wi

Alas! unhappy man that I am! who shall deliv me from the body of this death? Thy grace, b

Jesus Christ our Lord. Grant, therefore, that I may not lose my soul by loving it, but that, by a saving hate, I may keep it to life eternal.

But I hear too, that if any man love the world, or the things which are in the world, the charity of God is not in him. Therefore let love as strong, nay, stronger than death, drive out of my heart that wicked love, that there may be nothing, especially when I depart out of this world, able to separate me from the love which is in Christ Jesus our Lord.

Let the force of thy love swallow me up, that, for the love of thy love, I may die to the world, because thou, for the love of my love, hast vouchsafed to die upon the Cross.

IV

Communication in the Sacraments

Give us this day our daily bread.

O God, who feedest me hitherto from my youth; oh, forsake me not even to old age, and when my strength fails me! For in journeying through this desert to the land of promise, we need food no less for the soul than for the body, that we faint not in the way. For not in bread alone does man live, but in every word that proceeds from thy mouth. The food, therefore, of my soul is thy Word, and also thy Sacraments, but especially that Bread of Angels, that true Manna from Heaven, the Body and Blood of our Lord Jesus Christ. For he says himself: My flesh is meat indeed, and my Blood is drink indeed, of which if any man eat, he shall never die.

Grant me, O my Lord, that when I go the way of all flesh, and pass from the desert of this world to the Land of the eternal Promise, I may not want a Viaticum; but especially that this divine Bread may strengthen my heart. With thy own Body and Blood refresh my soul, that in the strength of that food I may walk even to the high mountain of thy glory, where thou shalt feed with the fat of wheat thy Elect, whom thou hast fed here for a time with the bread of tears, and satisfy them with the plenty of thy house.

V

Remission of Sins

And forgive us our trespasses as we forgive them tha trespass against us.

I know, O Lord, that not anything defiled can enter into the Kingdom of Heaven, and that thou admittest no one there save him who is reconciled both to thee and to his neighbour. But ah! alas I am wretched and poor, and the debts by which I am bound to thee are infinite; nor have I where-with to pay them or make satisfaction. What shall I do? Behold, with thee, O Lord, there is mercy and plentiful is the redemption of thy Son. He came to make good our defaults, and to save sinners of whom I am the chief. Oh, enter not, I beseech thee, into judgement with thy servant; for in thy sight no man living shall be justified; but look on the face of thy Christ.

From the bottom of my heart I am sorry that I have ever offended thee, my God and my chief Good. And, therefore, I forgive from my heart my neighbours all their offences; lest perchance I look in vain to thee, my Lord, for mercy, if servant as I am, I reserve anger for my fellow-servant. Forgive me, then, according to the promise of thy Son, who said, Forgive, and it shall be forgiven to you, especially at that last hour when I shall be summoned to appear before thee, my Judge. Alas for me! if, then, thou mark my iniquities. Oh, that the handwriting of the decree, that was against us, and of my debts, may be blotted out by the Blood of Jesus Christ, that was shed for us upon the Cross to the remission of sins!

VI

Victory over Temptations

And lead us not into temptation.

For what is this life of ours but a continual temptation and warfare upon earth? Hence comes that terrible struggle with our enemies, man

and strong, whom we are not able to withstand, unless thou, the Lord mighty in battle, fight for us and protect us.

Suffer me not, O God, who art faithful, to be tempted above that I am able; but make with the temptation issue, especially at the hour of my passage out of this world; for then commonly our enemy more violently besets us, in lying in wait for our heel.

Be with me in that doubtful struggle, and at the moment of my last agony, on which depends my whole eternity, and the fruit of all the labours which thy Son underwent for me, and of the Blood which he shed for me. Ah me! if his ransom for me be all in vain! Strengthen me, that I may not sink under temptation; enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. Grant to me that, by taking to myself the armour of God, I may be able to resist in the evil day, and to extinguish all the fiery darts of the most wicked one, that he snatch not away the crown of justice laid up for me. If thou art with us, who is against us? Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. If armies in camp should stand together against me, my heart shall not fear; if battle should rise up against me, in thee will I trust.

VII

Deliverance from Eternal Death

But deliver us from evil.

Here, indeed, we are afflicted with many evils, which force us to go to thee, O God, to pray for deliverance. There is the world, the whole of which is seated in wickedness; Satan too, who stands alone in malice; and other evils of pain without number. But there is no evil like the death of the soul, the unhappy offspring of sin. For sin, when it is completed, begets death. Therefore the death of sinners is very evil; for in the evil day to be separated from the Sovereign Good is assuredly the

evil of all evils. Oh, that the Lord would deliver me from this evil! For the dead shall not praise thee, O Lord, nor any of them that go down to hell. The living, the living, he shall give praise to thee.

O Lord, deliver my soul; for thou art a just and merciful Lord. Deliver my soul from death, my eyes from tears, and my feet from falling, that I may sing to thee a new canticle, and sacrifice to thee the Sacrifice of praise.

The Lord is my strength and my praise, and he is become my salvation.

The right hand of the Lord has wrought strength; the right hand of the Lord has exalted me.

I shall not die, but live, and shall declare the works of the Lord.

The Lord chastising has chastised me; but he has not delivered me over to death.

Thou hast burst my bonds, and death is swallowed up in victory.

My soul has been delivered even as a sparrow out of the snare of the fowler. The snare is broken, and we are delivered.

I will give praise to the Lord, for he is good; for his mercy endures for ever. Amen. Amen.

CHAPTER X

Exercises for the Sick

Prayer for Patience under Diseases and Bodily Sufferings

I WILL speak to the Lord, whereas I am dust and ashes, a flying shadow, and a smoke that appears for a little while. Remember, Lord, what my substance is. Remember that thou hast formed me like the clay, and that thou wilt bring me back to dust again. Do not therefore contend with me with much strength; for what is my

strength that I can hold out; or what is my end that I should keep patience? My strength is not the strength of stones, nor is my flesh of brass. Why, then, are the arrows of the Lord within me, the rage of which drinks up my spirit; and the terrors of the Lord war against me?

But shall I, then, set my face against Heaven, or gainsay the words of the Holy One? Nay, rather will I say: The Lord has given me health and strength; the Lord has taken them away. As has pleased the Lord, so is it done: blessed be the name of the Lord. So I say, O Lord, and so I feel. Thou art just, O Lord, and thy judgement is right; and assuredly I had deserved even worse. Were I compelled to be the judge of my own deserts, I could take away none of the pain which I suffer.

Therefore I acknowledge the hand of a Father who chastises in mercy, not the right hand of a Judge who punishes in wrath. But this one thing I beg of thee, most merciful Father, to remember what thy frail and feeble creature can bear without fainting: nothing indeed of itself, but all things by thee, if strengthened by thy grace.

Give me therefore strength, that I may suffer and endure: for I desire patience, of which I stand in the utmost need. Give me, then, O Lord, patience; and behold, my heart is ready, O God, my heart is ready, to receive whatsoever is laid upon me; so that it is even a consolation to me, that, in afflicting me with pain, thou dost not spare. Grant, O Lord, that in my patience I may possess my soul; and to this end I will often look upon the face of Christ thy Son, that, as he has suffered in the flesh things so great and terrible, I too may endeavour to be armed with the same thought. He became obedient unto death, even the death of the Cross. I have not yet resisted unto blood,—yet I feel the force of my suffering, when the pangs of disease and the sorrows of death rush in upon me.

Therefore will I keep my strength to thee: for thou art my Strength and my Refuge; thou art the Protector of my life. Prove me, O Lord, and try me; burn my reins and my heart; that I may

be found in some measure worthy of thee, like gold that has been proved in the furnace. I know, indeed, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us: but I know, too, that as Christ was to suffer, and so to enter into his glory, so also the Christian that does not conform himself to his Head, and pass through fire and water, shall not be brought out into refreshment. Behold now, O Lord, I am in the fire: for how long, is at thy disposal. Meantime, keep me, thou who keptest unharmed the three children in the furnace of Babylon. Bring me, too, out safe, when it shall be thy will, that, with all thy creatures, I may bless thee for ever, saying: O all ye works of the Lord, bless the Lord; praise him and exalt him above all for ever. Amen.

Aspirations useful in Sickness and Adversity

1. O Eternal Wisdom, who reachest from end to end mightily, and orderest all things sweetly, thou strikest me mightily with this bodily disease and affliction; but order it sweetly to thy glory and my salvation, who orderest all things in weight, number, and measure.

2. O Father! from whom is every good gift and every perfect gift, is not this my infirmity or affliction thy gift also? Shall I attribute it to chance or accident, not acknowledging thy providence? God forbid! For I know that thou rulest all things, and that it is thou too, O Lord, who keepest all our bones; without thee shall not one of them be broken; with thee the very hairs of our head are all numbered. My lots are in thy hands. Thou woundest and healest, thou killest and makest alive. Whether we live, O Lord, or whether we die, we are thine. Thy will be done in all things. If we have received good things from the hand of the Lord, why should we not endure evil? which yet will not be evil, if we accept them according to

the intention of the Lord, who chastises us for discipline as sons, since these very evils work together for good to them that love God.

3. O Lord! I am thy servant, and the son of thy handmaid; do with me what is pleasing in thy sight: for who am I that I should withstand thee? For who ever resisted thee and had peace? Behold I am the clay, and thou the potter. Fashion me and purify me, if so it seem good to thee, in the furnace of tribulation, that I may become a vessel to honour.

4. O Physician! who, when thou knowest it to be for the soul's benefit, curest with a word all diseases no less of the body than of the soul; heal me, O Lord, and I shall be healed in my soul: save me, and I shall be saved also in my body. In thee do I trust, not in physicians, nor in any remedies of theirs. True, I do not reject them; but unless thou restore the crumbling house of my body, they all labour in vain that build it.

Therefore if any remedies are offered me, give them strength, that they may take effect in me: if not, work patience in my soul, for that is the most certain and most present remedy against all diseases and ills.

But, behold, I acknowledge thee now to be a Physician indeed. It is the office of the physician, by a potion that is even bitter, or by any sharp remedy, to expel the noxious humour from the body of the patient. This is what thou art doing now, O heavenly Physician, by this affliction of my body. Thy remedy, I own, is sharp and unpleaasnt to my flesh; but an intemperate and disobedient patient makes his physician severe.

For it is true, and why should I deny it, that I have often pampered my flesh; I have fed it with delicacies by indulging it; I have sown in it the seeds of disease: and so thou judgest perhaps that opposite complaints are to be cured by opposite remedies. Be it so, O Lord; let the flesh be given to destruction, so the spirit be saved. When joyous, the flesh has drawn me into sin; now that it is afflicted, oh that it may thereby restore me to pardon! Burn it, cut it, only spare it for eternity.

Prayer to Christ Praying in the Garden for Grace and Comfort at the Hour of Death

My soul is sorrowful even unto death; and going a little further, he fell upon his face, praying, and saying: My father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And being in an agony, he prayed the longer. And his sweat became as drops of Blood trickling down upon the ground.

O Jesus Christ, Ruler of Heaven and earth, the strength, the fortitude, and the victory of Martyrs who through thee trample upon death, and in death rejoice like conquerors! Whence, then, that fear of thine? Whence thy so anxious supplication? Whence that so strange and unheard-of Sweat of Blood? Wert thou not offered, because it was thy own will? Was it not entirely of thy own accord that thou offeredst that sacrifice to God the Father?

Who is there but must be afraid, O Lord, if thou whom all things fear, art afraid? Who but must fall down nor rise again if thou, before whom is bent every knee, fall on thy face? Who will not tremble at the sight of death, if thy fear, who were to be Death's Conqueror, is so great at its approach?

But be thou blessed for ever, my Jesus, because it was for the consolation of thy weak members that thou didst take upon thee those marks of weakness, that the weakness of the flesh may not cast us into despair, when the spirit is willing to suffer and to die.

Ah, Lord! remember that vehement sorrow, that fear, that dread, that terrible anguish, which, on the very eve of thy most bitter Passion, rushed in like floods of water upon thy soul, so that, falling prostrate on the ground, thou besoughtest of thy Father that this chalice might pass from thee!

Remember that most cruel agony, and that alas! most bitter conflict, with which thou hadst to struggle with death, on that most woful night which wrung, oh, how forcibly! from thy whole Body thy Bloody Sweat.

Remember, O Lord, what all this was for. Assuredly it was for us men, and for our salvation

Time indeed shall be when I too shall come to that hour; when I too shall enter into that garden, that field of battle, and have to combat with death. Alas! O Lord, what will become of me then? Without thy aid I shall not be able to hold out; unless thou, who invitest all who labour and are heavy burdened to come to thee for refreshment, be with me, and fight for me, I must fail and yield my ground.

I too, indeed, am ready to drink of thy chalice: for how shall I, that am a sinner, refuse it, when thou, the innocent Lamb, hast been the first to drink it? I dare not, then, pray to escape it; but I do earnestly pray thee, O Lord, to temper for me this cup, and so to assuage its bitterness from the fountain of thy grace and consolation, that I may neither dread it nor shrink from it; for by thy grace I can do all things, if thou strengthen me. But oh, how goodly is the inebriating chalice of thy glory! Oh, the plenty with which the Elect shall be inebriated with the House of God! Oh, the torrent of the pleasure of which thou shalt give thy friends to drink! What is there that this hope and expectation will not make easy, pleasant, and sweet? Surely all that is hard and heavy in our tribulation is made light by that eternal weight of glory!

But in this, O Lord, not my will, but thine be done. I ask not for a gentle and easy death; but for one which thou willest and knowest will be for thy greater glory and my own salvation. All this I commit to thy love and pleasure. If thy divine Providence has ordained for me a very hard struggle and sharp agonies of death, thy will be done. My heart is ready, O God; but preserve and increase within me the faith and hope of thy presence, goodness, and mercy; and forsake me not, O God, my Saviour, as thy Father forsook not thee! Send to me also, I pray thee, thy holy Angel to support and strengthen me in that agony with his consolations, and to drive far from me all the power of the enemy; until, the conflict over, I rejoice with triumph, and merit to obtain of thee the crown of life which thou hast promised to them that love thee and persevere to the end. Amen.

CHAPTER XI

Protestations

To be made very often and mostly before death, by hi who desires to live and die like a Christian.

I

FIRST, I protest that, with all readiness of sou I accept from the divine Providence this sick ness and all other crosses and maladies whatsoeve and even death itself; most fully submitting m own will to the divine Will; and acknowledgin myself to be most deserving, for my numberles sins, not only of this affliction, infirmity, and deat but also of every other more heavy punishmen and even of hell itself.

I accept, moreover, this sickness and death i reverence of the most holy Passion of our Lor Jesus Christ; uniting the pains, troubles, an afflictions which I suffer to the afflictions, troubl and most bitter agonies which he endured in h Life, Passion, and Death; and humbly entreatin him to vouchsafe to accept them in lieu of the pain which I acknowledge to be due to me in Purgator for the punishment of my numberless sins, and s for the remission of my faults, especially tho which weigh most upon my conscience, and whic I now wish had been confessed with greater car and obliterated by a more earnest satisfaction.

II

I protest that, as I have lived hitherto in th true Faith of the Holy Catholic and Apostol Church, and have most firmly believed whatsoev she has believed and proposed to me to be believe and in particular the articles of the Apostle Creed, so do I desire to die in the same Faith and therefore, confessing the same, I say over thos articles of my belief, understanding them all in th same sense in which Holy Mother Church has ev understood them.

III

I protest that I most humbly ask pardon of all my sins committed against the divine Majesty, my neighbour, and myself, by thought, word, deed, and omission in the observance of the commandments of God, the precepts of the Church [the rule and constitutions which I have professed], in the spiritual and corporal works of mercy, in the abuse of the Sacraments, and in the careless custody of my senses. For all my sins, mortal or venial, secret, or caused by myself in others, I beseech pardon of my God, through his infinite goodness and mercy, through the merits of the Life, Passion, and Death of his Son, my Lord Jesus Christ; through the most powerful intercession of the most glorious Virgin Mary, Mother of Christ; through the aid of all the Angels and Saints of the Heavenly Court, and especially of my Patrons. And I most humbly beg of the divine Goodness to vouchsafe, out of so vast a treasure, to supply all my defects committed in Sacramental Confession, and even now, at the last, to grant me true and sincere contrition for all my sins.

IV

I protest that I forgive from my soul all who have ever, in any way soever, injured or offended me, nay I beg of the divine Bounty for them all the blessings which I desire for my own soul; and I ask pardon, moreover, if I have given them occasion to offend me; and pray Almighty God to give me a deep and lively sense of this in my heart, that I may be able truly and sincerely to say, Forgive me my debts, even as I forgive my debtors.

V

I protest that I most humbly ask pardon, with all my heart, of all whom, by bad example, deeds, words, or in any way soever, I have knowingly or ignorantly offended, and am most ready to offer myself to make every satisfaction; and I earnestly pray God, if I have injured or defrauded any one, to recall it to my memory, and to grant me the sincere will and full power to make reparation for every injury before I die.

VI

I protest that, in thought, word, and deed, I ar inadequate to the divine Goodness, and that I ar utterly unable to respond to the infinite benefi and graces which, universal and particular, publi and private, open and secret, thou, O my Lor hast bestowed upon me; and therefore, prostrat at thy most sacred Feet, I give thee all the thank I am able, with the utmost affection of my soul.

Therefore, I call upon thy most blessed Virgi Mother, my Patroness, the holy Angels, and espec ally my Guardian, and all the Saints of the Heaven Court, especially my Patrons and Advocates, b their thanksgivings, to supply my deficiency, an my signal ingratitude, for which I am sorry, an entreat pardon. And since this is so, would tha I had as many tongues and hearts as there ar creatures in the world, stars in heaven, leaves upo the trees, sands on the sea-shore, that my song migh make some approach towards the fitting measur of my thanksgiving to thee! And therefore I tak up the prophet's words and say:

All ye works of the Lord, bless the Lord: prais and exalt him above all for ever.

Praise the Lord from the heavens: praise hi in the high places.

Bless the Lord, O my soul: and let all that within me bless his holy Name.

Bless the Lord, O my soul: and never forget a that he hath done for thee.

I will bless the Lord at all times: his praise sha be always in my mouth.

In like manner I thank all those who have re dered me any benefit, whether corporal or spiritua especially those who have instructed, correcte and admonished me; or who of their charity ha given me any occasion of meriting well of my mo dear Jesus.

VII

I protest that I wish to live and die fortified wi the merits of the Passion, Death, and Bloo shedding of my Saviour; under the Patronage the most glorious Virgin, and of all the Saints

the Church, whether reigning in Heaven, or who are yet living or who shall live to the end of the world; all of which I offer to God for the remission of all my sins, and in thanksgiving for all the blessings I have received from the Divine Majesty.

VIII

From this time forward, for the hour of my death, I implore the most blessed Virgin, my Guardian Angel, and all the Saints, by their effectual prayers and merits, to obtain for me, as long as I live, and especially at the hour of my death, true faith, sure hope, ardent charity, unshaken fortitude, deep humility, invincible patience, with all other virtues that are needful to me for the rest of my life, and at the moment of my death. And therefore, from this time forward, for that time, I say:

Mary, Mother of grace,
Mother of mercy,
Defend us, thou, from the enemy,
And receive us at the hour of death!
All ye Saints of God, intercede for me, that I may be worthy to die in the grace of Christ!

IX

I protest that, if, by the permission of God, in my lifetime or at my death, my malignant enemy assail me with any temptation whatsoever, it is my will not to consent to it, tacitly or expressly, by sign, or word, or deed; therefore now, for then, I revoke, cancel, and abhor all thoughts whatsoever that the devil may suggest to me; for it is my will to adhere only to God my Creator, and to be faithful to him to the end; henceforth finally and entirely renouncing Satan, with all his works and suggestions.

X

Lastly, I commend myself to God my Creator, who made me out of nothing; to Christ my Saviour, who redeemed me by his own Blood and Death; to the Holy Ghost, who sanctified me for himself in Baptism. Into thy hands, O Lord, I commend my Spirit. O God, be merciful to me a sinner!

In like manner, I protest that, when in my agony my tongue can speak no more, in soul at least I would desire to be united to my God; and I offer to him now, for then, my agony, my pains, my sweats and sufferings, to be united to the Agony the Bloody Sweat, the pains and sufferings of my most dear Saviour, Jesus Christ, for the remission of my sins, and for his eternal glory: and with all my heart I implore all the Angels who stand before him to defend me with their faithful protection at that moment of my death.

CHAPTER XII

Exercise, Prayers, and Commendation

EXERCISE OR PROTESTATION FOR A SICK AND DYING PERSON

Which may be read with advantage in the presence of the Adorable Sacrament, by the sick person, or by another in his name, before he receives the Viaticum and may be useful on other occasions of Holy Communion, for the healthy as well as the sick.

O FATHER of mercies and God of all consolation! behold, I, thy creature, made to thy Image, and redeemed by the Blood of thy only Son appear before thee, my Creator, by whom and for whom I was made, by whose grace I have lived hitherto, to whom I desire to live henceforward so long as it pleases thee; and for whose sake and in whom I desire to die. I humbly adore thee, for whom my soul longs and sighs a thousand times I cry to thee whom I love only and above all things O my rest, my hope, my love, my desire, and all my heart's good!

O most loving Father! although I am the least of thy sons, nay, unworthy to be called thy son because I have not honoured thee as a Father, still I come to thee with great confidence and throw myself upon thy breast, and into the arms of thy

most sweet charity and mercy, sorry from my inmost heart that I have forsaken thee, my God, the fountain of all good; departed from thee, my most sweet Father; and forgotten thee, who, as if regardless of all else, hast never for a moment forgotten me!

Oh, that I had never offended thee, my God and my all! Accept at least this, the ardent wish and desire of my inmost heart; look on me and pity me, while yet there is time for pity. For thou knowest, O Lord, that I love thee more than myself, or at least desire so to love thee, and above all things that are or can be loved. For I know whom I have believed; and that thou art able to keep what I have committed to thee: and I know too that a contrite and humble heart, O God, thou wilt not despise!

I hope also that thou wilt never cast me away from thy face,—thou who so lovingly invitest us to thee, in saying: Come to me, all you that labour and are burdened, and I will refresh you. Behold, I come, O Lord, according to thy word; receive me, thou who castest not out anything that comes to thee, and I shall live, and disappoint me not of my expectation. Bring my soul out of this prison, that I may praise thy Name.

Oh, happy the hour when I am delivered from the body of this death! when I come to thee; when thou comest and consolest me! when I see thee, not through a glass and in a dark manner, but face to face! when, putting off this corruptible body, which weighs down the soul, I praise thee without hindrance! when thou dismissest thy servant in peace, that he may purely serve thee!

But before I go hence and be no more, I desire at least to begin, with all the strength of my soul, to offer to thy divine Majesty in this valley of tears the sacrifice of praise; that henceforth I may praise thee for ever and ever.

Therefore I thank thee infinitely, because thou hast from eternity vouchsafed to think of me so lovingly, and in time to create me to thy image, and when the fulness of time was come, to redeem me with the Blood of thy only Son; to spare me so often when I sinned; and so often to recall me out of the darkness of sin into thy marvellous light.

But what return, O Lord Jesus, shall I make thee for thy toilsome Life and most bitter Death, for so often vouchsafing to feed me with thy own Body and Blood, and for all that thou hast done for me O beloved Spouse of my soul!

The deep of my own nothingness and misery calls on the deep of thy infinite goodness and charity with the voice of the Five outpourings of thy Wounds. In them is all my hope and my confidence by them, and by the infinite ocean of thy mercy that flows from them, it is that, though miserable naked, and poor, I can come to thee securely for thou art rich towards all, and hast no need of my goods. Gladly will I receive at thy hand the chalice, bitter though it be, of salvation which thou givest me to drink; and will drink it with thee because thou first drankest it all for me, when thou thirstedst so vehemently for my salvation. I will call too on the Name of the Lord, and will sacrifice to him the sacrifice of praise.

For this, who is there that can give me most closely to embrace thee with all the affection of the heavenly Court, of all the Angels and Saints, and, more than all, of thy most holy Mother, that I may praise thee and glorify thee with the voice and affection of them and of all creatures?

Receive, O Lord, for a holocaust my heart, which I now offer entirely to thee. I also give my eyes to see thee alone, and all things in thee; my ears to hear thy Word; my mouth, or rather my tongue and my lips, to be filled with thy praise, and to sing forth thy glory and thy greatness all the day long; my hands, to be stretched forth to heaven in prayer, or to my neighbour in almsgiving, and for the fulfilment of thy commandments; my feet to be directed into the way of peace: and finally all my limbs and all my bones, that they may say Lord, who is like to thee?

Bless the Lord, O my soul, and let all that within me bless his holy Name Bless the Lord O my soul, and never forget all that he has done for thee. All these earthly things I now renounce for in thee alone I have all things. I renounce myself, because I am thine, and it is now no more I myself that live, but it is thou, O Christ Jesu

who livest in me; and I love thee with my whole heart and my whole soul, with all my mind, and with all my strength.

Set me, therefore, beside thee, and let any man's hand fight against me; and if it should perchance happen to me hereafter, through the violence of disease, or through the enemy's guile, to think or to speak otherwise than I have now spoken, I now revoke the same and renounce it; and I testify before thee, my God, and thee, O Virgin Mary, my most blessed Mother, and thee, my Angel Guardian, and you, my beloved Patrons, N. and N., that I wish to live and die in the Faith of the Catholic and Apostolic Church: and I trust in my God and Lord Jesus Christ only, and in his merits; and I love him above all things, with my whole heart and with my whole soul, and I desire to love him to my latest breath.

Whatever may be suggested by the temptation of the enemy, the infirmity of the flesh, the violence of my disease, or the affliction of my body, in opposition to so holy a determination, made with such earnestness of will, I desire, O God, to be null at thy Tribunal; and I now utterly abominate it, execrate it, and abjure it; and I desire this my last will only, which I am ready to seal with my blood, to be valid at the day of judgement; and I would, O my God, that I might die for it and for thee a thousand times, to live to thee to whom all things live, and to die for thee, O most dear Jesus, who hast vouchsafed to die for the love of me!

PRAYER AFTER RECEIVING THE MOST HOLY EUCHARIST IN SICKNESS

Which also may be useful at other times after Communion.

Glory to thee, O Christ, who hast in thy sweetness vouchsafed to visit and refresh my poor soul! Now thou dost dismiss thy servant, O Lord, according to thy word, in peace!

Now, O sweet Love, I hold thee fast; now w
I let thee go no more; now I gladly say farewell
the world, and to all that is of the world; now,
my God, I come to thee rejoicing.

Nothing, O good Jesus, henceforward, nothi
shall separate me from thee; for to thee, O Chris
am I joined; in thee will I live, in thee will I die; an
in thee, if it be thy will, will I abide for ever! No
it is no longer I that live, but Christ who lives in m

Now is my soul weary of my life; I desire to b
dissolved and to be with Christ, for to me to liv
is Christ, and to die is gain.

Now will I fear no evils, though I walk in th
region of the shadow of death; for thou, O Lor
art with me: and as the hart pants after the fountai
of waters, so does my soul pant after thee, O Goo
my soul has thirsted for the strong living God: whe
shall I come and appear before the Face of my God

Bless me, most loving Jesus, and dismiss me no
in peace, for I am thine; and I will let thee go n
more for ever!

Oh, that with happy tie I were now to be unite
to thee for ever! Oh, that I could merit to b
wholly sunk in thee, wholly swallowed up and buri
in thee! Oh, that my soul might sweetly repo
in thy arms, and be wholly absorbed in the mo
happy enjoyment of thee, its loving God!

What more have I to do, my most loving Jesu
with the world? Behold, I have desired nothi
beside thee, even in Heaven!

Into thy hands, O Lord Jesus, I commend m
spirit. Receive me, O sweetness of Love, that i
thee it may be well with me for ever, and that i
thee I may sweetly sleep and take my rest in peace

PRAYERS FOR A HAPPY DEATH

*With a few alterations, they may be said with ver
great advantage by others when in attendance upon th
dying.*

Prayer I

O Lord Jesus Christ, by thy Agony and by th
most holy prayer which thou prayedst for us o

the Mount of Olives, when thy sweat became like drops of Blood trickling down upon the ground; vouchsafe, I beseech thee, to offer and present to God the Father Almighty the abundance of that Bloody Sweat, which for very anguish and fear thou hast so copiously poured forth for us, against all the abundance of my sins, and deliver me in this hour of my death from all the pain and anguish which I fear that I have merited for my sins. Who, with the same God the Father and the Holy Ghost, livest and reignest world without end. Amen.

Our Father. Hail Mary.

Prayer II

O Lord Jesus Christ, who hast vouchsafed to die upon the Cross for us, vouchsafe, I beseech thee, to offer and present to God the Father Almighty, for my soul, all the bitterness of thy pains and sufferings which thou hast borne for us miserable sinners upon the Cross, and most of all at the hour when thy most holy Soul departed out of thy most holy Body; and deliver me in this hour of my death from all the pains and sufferings which I fear that I have merited for my sins. Who, with the same Father and the Holy Ghost, livest and reignest world without end. Amen. *Our Father. Hail Mary.*

Prayer III

O Lord Jesus Christ, who by the mouth of thy prophet hast said: I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee; vouchsafe, I beseech thee, to offer and present to God the Father Almighty the same love which drew thee down from heaven to earth, to endure, for my soul, all the bitterness of thy sufferings, and deliver me from all the sufferings and pains which I fear I have merited for my sins: and save my soul in this hour of my departing. Open to me, O Lord, the gate of life, and grant me to rejoice with thy Saints in glory. Who, with the same God the Father and the Holy Ghost, livest and reignest world without end. Amen.

Our Father. Hail Mary.

Prayer IV

O Lord Jesus Christ, who hast redeemed us wi thy precious Blood, write, with thy Blood, thy mo precious Wounds upon my soul, that I may lea to read in them thy Sorrow, against all the sorro and pains which I fear I have merited for my sir Write in it thy love, that I may be united to th by an unconquerable love, through which I m never, for all eternity, be separated from thee ar from all thy Elect.

Make me, O Lord Jesus Christ, partaker of t most holy Incarnation, of thy most sacred conve sation, of thy most bitter Passion, of thy glorio Resurrection, and of thine admirable Ascensio Make me, O Lord, partaker of thy holy Mysteri and Sacraments.

Make me, O Lord, partaker of all the praye and Sacrifices which are celebrated in thy ho Church.

Finally, make me partaker of all the blessing graces, merits, and joys of all thy Elect, who ha ever pleased thee from the beginning of the worl and grant me that, with them all, I may rejoi for ever in thy Presence! Amen.

COMMENDATION

Of the Soul into the Hands of the Creat

Into thy hands, O Lord, I commend my spirit.

I commend it, now, O Christ, while I am well a strong, that thou mayest hold it so commend when I am able to commend it no more, though n yet loosed from its bonds. I fear for the time wh I shall still be among the living, yet know not n own existence. This we see to be the case wi many dying persons; they breathe, they live, y know not that they are alive. Then, when n spirit quakes, dreading to depart, but departi at last notwithstanding from the prison which loves,—then, if thou, its Creator, shut it out, o who will there be to receive it?

O Christ, most patient! remember that thou too, in thy last Agony, didst weep and complain that thou wert forsaken, commendedst thy spirit to thy Father, criedst out, and gavest up the ghost! Now it is I who cry out to thee, that thou, my Saviour, wouldst receive my spirit, let it depart from the body at whatever time or place, or from whatsoever malady it may.

Remember, O good Jesus, that, upon the Cross, thou didst stretch out thy Arms, open thy Breast, and bow thy Head. Behold, my soul, forsaken by all created things, seeks for refuge! It throws itself into those Arms of thine, it casts itself upon thy Breast. Receive it, I implore thee, in its wretchedness; admit it, I pray thee, to thy Bosom, and drive it not from thee till the wrath of God pass away. There let it hide in safety, secure from the ministers of hell.

Into thy hands, therefore, O Lord, I commend my spirit, nay, thine, for it is thou who hast created and redeemed it. Despise not, O God, the work of thine own hands.

CHAPTER XIII

A Method of Ministering to the Sick, especially to the Dying

THIS is too extensive and oft-treated a subject to be confined within the narrow remaining limits of the Paradise. *It will be discussed more fully in the* Instructor of the Sick and Dying, *which, with the blessing of God, shall be presented to the good reader. We will merely content ourselves, at this time, with a summary discussion of it.*

If there is any time that calls more than another for the exercise of Christian charity on the part of one who has it at heart, it is when he is in attendance on the sick and the dying. Then it is that the cause of a whole eternity is to be advocated, and that the issue of life is at stake. Is that a moment to leave the sick man

destitute of all seasonable aid, to advance, in a cr so full of hazard, single-handed to the combat?

Away, then, with all idle and curious lookers-c but let such good people be present as, by their coun their encouragement, and their prayers, may aid dying person in that arduous conflict, and direct to a happy departure.

Their principal care, however, should be to sec the exercise of contrition, faith, hope, charity, resignation, that is, that the dying person sho conceive an earnest sorrow for his sins, and make liv and effectual acts of faith, hope, and love towards G and his neighbour; resign and conform himself wh to the divine Will; in fine, place his fixed reliance the infinite mercy of God.

There is scattered throughout the Paradise *much t will furnish suggestions proper for this object; which we will note down those portions which occu us for the good reader's convenience.*

Remember, however, that as in sickness the head weak, and the reason confused in proportion to violence of the disease, so ought such suggestions to be crowded hurriedly together on the mind, but m gradually, gently, and at intervals, that time also m be given for such reflection upon what is said as m turn it to the account of the hearer. Oil poured a lamp too copiously and impetuously does not f but extinguish it. Heavy rain ploughs up or wa away fallow ground; but when it falls gently, penetrating softly, it moistens and fertilises the soil

It may easily be seen how much mischief is don the sick in this particular, when, by reading or tal to them too much, the mind is disturbed by the in duction of matter that is beside, or little to the purp

Whoever, then, would employ the Paradise *for benefit of the sick and dying, in addition to wha contained in the seventh Part, may use what follow*

The Profession, *or* Act of Faith, *part* i, *p.* 69.
The Act of Hope, *ibid.*, *p.* 70.
The Act of Charity, *ibid.*, *p.* 72.
The Method of awakening Contrition, *part p.* 193.
How a sinner is to be animated with hope of divine mercy, *ibid.*, *p.* 195.

The Litany of Penitents, collected out of Holy Scripture, *p.* 204.

The most elegant Prayer of S. Bernard for forgiveness of sins, *p.* 218.

The Lord's Prayer, adapted to the use of Penitents, *p.* 220.

The Act of Compunction and Hatred for Sin, *part* iv, *p.* 299.

The Exercise of Faith, Hope, and Charity, *p.* 316 *and the following pages.*

The Exercise of Resignation, *p.* 321.

The Exercise of Contempt of earthly things, *p.* 323.

The Exercise of Patience, *p.* 326.

The Exercise of great merit, *p.* 337.

The good reader will find much that is proper for this purpose in part vi, *on the Lord's Passion; especially in the* Colloquy between Christ and Man.

Also the Litany of the Lord's Passion, *p.* 544.

The Aspirations in verse, to the Members of Christ crucified, *in the same part*, *p.* 570 *and other* Prayers in reference to the Lord's passion, *p.* 595.

Lastly, the Colloquy *in this very part* vii. *will supply much that will be useful as well as agreeable to the sick.*

The Prayer to the Blessed Virgin for a happy death, *chap.* vii, *p.* 733.

The Litany and the Lord's Prayer, adapted to the sick and dying, *part* vii, *p.* 746, *and following pages.*

Also the "Protestations," &c., *p.* 772.

To all of which may be added some Select Forms and Holy Sentences *for the exercise of the Theological Virtues, especially proper at the time of death.*

For the Exercise of Faith

I believe in God the Father, who has created me to his image and likeness.

And in Jesus Christ my Saviour, who has redeemed me with his Blood.

And in the Holy Ghost who has sanctified me in Baptism.

I believe, Lord; increase my Faith.

I believe that my Redeemer lives; and in th last day I shall rise out of the earth; and in m flesh I shall see God my Saviour.

I believe that no word is impossible with God.

I believe whatever the Son of God hath spoken there is nothing truer than his word of Truth.

I believe, Lord Jesus, that thou art Christ th Son of the living God, who camest into this worl not to destroy but to save us.

I believe whatever the Holy Catholic and Apos tolic Church has believed and proposed to m belief from Christ and his Apostles until now, th rock and foundation of which Church is Chri Jesus, who has said: Thou art Peter, and upon th rock I will build my Church, and the gates of he shall not prevail against it. *Here let the* Apostle Creed *be said*, I believe, *after which add :* In th faith I was born and baptized; in this faith I hav lived; and in this, by the grace of God, I desire t die. May the grace and charity of Jesus Christ m Saviour aid and strengthen me against all tempta tion.

See the Act of Faith, *part* i, *p.* 69.

For the Exercise of Hope

The passages to this effect in the Psalms, Prophet and Gospels, are without number : some of which i will cull from them as they occur to our memor To a dying person nothing is so necessary as the rete tion in the mind of a most firm hope of the divi mercy ; since it is this which it is the enemy's chi endeavour to uproot.

The Lord is my light and my salvation, who shall I fear ?

The Lord is the protector of my life, of whom sha I be afraid ?

Though I should walk in the midst of the shado of death, I will fear no evils, for thou art with me.

In thee, O Lord, have I hoped, let me never b confounded: deliver me in thy justice.

The Lord is the portion of my inheritance an of my cup. It is thou that wilt restore my inheri ance to me.

I set the Lord always in my sight, for he is at my right hand, that I be not moved.

Therefore my heart has been glad, and my tongue has rejoiced; moreover, my flesh also shall rest in hope.

Let God arise, and let his enemies be scattered, and let them that hate him flee before his face; as smoke vanishes, so let them vanish away; as wax melts before the fire, so let the wicked perish at the presence of God.

The Lord is nigh to them that are of a contrite heart: and he will save the humble of spirit.

Why art thou sad, O my soul, and why dost thou trouble me?

Hope in God, for I will still give praise to him, the salvation of my countenance, and my God.

God so loved the world as to give his only-begotten Son; that whosoever believes in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him.

But if any man sin, we have an Advocate with the Father, Jesus Christ the just: and he is the propitiation for our sins, and not for ours only, but also for those of the whole world.

Amen, amen, I say to you, he that hears my word, and believes him that sent me, has everlasting life, and comes not into judgment, but is passed from death to life.

All that the Father gives me shall come to me, and him that comes to me, I will not cast out. Amen, amen, I say to you: He that believes in me has everlasting life.

I am the Resurrection and the Life; he that believes in me, although he be dead, shall live; and every one that lives and believes in me, shall not die for ever.

If God be for us, who is against us? He that spared not even his own Son, but delivered him up for us all, how has he not also with him given us all things? Who shall lay anything to the charge of the Elect of God? It is God who justifies: who is he that shall condemn? Christ Jesus, who died, yea, who also rose again, who is at the right hand of God, who also makes intercession for us.

None of us lives to himself, and no man dies t himself. For whether we live, we live to the Lord or whether we die, we die to the Lord; therefore whether we live, or whether we die, we are th Lord's.

For we know that if our earthly house of thi habitation be dissolved, we have a building of God a house not made with hands, eternal in heaven For in this also we groan, desiring to be clothed ove with our habitation that is from heaven, yet s that we may be found clothed, not naked.

Now shall Christ be magnified in my body whether it be by life or by death. For to me t live is Christ, and to die is gain. To be with Chris is by much the better.

Our conversation is in heaven, from whence als we wait for the Saviour, our Lord Jesus Christ; wh will reform the body of our lowness, made like th body of his glory.

This is a faithful saying, and worthy of all accep tation, that Christ Jesus came into this world t save sinners, of whom I am the chief.

He that shall persevere to the end, he shall b saved.

Be thou faithful until death, and I will give the the crown of life.

Let the wicked forsake his way, and the unju man his thoughts, and let him return to the Lor and he will have mercy on him, and to our God, f he is bountiful to forgive. For my thoughts a not your thoughts, nor your ways my ways. F as the heavens are exalted above the earth, so a my ways exalted above your ways and my though above your thoughts.

Is it my will that a sinner should die, and n that he should be converted from his ways, an live? Be converted and do penance for all yo iniquities; and iniquity shall not be your rui For I desire not the death of him that dies, says th Lord God: return ye, and live.

As I live, says the Lord God, I desire not the deat of the wicked, but that the wicked turn from h way and live. Turn ye, turn ye from your evil way And why will you die, O House of Israel?

The Lord is compassionate and merciful, lon

suffering and plenteous in mercy. As a father has compassion on his children, so has the Lord compassion on them that fear him: for he knows our frame.

The Lord is sweet to all, and his tender mercies are over all his works. The Lord lifts up all that fall, and sets up all that are cast down.

The Pharisees said to the disciples of Jesus: Why does your master eat with publicans and sinners? But Jesus hearing it, said: They that are in health need not a physician, but they that are sick. For I am not come to call the just, but sinners.

Come to me, all you that labour and are burdened, and I will refresh you: and you shall find rest to your souls.

I am the good Shepherd, and I know my sheep, and mine know me; as the Father knows me, and I know the Father: and I lay down my life for my sheep.

My sheep hear my voice, and I know them, and they follow me: and I give them life everlasting; and they shall not perish for ever; and no man shall pluck them out of my hand.

But God commends his charity towards us, because when as yet we were sinners, Christ died for us. Much more, therefore, being now justified by his Blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life.

See the Act of Hope, *part* i, *p.* 70.

For the Exercise of Charity

I love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer.

It is good for me to adhere to my God, and to put my hope in the Lord God.

For beside thee what have I in heaven, and what do I desire upon earth?

For thee my flesh and my heart have fainted away: thou art the God of my heart, and the God that is my portion for ever.

As the hart pants after the fountains of water so my soul pants after thee, O God. My soul has thirsted after the strong living God. When shall I come and appear before the face of God?

Into thy hands, O Lord, I commend my spirit thou hast redeemed me, O Lord, the God of truth

Who shall separate us from the love of Christ Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? But in all these things we overcome because of him that has loved us. For I am sure that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

See the Act of Charity, *part* i, *p.* 72.
The Act of Resignation, *part* iv, *p.* 321.

For the Exercise of Contrition

There are many passages to this effect in the Psalms as—

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

Who can understand sins? from my secret ones cleanse me, O Lord, and from those of others spare thy servant.

The sins of my youth and my ignorance do not remember.

For thy Name's sake, O Lord, thou wilt pardon my sin, for it is great.

See my abjection and my labour; and forgive me all my sins.

Lord, all my desire is before thee, and my groaning is not hidden from thee.

Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me my iniquities have overtaken me, and I was not able to see.

Have mercy on me, O God, according to thy great mercy.

Remember not, O Lord, my former iniquities. Let thy mercies speedily prevent me, for I am become exceeding poor.

Help me, O God, my Saviour, and for the glory of thy Name, O Lord, deliver me, and forgive me my sins for thy Name's sake.

Show us, O Lord, thy mercy, and grant us thy salvation.

Enter not into judgment with thy servant, for in thy sight no man living shall be justified.

Out of the depths I have cried to thee, O Lord.

If thou, O Lord, wilt mark iniquities, Lord, who shall endure it?

I omit other examples, because they are without number. The above have been cited only for a specimen.

CHAPTER XIV

Prayers and Sentences

To be repeated often in the Presence of the Dying at the immediate approach of Death

Let the dying person, or another in his stead, hold a crucifix, while the following prayers are being said.

I ADORE thee and bless thee, O Jesus Christ, because by thy Cross thou hast redeemed the world. Save me, O Saviour of the world, who hast redeemed me by thy Cross and Blood. Draw me to thee, O good Jesus, who hast said: When I am lifted up from the earth, I will draw all things to myself. Draw me and hold me fast, that no one may snatch me out of thy hand, and that nothing may ever separate me from thee!

O most merciful Jesus! by thy precious Blood, which it has been thy will to shed for sinners, I beseech thee wash away all my iniquities.

Soul of Christ, sanctify me! Body of Christ, save me! Blood of Christ, inebriate me! Water from

the Side of Christ, wash me! Passion of Chris strengthen me! O good Jesus, hear me! Hid me within thy Wounds, Suffer me not, O good Jesu to be separated from thee; in the hour of my deat call me, and command me to come to thee, that wit thy Saints I may praise thee for evermore!

O Jesus Christ, my Creator and my Redeeme I give myself up to thee entirely; do not thrust m from thee! I come to thee! do not drive m away.

Cast me not away from thy face, and take nc thy Holy Spirit from me. Let not my iniquit destroy me, for it was thy almighty goodness tha created me!

Look upon me with the eyes of thy mercy, Lord Jesus Christ, everlasting King, God, and Ma crucified for man's sake! Hearken to me who plac my hope in thee; have mercy on me that am fu of miseries and sins, thou who never wilt stay th flow of the fountain of mercy! Save me, O savin Victim, offered for me and all mankind on the gibb of the Cross!

Hail, thou generous and precious Blood, tha flowest from the wounds of my crucified Lord Jesu Christ, and washest away the sins of the who world! Remember thy creature, O Lord, whor thou hast redeemed with thy own Blood!

God forbid that I should glory, save in the Cro of my Lord Jesus Christ, by whom the world crucified to me, and I to the world!

Lo, I see thee, my sweetest Saviour, hanging c the Cross, with thy Arms stretched out and th Head bowed down, as though ready to embrace u and with mildest voice inviting us all to the Come to me, all you that labour and are burdene and I will refresh you!

Behold, O Lord, I come; do to me according t thy word, and refresh me; for I come weary an laden with the weight of my sins; deal kindly wit thy servant, thou who hast borne our infirmitie and our labours on the Cross!

PRAYER

To Jesus Christ, the Saviour of the World

O Jesus Christ, the Fountain of Mercy, show to me, thy poor wretched creature, thy mercy! help me in this my last necessity! O my Creator and my Redeemer, Jesus Christ, interpose thy Passion, thy Cross, and thy Death, between thy judgment and my soul!

I give myself up to thee entirely; do not thrust me from thee! I come to thee; do not drive me away! Now, O Lord, according to thy will, deal mercifully with me, and bid that my spirit be received in peace; thou hast redeemed me, O Lord, the God of truth. Let, O Lord Jesu, these sweet words sound in the ears of my soul: This day thou shalt be with me in Paradise!

Receive me, O crucified Jesus, in thy loving arms, into which I throw myself as I behold them stretched out for me upon the Cross! Receive me to thy embraces, which I long for, and draw to thyself my soul; receive me, O good Jesus, in thy mercy; receive my spirit in peace! Amen.

Enlighten, O good Jesus, my eyes, that I never sleep in death; lest at any time my enemy say: I have prevailed against him!

Lord Jesus Christ, Son of the living God, interpose thy Passion, thy Cross, and thy Death between thy judgment and my soul!

Remember not, O good Jesus, my iniquities, let thy mercies speedily prevent me, for I am become exceeding poor!

O most sweet Lord Jesus Christ, for the honour and power of thy blessed Passion, command that I be enrolled into the number of thy Elect!

Enter not, O most merciful Jesus, into judgment with thy servant, for in thy sight no man living shall be justified!

One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life!

Bring my soul out of prison, that I may praise thy Name; the just wait for me, until thou reward me!

Uphold me according to thy word, and I shall live; and let me not be confounded in my expectation!

HOLY AND EARNEST ASPIRATIONS

Most Useful during the Agony of Death

O eternal Father! I am that most unworthy servant whom thou hast so loved as to give for him thy only-begotten Son. In this hour deal mercifully with thy servant, that his precious Blood may not be lost in me. For what profit have I in the Blood of my Redeemer, if I go down into corruption?

O Christ Jesus! I am that lost sheep which thou leftest the ninety and nine in the wilderness to seek with so much toil, and didst bring back upon thy shoulders. Thou art the Good Shepherd who has laid down thy life for thy sheep. Oh, seek thy servant, for I have gone astray like a sheep that is lost! Let not him who even now goes about like a lion, roaring and seeking whom he may devour, snatch me away! Deliver me, O Lord, out of the mouth of the lion: and in the midst of thy Church I will praise thee.

O Jesus, I am that unhappy man who, in going down from Jerusalem, fell among robbers, and after receiving many wounds, have been left half dead. But thou art my Physician, and that true Samaritan who hast been moved with compassion towards me, and hast bound up my wounds, and hast even prepared for me a medicine of thy own Blood and wounds. Thou art he who hast borne our infirmities, and by whose bruises we are healed. Have mercy on me, O Lord, in this my last hour! O Lord, make haste to help me ere my soul die and perish for ever!

O Jesus, I am an unhappy sinner, and one that is guilty of many crimes. But thou art my Advocate with the Father, and the Propitiation for my sins. For thou willest not the death of the sinner but his life. It was to save sinners that thou came into this world. Show mercy to me, therefore,

this last hour of my life. Be my Mediator and Advocate with the Father! O good Jesu, be merciful to me a sinner. Into thy hands, O Lord, I commend my spirit.

CHAPTER XV

Prayers and Memorable Words of Saints in their Dying Moments

St. Eligius

When Saint Eligius, Bishop of Noyon, had embraced his friends with tears, and bidden them farewell, he prayed for some time in silence, and then at length burst forth into these words:

NOW thou dost dismiss thy servant, O Lord, according to thy word, in peace! Remember, I beseech thee, that thou hast made me as the clay; and enter not into judgment with thy servant, for in thy sight no man living shall be justified! Remember me, thou who only art without sin, Christ, the Saviour of the world; bring me out of the death of this body, and translate me to thy kingdom! I know that I merit not to behold thee, yet thou knowest that my hope has been ever in thy mercy!

And now, too, in dying, O Christ, will I breathe out my last breath in the confession of thy holy Name. Uphold me, therefore, according to thy great mercy, and let me not be disappointed of my expectation. As I speed on my way, open to me the gate of life; and let me not be met by the princes of darkness. Let thy hand lead me into a place of refreshment, even though it be the last of the mansions which thou hast prepared for thy servants who fear thee!

At these words he expired.

St. Bernard

Abbot of Clairvaux

In an illness which it was thought would be his last, this great Doctor of the Church with weighty and undoubtedly golden words confounded the accusations of the enemy. The author of the Saint's Life, who was himself present at the time, thus describes what passed :

And now when he seemed to be on the point of breathing his last, he seemed to himself to be brought before the Lord's judgment-seat. There, too, stood Satan over against him, attacking him with wicked accusations. But when he had made an end of all his charges, and the man of God was to speak for himself, nothing terrified or disturbed, he said:

"I own I am not worthy, nor can I, by my own merits, obtain the Kingdom of Heaven. But my Lord, who holds it of double right, that is to say, by his Father's inheritance and by the merit of his Passion, contents himself with one, and gives to me the other. By his gift I claim it rightfully, and I am not confounded." At these words the enemy was put to shame, and fled straightway.

Oh, beautiful words ! how deeply to be impressed on all dying persons !

St. Laurence Justinian

Patriarch of Venice

When at the point of death this holy man prayed as follows :

Thou knowest, O Lord, that my life when I reflect upon it, must be called, not so much a life as a period of confusion. But in the spirit of humility, and with a contrite heart, receive me, O good Jesus, the life and salvation of my soul ! For not in my own justification, but in the multitude of thy mercies, I cast my prayers before thy face.

I, the lost sheep, return to thee, my Shepherd I know thine, but not the stranger's voice. Lead me, O Lord, I pray thee, back to thy fold. Can i

be that thou wilt despise the voice of thy poor sheep that runs bleating to thee for refuge? Is it not thou who hast said, "Come to me all you that labour and are burdened and I will refresh you"? and again, "He shall cry to me, and I will hear him; I am with him in tribulation"?

Behold, O Lord, I cry with my heart more than with my lips. Behold, tribulation is close at hand, and there is none to help me; not one is there, O good Jesus, to deliver and save me but thou!

Not that I dare aspire to the mansions of those blessed spirits who gaze upon the beauty of the most holy Trinity. I am but a little mite of thy creation, that craves some crumbs of thy most sweet table. Oh, that I might merit to be thought an abject in the house of the Lord, rather than to dwell in the tents of sinners!

Prayer of St. Jerome

To be said by dying persons in their agony, or read in their presence.

O loving Jesus, my strength, my refuge, my upholder, my deliverer, in whom I have hoped, whom I have believed, whom I have loved! My sovereign sweetness, my tower of strength, and my hope from my youth. Call me, O Captain of my life, and I will answer thee. Stretch forth the right hand of thy mercy to the work of thy hands, which thou, the Creator of all things, hast formed of the slime of the earth, which thou hast framed with bones and sinews, and on which, by dying, thou hast bestowed life!

It is time that dust be turned again to dust, and the spirit return to thee the Saviour, who hast sent it hither. Open to it, O Lord, the gate of life; for it is for me that thou hast hung like a thief upon the Wood of the Cross; receive me, O merciful God, according to the multitude of thy tender mercies. When thou wert dying on the Cross thou receivedst the thief who fled to thee. I am sick, my strength is weakened through poverty, and therefore I fly to thee, O Lord, my Physician!

Heal me, O Lord, and I shall be healed; I trust in thee, therefore I shall not be put to shame. In thee, O Lord, have I hoped; oh, let me not be confounded for ever!

But who, most loving God, am I, that I should speak to thee thus boldly? I am a sinner, and nursed in sins: a putrid carcase, a fetid vessel food for worms. Spare me, O Lord; for what victory is it to thee that thou fight with me and overcome me, who in thy sight am less than stubble before the wind? Forgive me all my sins, and lift up the poor out of the dunghill!

Arise, O Lord, and help me; arise, and cast me not off for ever! Let my request, O Lord, come in before thee, and let thy hand be with thee to save me. Behold one who, in going down to Jericho has been captured by robbers, and wounded, and left half dead. Thou loving Samaritan, receive me I have sinned exceedingly in my life, and have done evil before thee: from the sole of my foot to the top of my head, there is no soundness in me.

Assuredly, hadst thou not aided me by dying on the Wood of the Cross, my soul had been worthy to sojourn in hell. Of that so precious purchase I O loving Jesus, am part: thou hast shed for me thy most precious Blood; do not cast me from thee! I am a sheep that has gone astray; seek it O good shepherd, and bring it back to thy fold, that thou mayest be justified in thy words; for thou has promised me, that in what hour soever a sinner shall cry to thee, he shall be saved. I am sorrowful: I know my iniquities, and my sins are before me.

True it is, I am not worthy to be called thy son for I have sinned against heaven and before thee But to my hearing thou shalt give joy and gladness Turn away thy face from my sins, and, according to thy great mercy, blot out my iniquities. Cast me not away from thy face, and deal not with me according to my sins, nor reward me according to my iniquities; but help me, O God my Saviour and deliver me for the honour of thy Name. Deal bountifully with me, in thy good will, that I may dwell in thy house all the days of my life, and praise thee for ever with them that dwell therein.

Prayer

To be said for the dying by those present.

O crucified Christ Jesus, in union with that most burning love, which compelled thee, the Life of all that live, to die upon the Cross, we knock at the inmost chamber of thy most bountiful heart, and beseech thee to forgive the soul of thy servant, our brother N., all his sins; supply his omissions by thy most holy conversation and the merit of thy most bitter Passion; and let him experience the most superabundant multitude of thy tender mercies. Prepare us all in the way that thou pleasest, and especially this our brother N., whom it is thy appointment to call the soonest; and grant him happily to breathe out his soul with true patience, perfect resignation, full remission of his sins, the strongest faith, firm hope, and entire charity, in the most perfect state, into thy most sweet embrace and most loving kiss, to thy everlasting praise.

Ah! most sweet Redeemer, Lord Jesus, by those mournful words which thou utteredst when dying on the Cross, and exhausted by the sorrows of thy Passion: My God, my God, why hast thou forsaken me? remove not, I beseech thee, from thy servant, our brother N., the help of thy mercy, for in this hour and moment of extreme affliction he is, from faintness of soul and exhaustion of spirit, unable to invoke thee.

By the triumph of thy holy Cross, and by the infinite merit of thy Death and Passion, think towards him, O Lord, thoughts of peace, and not of affliction,—thoughts of mercy and consolation. Deliver him out of all his anguish, and by thy own most holy Hands, which, O good Jesus and most loving Father, thou hast, for him and for us all, permitted to be fastened with nails upon the Cross, deliver him from the torments that are due to him, and bring him safe to everlasting rest. Amen.

To the same effect are the Prayers for a happy death, above, chap. xi.

SEQUENCE

Dies iræ.

[The "Dies iræ," of which the English rendering here given is by H. W. Lloyd; one of the translators of the PARADISE, was most probably composed in the thirteenth century by Brother Thomas of Celano, an Italian Franciscan, contemporary of St. Francis of Assisi.]

DAY of Wrath!—that dreadful day
Shall the earth in ashes lay,
David and the Sibyl say.

Oh, the trembling that shall be,
When the world its Judge shall see
Come for strictest scrutiny!

Then the trump, with thrilling tone
From the tombs of ages gone,
All shall cite before the throne.

Death and Time it shall appal,
When shall rise dead creatures all,
Answering to the Judge's call.

Then the Volume shall be spread,
And the writing from it read
Try the living and the dead.

There the all-seeing Judge's ken
Shall review dark deeds of men;
Nought shall go unpunished then.

What shall I then, wretched, plead?
Who for me shall intercede,
When the just shall succour need?

King of dreadful majesty,
Who dost save with ransom free:
Fount of Pity, save thou me!

Gracious Jesu, call to mind:
Hast thou Heaven for me resigned,
Thus to woe to be consigned ?

Thou wert weary seeking me,
Sufferedst for me on the Tree;
Let thy toil not fruitless be !

Judge of justice, spare, I pray;
Cleanse my stains of guilt away
Ere the awful reckoning day !

Sighs and groans my sin bespeak,
Guilt is blushing on my cheek;
Thy forgiveness, Lord, I seek.

Thou from sin didst Mary free,
Heardst the robber on the tree,
Hope hast likewise given to me.

Worthless are my prayers, I know;
Yet be gracious, Lord, that so
I may 'scape the eternal woe.

Make me with thy sheep to stand,
Of the goats not in the band,
Placing me on thy right hand.

When the accurst in anguish flee
Into flames of misery,
With the Blessed call thou me.

Suppliant in the dust I lie,
My bruised heart, like ashes, dry;
Care thou for me ere I die.

That shall be a day of sighs,
When from ashes shall arise
Guilty man, to judgment given;
Spare him, therefore, God of heaven !

Loving Lord, and Saviour blest,
Give to them eternal rest ! Amen.

TO THE GOOD READER

Here, good reader, we now close the Paradise *which I entreat and exhort thee so to use, as that it may prepare for thee the way to another, and that, when on the point of departure hence, thou too mayest merit to hear :* This day thou shalt be with me in Paradise.

The author and translators will be well repaid by one ejaculation for them offered to God from thy heart.

THE EPITAPH OF A CHRISTIAN,

SETTING FORTH THE RULE OF HOLY LIVING.

To the Great and Good God.

STAY A WHILE, TRAVELLER, SINCE HERE, IN THE GRAVE, THY JOURNEY MUST NEEDS END, EVEN AS MINE HATH DONE

OF OLD TIME, BORN A MAN, I ONCE MOVED AMONG MEN: NOW, NAKED, ALONE, AND NO MAN, MY WORLD IS THE TOMB,

DUST, ASHES, FOOD OF WORMS, NAUGHT ELSE AM I.

I LIVED . . . YEARS; FEW, INDEED, THEY WERE WHEN RECKONED AGAINST ETERNITY; YET THAT FLEETING LIFE OF MINE WAS THE COURSE WHEREIN I HAD TO RUN TO WIN THE CROWN THAT FADETH NOT FOR EVERMORE.

GOD IN HIS MERCY THEN GAVE ME WHAT HE YET LAVISHETH ON THEE, THE TIME SO TO LIVE AS EVER TO BE READY TO DIE AND DAY BY DAY TO MERIT THAT BETTER LIFE WHICH KNOWETH NOT DEATH.

OF MY TIME IN ITS EVERY MOMENT I HAVE HAD TO RENDER TO MY JUDGE AN ACCOUNT MOST STRICT: FORGET NOT; EVEN SO WILL IT BE WITH THEE.

. . . WAS MY STATE OF LIFE . . . THE POSITION I HELD UPON EARTH: SUCH HONOURS AS I ENJOYED WERE IN VERY TRUTH EVER IRKSOME, EVER A BURDEN. SAD THAT OF MORTALS SO FEW TAKE THIS TO HEART: STRANGE THAT ANY AT ALL HUNGER FOR WORLDLY ADVANCEMENT!

OH HOW RIGOROUS THE ACCOUNT OF MY STEWARD
SHIP THE ALMIGHTY FATHER OF THE FAMILY COM
PELLED ME TO RENDER! THOU WHO HAST UNDER
STANDING AND WILT HEARKEN TO THE WORDS O
A TRUSTY FRIEND, TAKE HEED DAILY AND BE READ
FOR A JUDGEMENT LIKE TO MINE. SURELY, IF FRO
MY PAST PERIL THOU LEARN TO FEAR, WISE WIL
THOU BE AND STRAIGHTWAY HAPPY.

OF THE GOODS OF THIS WORLD I POSSESSED BU
FEW: YET ENOUGH FOR LIFE, NAY, ENOUGH FO
CONTENT, IF MEASURED BY NEED AND NOT B
GREED. NEVERTHELESS, OF ALL, TO THE UTTER
MOST FARTHING, HAVE I HAD TO GIV
ACCOUNT.

BE IT THAT MY MEANS WERE NARROW: YE
BELIEVE ONE WHO HATH FOUND IT SO, LACK O
WEALTH MAKETH PLAINER, SMOOTHER, SURER, TH
HARD WAY OF MAN TO THE GLORIOUS REALM
ABOVE.

O MEN OF RICHES, YE HEAP UP WEALTH INDEE
YET FOR WHOM YE KNOW NOT.

NOTHING BROUGHT I INTO THIS WORLD: NOTHIN
CARRIED I OUT. THAT WHICH, BEFORE ME, BY TH
HANDS OF THE POOR, I LAID UP IN HEAVEN, THA
HAVE I FOUND AND THAT ALONE. NOR TO THE
WHEN THOU ALSO SHALT SLEEP THY LAST SLEE
WILL AUGHT MORE REMAIN.

LIVE CHEERFULLY, MY FRIENDS: NEVERTHELES
BE EVER MINDFUL OF DEATH.

LO! SOMETIME I TOO PASSED MERRY DAYS AMON
YOU WHO LIVE: LONG SINCE, FORSAKING YO
AND BY YOU FORSAKEN, I HAVE ENTERED UPO
THE LONELY PATH OF ETERNITY.

THE EPITAPH OF A CHRISTIAN

WHAT YOU ARE, THAT I TOO HAVE BEEN: WHAT I NOW AM, THAT YOU TOO ONE DAY SHALL BE; AND WHO KNOWS WHETHER NOT TO-MORROW, TO-DAY, OR PERCHANCE THIS VERY HOUR! BEAR IN MIND THE JUDGMENT THAT HAS BEFALLEN ME: FOR YOU TOO THE SELF-SAME DOOM AWAITS.

O MAN, THOU PASSING CLOUD, BETHINK THEE HOW SHORT IS THIS LIFE, HOW ENDLESS IS ETERNITY: YET ONE, THE MOMENT OF DEATH, IS THAT ON WHICH HANGETH THIS ETERNITY, AN ETERNITY OF GLORY OR AN ETERNITY OF DESPAIR. TO GLORY LEADETH VIRTUE: GUILTY PLEASURE TO DESPAIR. QUICKLY MAKE THY CHOICE: HE WHO ONCE HATH PASSED AWAY IN SIN HATH DIED FOR EVERMORE.

HEAR ME NOW; FOR I SPEAK NO MORE. MY LONGING IS TO HAVE THEE TO SHARE WITH ME THE RICHES OF CHRIST JESUS IN THE LAND OF THE LIVING.

IN HIM ALONE IS SALVATION AND LIFE FROM THE DEAD. TO HIM, LIVE, O TRAVELLER: OR RATHER WITH HIM DIE, FOR SO SHALT THOU LIVE FOR EVER.

TO DIE TO SIN, WHILE YET THOU LIVEST, IS THE BEST OF ENDS.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

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